(Confidential.)

CENTRAL ASIA.

PART I.

A CONTRIBUTION TOWARDS THE BETTER KNOWLEDGE

OF THE

TOPOGRAPHY, ETHNOGRAPHY, STATISTICS, & HISTORY

OF THE

NORTH-WEST FRONTIER

OF

BRITISH INDIA.

COMPILED

(FOR MILITARY AND POLITICAL REFERENCE)

BY

LIEUTENANT-COLONEL C. M. MacGREGOR,
ASSISTANT QUARTER-MASTER GENERAL.

VOLUME II.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING.
1873.

CALCUTTA:
PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING,
8, HASTINGS STREET.

J

JĀBĀ—

A village in the Cis-Indus portion of the Banū district, 9½ miles south-east of Kālābāgh, famous for its petroleum springs. The inhabitants are chiefly Awāns and agriculturists. Some few Niāzīs of the Sūmbal section are, however, located here. The village has 52 houses, including one shop, and is built on the left bank of the Jāba stream, on the stony slopes of the salt range; the soil is bad and the crops are scanty, being entirely dependent on rain; the harvests are very precarious, and consist chiefly of wheat, barley, and 'bajra.' The land forms part of the 'Jaghīr' bestowed on Malik Mazafar Khān of Kālābāgh by the Sikhs, and confirmed to him by the British Government.

The petroleum springs are situated about 2½ miles south-east of the village, in the bed of the Kātā ravine, a tributary of the Jāba; the road to them is a fair but stony bridle-path which follows the head of the stream for about a mile, then winds over the low spurs on its left bank. The springs are four in number, but as no care is taken either to save or to collect the oil, much is lost both by soaking into the ground and by mingling with the stream, which is much discoloured, and emits a disagreeable odour. The oil is only used by the people of the neighbourhood for rubbing on the sores of cattle; they say its healing qualities are not great, but it quickly forms a film over the sore. The quantity obtainable is not more than 5 gallons a day, of which more than half is wasted, and there is no sale for it. With care and proper management a much larger supply could probably be obtained, especially in the cold weather, when the springs run more freely. The oil, besides its medicinal properties, acts as a preservative of wood from the ravages of white ants; when purified it burns well, giving a bright clear light, so that the working of these springs might be attended with some profit. The local name for the oil is "Lalira."

Camel forage is abundant in the neighbourhood of Jābā, the 'phula' and 'lānā' being particularly fine. The slopes of the salt range are well-wooded with 'behr,' 'shīsham,' and 'phula;' quantities of oleander, both white and pink, are found on the banks of the streams. A few date trees exist in the Kala ravine; grass is also plentiful; in fact, the neighbouring hills are fresh-looking and green.

Supplies of grain are scarce in the village; the cattle are well cared for and in goodly numbers. Water is good and plentiful; that in the Jāba ravine

being the best, the Kātā being often (more particularly in the cold weather) strongly impregnated with petroleum. (*Norman.*)

JĀBĀ OR JABRI—

A village in the Kohāt district. Its population is 451, of which 176 are males. This village was founded by Sahib Khān Awān by permission of the Khatak Khāns. Its sections are: Khān Khel, Awān, and Maliār. There are four houses of Syads, who came with Khataks from Akora. The land is unirrigated, and the village has 19 wells and 190 'kanals' of land. It pays Rs. 398 revenue through Jāfar Khān Khatak. It has two shrines,—one, Ziārat Afrīdī Sahib, in the village; and another, Hāfizjī, on the bank of the river in a shady spot. (*Plowden, Macgregor.*)

JĀBĀGAI—

A halting-place in the Khaibar pass, about 2 miles from Kadam. Thence there are two roads, one by the bed of the stream, the other over the hills, a mere footpath. (*Aleemoola, Leech.*)

JĀBĀGAI KANDA—

A ravine in Yūsafzāi, which drains the land about the village of Bāja-Bām Khel into a marsh near Kalabat. (*Bellew.*)

JABAR—

A village 24 miles north-east of Kohāt. Its population is 333, of which 102 are adult males. The inhabitants Mīshak Khataks. It was founded 400 years ago by Hasan Khān Khatak, and is built on the bank of a ravine, but in a low situation, with hills sloping down to and commanding it from the north. To the south is a fine undulating expanse of unirrigated cultivation, bounded also by a low rocky ridge. The water here is procured from two tanks, one to the south-west, one to the north-east, and is beautifully clear; it never dries up except in very hot weather, when they get it from the Tark hobi ravine to the north, but this is bitter. There are 80 houses, flat-roofed, and built of stones and mud. (*Macgregor.*)

JABĀRI—

A ravine on the Rajānpūr border, leaving the hills a few miles west of the Bandūwāla outpost. It is the water-course formed by the meeting of the Bangol and Phūrpogānī ravines at a point some 12 miles north-west of Bandūwālā. From this the Jabārī runs through low sandy hills; its breadth varies from 150 to 400 yards; its banks in a few places are rather steep, but, as a rule, they are very easy; and for the last few miles before it actually debouches into the plains, its banks are so low and ill-defined as to be hardly recognisable; its bottom throughout is sandy. Grass abounds, in good seasons, along its banks, and it is a favorite resort of herdsmen. It is scattered with a few trees here and there. The watering places in the Jabārī are—(1) Jabārī Kuh, about 6 miles north-west of Bandūwāla, 3 (sometimes 5 or 6) wells in a very broad and open part of the ravine; (2) Sorī-ka-kahir, a well about 3 miles north of the above near a large tree. The ravine is here broad and open.

Lance says:—Some 3 miles up the ravine from the plains some wells have been dug in the sand, which generally contain water. A large sand hill on the left bank, called Tehrūg, which is conspicuous from its height and shape, marks their position. At 2 miles above this point also are some more wells. (*Davidson, Lance, Macgregor.*)

JABI—

A village in Mīranzai, east of Hangū. It has 59 houses and can turn out 77 armed men.

JACOBABĀD—Lat. 27° 56′ to 28° 27′; Long. 68° to 69° 44′.

A frontier district of Sind, which comprises the tract of country bounded by the Būgtī hills on the north, by Kalāt on the west, the Bigārī canal on the south (which separates it from the Shikārpūr Collectorate), and the river Indus on the east. It has a length of 114 miles and average breadth of 18 miles.

Its altitude varies from 170 to 257 feet above the sea, Khairā-ki-Gharī, on the west, being 170 feet, Jacobabād 180 feet, and Kasmor 257 feet. There is a steady decline from the river on the east towards the west, the town of Jacobabād being some 80 feet below the level of the river at Kasmor.

Its general aspect is that of a flat plain intersected by numerous canals. Towards the river the country is covered with dense jungle (owing to the yearly inundations), with here and there clear patches, covered, principally in the season, with wheat fields.

Towards the north the country gets more open, and there is a great deal of cultivation along the banks of the numerous canals. At the extreme north of the district the country in the vicinity of the outposts is desert plain, breaking occasionally into sand hills; but the cultivation is gradually reclaiming this land, and there is every prospect in a few years, as the canals are opened out in this direction, that the present barren and desolate appearance will be changed for fields of corn.

The Sind Hollow, a depression about 3 miles south of Kasmor, and formerly a branch of the Indus, traverses one-third of the district, and between it and the river the country is split up into numerous "dhunds" and "dhorees," showing the course of the inundations.

There are no mountains in the district, but running nearly parallel with the north boundary is the range of hills inhabited by the Būgtīs and Marīs. The ascent to these from the plains is very gradual, beginning generally with shingle, then rising into low sand hills, which gradually increase in height, and become more abrupt in appearance, as they approach the Zīn range, which has an elevation of about 3,800 feet from the sea level, and runs almost due east and west, and is the water-shed between the Dera valley on the north and the plains of Jacobabād on the south. The general appearance of these hills is barren in the extreme, but, in some of the passes, the scenery becomes wild and picturesque from the abrupt and rugged appearance of the crags, and the effect produced by the various tinges of yellow and sienna on the surface of the rocks.

The valleys of the Būgtī hills are fertile, but, except in the immediate neighbourhood of the forts, very little cultivation is carried on on account of the constant feuds existing between the two tribes.

There are made roads connecting all the principal villages in the district, and the high road connecting Jacobabād with the Panjāb runs almost east and west through the centre of the district; this used to be the frontier road connecting Jacobabād with the line of outposts as far as Kasmor; but, in 1865, when these outposts were pushed further out into the desert, on account of the increasing cultivation, a new road was made from Jacobabād round the new posts. This road is, however, subject to the inundations from the river Indus, and, during the hot season, is generally quite impassable, the whole country round being a sheet of water, and in going from Jacobabād towards Kasmor it is often necessary to make a considerable detour to the

north to escape the floods. There are altogether over 900 miles of made road in the district.

The water communications are by canals, but these latter, with the exception of the Bigārī, are not much used as a means of communication. This is the largest in the district, running almost due east and west, after leaving the river, to Khairigarhī; it has a length of 85 miles and a width of 57 feet at the mouth, which admits boats of considerable size. About 10 miles to the south-east of Jacobabād, the Nūrwāh is taken out of this canal, and runs in a north-west direction, leaving Jacobabād 4 miles to the west, and from this latter canal the Makenwye runs into Jacobabād, thereby making a direct communication between that place and the river Indus; by this means during the flood season, when the road between Shikārpūr and Jacobabād is covered with water, boats of considerable size can be brought from the river to Jacobabād, the bridges along this line of canals having been built at a considerable height to admit of this.

The telegraph from Shikārpūr to the Panjāb runs through Jacobabād.

The district is divided into three divisions—Jacobabād, Thūl, Kasmor; of these, Jacobabād has an area in acres 391,680

Thūl	263,076
Kasmor	330,400
Total ...	1,345,156

acres in the whole district, or about 2,000 square miles; of these, 116,751 acres are under cultivation, 665,413 capable of being cultivated, and 562,992 waste land; these divisions take their names from the chief town in each, which is the residence of the Mūkhtiārkār, and each is again divided into sub-divisions, over each of which there is a tapadār. The sub-divisions are altogether thirteen, and are distributed as under—

Jacobabād.	*Thūl.*	*Kasmor.*
1. Jahānpūr.	1. Mobārakpūr.	1. Kāndkotī.
2. Khairigarhī.	2. Mīrpūr.	2. Budanī.
3. Jacobabād.	3. Thūl.	3. Kūmbrī.
4. Alīpūr.	4. Sherghar.	4. Kasmor.
	5. Ghouspūr.	

The area varies lightly every year, owing to alluvion and diluvion. During the last year the encroachment of the river on Kasmor was considerable.

According to the last census, the total population of the district is as under—

Jacobabād town	5,223
Jacobabād division, exclusive of above	34,264
Thūl	34,521
Kasmor do.	25,212
Total ...	99,220

This does not include the cantonment of Jacobabād, which contains 3 regiments of cavalry, regiment of infantry, and a mountain train, which, with a large following, will increase the above total about 5,000, giving an entire total of about 1,04,000 souls to the district, or an average of 50 to the square mile.

The only European inhabitants are the officers of the Frontier Force and one or two civilians resident at Jacobabād. The bulk of the population consists of Baloches, of the various tribes who have settled in the districts. Būrdīs, who occupied Būrdikā when taken from Mīr Alī Morād; Sindīs of the original family of 'Jumma;' Jats, employed in grazing large herds of camels all along the frontier, and Hindūs, of whom there is a very large proportion engaged in agriculture, and having a strong interest in the crops and lands generally possessed by the Baloch. There are besides these in the cold weather a good many Pathāns, who come down with the Kāfilas and get employment in the public works going on at that season of the year. Of the former of these classes, or Baloches settled in the districts, the principal are Jamālīs, Dūmkīs, Jakrānīs, Khosas, and Mazāris; of these, the Jamālīs inhabit the country to the west, between Khairīgalī and Jacobabād, and their chief man is Mīr Mahamad at Khairīgalī. The Jakrānīs and Dūmkīs hold land principally near Jacobabād, and also about Kūmbrī. Previous to the year 1845, these two tribes resided in Kachī, about Lherī, Pūlajī Chatar, &c., but after Sir Charles Napier's successful campaign against these robber tribes they were removed from their lands and located within British territory; the Dūmkīs near Jacobabād under their chief Jāmāl Khan, and the Jakrānīs at Jānīdera under Darīa Khān (subsequently transported); the lands were granted to these men free for three years, which grant was afterwards, at Major Jacob's request, extended to a free grant in perpetuity, on the condition that they took agricultural pursuits and left off their plundering habits. This, however, they did not do for some time, and although a Commissioner was appointed to reside at Jānīdera and superintend them, it was discovered by Major Jacob that they were still in the habit of joining the Kosas, Būrdīs, and other tribes living along the frontier in their plundering excursions. He then received permission to disarm every man in the province not being a Government servant, and, as an experiment, set 500 of these Baloches to work to clear a canal near Kūmbrī; this, though they were rather awkward at first, they did to his entire satisfaction. Soon after this they took to cultivating their fields on their own account, and gave up their former habits. They now continue to reside in the districts in peace and prosperity, a hard-working, industrious race.

The Mazārīs reside principally in the vicinity of Kasmor, but there are not many men of this tribe in the district, most of them having gone over to the Panjāb side when ordered to be disarmed in 1847 by Major Jacob. These were formerly most expert cattle stealers, and although occasionally given to it now when opportunity occurs, those settled in the district are engaged chiefly in agriculture. The chief of the whole tribe is Imām Bakhsh, residing at Rojān, and the headmen at Kasmor are Faizūla and Bahadūr. The Būrdīs reside in the country formerly called after them Būrdīka, and used to extend between Mīrpūr and Kāsmor east and west, and between the Mazārī district on the north and the Sind canal on the south. Būrdīka belonged originally to the Amīrs of Sind, and in 1852 was taken possession of by the British, when the lands of Mīr Rustām, granted by the British Government to Mīr Alī Morād, were again resumed. Up to 1847, the habits of the tribe were wholly predatory, and they were continually engaged in excursions against their neighbours in Kachī and the hills. Major Jacob in 1847 obtained from Mīr Alī Morād full power over his

subjects in Būrdīka, and by cutting roads through their country, which was covered with dense jungle, and subsequently establishing a chain of posts in connection with those at Khānghar and Kasmor, succeeded in reducing them to peace and quiet, and so they have remained to the present day. The Būrdis are sub-divided like the other Baloch tribes into innumerable smaller clans, called after the headmen who give them origin, such as the Bijarānī, Sūndrānī, Loharānī, Kulrānī, Būnglānī, Mardwānī, &c. &c., but the acknowledged chief at present of the whole tribe is Mīr Wahīd Bakhsh, an extensive zamindar residing at Darī. The principal villages in Būrdīka are Mīrpūr Ūdī, Thūl, Garhī Hūsen, Tangwāni, Karampūr, Ghoūspūr, Darī, Haibāt, Kandkot, Goreghīr, Banhīr Sobla; and their country is divided between the divisions of Thūl and Kasmor.

The Kosahs are a numerous tribe scattered through the district from Jacobabād to Kasmor, and variously occupied in agricultural and pastoral pursuits; a good many have found employment also in the police of the districts. The Kosahs are not Baloch, and are supposed to have come originally from Abyssinia, but from mingling so long with the tribes there are no peculiarities to distinguish them from the other Baloch. The chief of the whole tribe is Esū Khān, living in the Shikārpūr division, but the headmen of those resident in this district are Mīral Khān of Mīralabād, and Bahadūr Khān of Deh Morād, close to Jacobabād. Their divisions are numerous, the principal are the Dūnānī, Chatarānī, Jerwar, Bakrānī, Janānī, Hūrdkānī, &c.

The Jats form a considerable portion of the population; they are not confined to any particular spots, but live in moveable huts made of mats, and roam over the whole country, grazing large herds of camels, sheep, and goats. Their wealth consists entirely of these flocks, and they are a hardy, good-looking, industrious race; the women of this tribe are particularly comely, and ascribe their beauty to the camel's milk, of which they drink largely.

All the Baloch tribes resemble one another in appearance. Their dress, which is generally manufactured of cotton stuffs, consists (for males) of a large and loose turban, loose 'pajamas' tightened at the ankle, and a long shirt reaching nearly to the feet, and somewhat gathered in at the waist. The color is originally white, but from long wear and unfrequent washing soon attains a dirty brown appearance. Headmen and zamindars are distinguished by a "lūngī" of colored stuffs, varying in material according to the wealth of the owner, worn diagonally across the body. There is little difference in the dress of the women. In place of the turban worn by the men, they throw a sheet over their heads, and the fronts of their shirts are generally embroidered with red thread; the men wear their hair long and hanging nearly to their waists, the women's is generally plaited in two tails behind. The women are not, as a rule, good-looking; the drudgery they have to undergo giving them when comparatively young a haggard and wizened appearance. The diet of the race consists of the flour of 'jowar' and 'bājar' milk, and the flesh of goats and sheep.

The Sindhīs settled in the district have little to distinguish them in appearance from the Baloch, except, perhaps, being more addicted to wearing colored garments. Their dress consists like the former of a loose turban, a long over-raiment, and loose pajamas, generally dyed indigo; and they

wear their hair coiled up on the top of their heads instead of long, like the Baloch. The shirt worn by the women is shorter than that worn by the Baloch, extending only to the hips. They are a hard-working, contented race, engaged almost entirely in agricultural and pastoral pursuits. Like the Baloch they are divided into numerous clans, of which the principal are the Mohar, Chāchar, Būrhra, Pitāfī, Mochī, Sadhaga, Subhaya, Bhūta, Khata, Kehur, &c.

Hindūs form a small proportion of the community; the climate, as a rule, not being suited to them, but lately many have come to Jacobabād from the Panjāb, finding the rate of provisions cheaper, and the pay higher, than in their own country.

The climate may be divided into two seasons, hot and cold—the monsoon or rainy season, which extends all over India during the months of June, July, August, and September, not being known in Upper Sind. Rainfall occurs at uncertain periods, and is of short duration, generally a few days, rain towards the end of December, and again about the beginning of March, with perhaps one or two showers about July or September. A register of six years' rainfall at Jacobabād, as stated below, gives only an average of 3·63 inches for that period :—

1865	average fall	3·39	1868	average fall	4·14
1866	,,	3·06	1869	,,	8·80
1867	,,	1·11	1870	,,	1·31

These showers of rain, when occurring in the hot weather, are very refreshing, and render the heat bearable for two or three days afterwards. The hot weather commences about the beginning of May and extends to the middle of October, and the extreme length renders the climate very trying to Europeans—the temperature is not higher than that of other stations, those in Rajpūtāna for instance—but the character of the heat is totally different. The whole country is a network of canals, and when these are full of water, and the yearly inundations from the river have spread over the greater part of the district, the evaporation from this large extent of water renders the atmosphere extremely humid, and the effect on the frame is like that produced by a vapour bath. The irritation produced on the pores of the skin from this continual perspiration is so great that even the horses at Jacobabād are subject during the hot weather to a disease exactly resembling "prickly heat" in the human subject. The animal, unless tied up, so that he cannot reach any part of his body with his teeth, will tear himself to pieces from the excessive irritation of his skin, and many horses are thus rendered perfectly useless during the hot weather. Colonial horses are more liable to this than Arabs, and the only remedy is a change of air. Natives say that there are only 40 days of actual heat, and this in the months of May and June, but to the European there is no appreciable difference till September; in fact, July and August seem worse if possible, on account of the prostration produced by the previous heat.

Although the heat is so extreme, the general health throughout the district at this time of the year is good, and cholera is almost unknown in the frontier districts.

The cold weather extends from about the middle of October to the middle of April, and is, as a rule, pleasant, resembling an English climate.

During the month of October fever is prevalent throughout the district

on account of the drying up of the canals and flood waters, and few escape it altogether. The climate runs to extremes in the two seasons, being intensely hot in the summer and very cold in the winter, and this, with the fever prevalent between the two, renders it very trying to any but a strong constitution.

The following table shows the range of the thermometer at Jacobabād:—

Months.	Mean Temperature.	Mean Maximum.	Mean Minimum.	General direction of winds.
January	53°	$63\frac{1}{2}$°	$42\frac{3}{4}$°	N.-N.-W., N.-E.
February	60°	$73\frac{1}{2}$°	$46\frac{3}{4}$°	
March	73°	$87\frac{1}{2}$°	$58\frac{3}{4}$°	
April	80°	$92\frac{3}{4}$°	$67\frac{1}{2}$°	
May	96°	$112\frac{3}{4}$°	$79\frac{1}{2}$°	E.-S.-E.
June	102°	119°	$84\frac{1}{2}$°	
July	97°	$109\frac{3}{4}$°	$83\frac{3}{4}$°	
August	92°	103°	$81\frac{1}{2}$°	S.-S.-W.
September	84°	$93\frac{1}{2}$°	74°	
October	75°	$87\frac{1}{2}$°	63°	To 15th Dec. E. and S. E.; 15th to 31st Dec., N. and N.-W.
November	65°	78°	$52\frac{1}{4}$°	
December	57°	70°	44°	

The country is irrigated by canals from the Indus. Of these, the largest is the Bigārī, which leaves the Indus almost due east from Jacobabād, and has a length of 85 miles, and forms the southern boundary of the district. This canal has several large branches. The Toncooah, which leaves it in a northerly direction, watering the sub-division of Thūl and Mīrpūr, has a length of 19 miles.

The Mirzawāh, which waters the sub-division of Mīrpūr and Mobarakpūr, has a length of $9\frac{1}{3}$ miles, and the Nūrwah, which flows through the sub-division of Abād, Alipūr, and Jacobabād, has a length of 19 miles. Out of this latter there is a small Government canal, the Būdwāh, which flows through the town and cantonment of Jacobabād, and has a length of 4 miles. The only other canal besides the Bigārī taken out from the Indus direct, and next largest to it, is the Shāhīwāh, which leaves the Indus 3 miles south of Kasmor, and after passing that town takes an easterly direction towards Toj, throwing off several canals to the edge of the desert. Government have sanctioned the extension of this canal into the desert, agreeably to the proposal of the late General Jacob. This canal, after leaving Toj, will take a north-west direction, passing the outposts of Sanrī and Goranārī, towards Ūch, where it will take a circular direction towards Jacobabād, and finish off in the desert. This will bring a large flood of water through the centre of the desert, and when it has been completed, will bring a proportionate increase to the revenue of the district. The canals above-mentioned are the only Government ones in the district, but innumerable small canals irrigate the whole country.

The Government canals are cleared annually, and no charge is made on the water supplied by them. This is included in the land assessment, which is assessed, not according to the crops growing on it, but according to the number of years it is leased; thus land leased for seven years and upwards pays at the rate of annas 5 and pies 4 per 'bīga;' for three years up to six, annas 10 and pies 8; while that taken for one year up to three pays one rupee per 'bīga.'

The following table shows the average cost of clearing these canals for the last five years, as well as the revenue derived from them for the same period :—

Name of canal.		Length in miles.	Width at mouth.	Average annual cost of clearance for 5 years ending 1870-71.			Average annual revenue for 5 years ending 1870-71.		
Bigārī	...	85	57	7,958	2	7	74,321	10	9
Sona wah	...	19	24	3,194	14	7	19,706	2	10
Mirza wah	...	$9\frac{1}{3}$	26	1,456	7	2	26,774	11	2
Nūr wah	...	19	30	5,388	5	9	17,473	12	4
Būd wah	...	4	10	891	3	0	1,971	0	5
Shah wah	...	35	26	9,284	13	9	24,251	10	7
TOTAL ...		...	...	29,173	14	10	1,64,499	0	1

The following extract from Captain S. G. Fife's report on the irrigation of Sind will be useful :—

"The canals in Sind are nearly all precisely similar in construction. They "are excavations carried away from the river in an oblique direction, so "as to secure as great a fall per mile as possible. They vary from 10 to "100 feet in width and from 4 to 10 feet in depth. None of these have their "heads where the river bank is permanent, and none of them are deep enough "to draw off water from the river, except during the inundation. The river "has to rise many feet before the water will run into them. The general "direction of the canals is often good; but they have so many intermediate "awkward bends that a great part of the fall is thrown away. They "are irregular in shape and irregular in slope or fall. In some cases they "are really old natural branches of the river kept open by annual clearance "of the silt which accumulates in them during the inundation. They have "all the same grand defects. The irregularity of their supply of water, "arising from the variation of the inundation, is still further increased from "the changes in the river channel at their heads and from their becoming "nearly always partly, and sometimes completely, choked with silt at their "mouths. This will be readily understood by a consideration of their faulty "construction. From the position of their heads they are evidently liable "to two evils; either the river encroaches and tears away the bank at their "heads, throwing such quantities of silt into them as materially to diminish, "and sometimes even totally stop the supply of water, or the river recedes "and forms an enormous sand bank, and ultimately new land in front of their "mouths. In the first case, from the setting of the stream against the bank, "the canals get more water at the early part of the season, but from the "silting up of their mouths less during the latter part; in the second case "the supply is more scanty, but it is more regular until totally cut off by "the sand bank, as the quantity of silt thrown into the canal itself is less. "The setting of the stream against the bank, combined with the endless "alterations that take place in the bed of the river sometimes cause a difference of 2 feet in the level of the water at particular spots, and from this and "the actual difference in volume of the inundation each season, a most

"extraordinary difference is caused in the quantity of water which enters "the canals. From the shallowness of the canals a difference of 2 feet "in the inundation causes a difference of perhaps not less than one-third of "the whole supply drawn off by them; yet each season the supply actually "required for irrigation is the same.

"The irrigation carried on by means of the canals may be classed under "three heads, according to the elevation of the land. First, the land on to "which water will not run without the aid of machinery; second, there is "land which is watered with the aid of machinery, while the supply in the "canal is low, but on to which the water will run without a lift when the "canal is full; third, there is land which is so low that after the canal is "three parts full, the water can be run off without a lift, no machinery being "ever used.

"The cultivation carried on on the three classes of land may be thus briefly "described. In the first case the cultivator has his cattle and servants "ready by perhaps the 15th May to commence working the water-wheels, "ploughing and sowing, but as the supply of water is dependent on the rise "of the inundation, it never comes on the same date for two successive years, "and of course his cattle and servants are kept idle till it does rise; when "the water at length makes its appearance, work is commenced with activity "and carried on steadily, unless, from the river suddenly falling, the supply "of water should be cut off, in which case of course there is an interruption, "and the cattle and servants are again idle; after this a second subsidence "of the river is rare, and the work proceeds steadily, but it also proceeds "slowly. The rate at which the sowing is carried on is dependent on "the number of bullocks the cultivators can procure; and, of course, as at "this period most of the other cultivators are similarly circumstanced, it is "difficult to procure a sufficient number. The land is so hard and dry that it "must be watered before it can be ploughed; time creeps on before he has "sown all his land, and the best period for sowing is past. However, as he "commenced early, a small portion of his crops only is poor from late sowing, "and on the whole the crop is good, unless, from the early subsidence of "the inundation in August, he has experienced difficulty in getting his "water-wheels to throw up sufficient water, a subsidence of 3 or 4 feet "in the level of the water doubling the labor and expense, and halving "the speed at which the irrigation is carried on. Should this early subsi- "dence take place, some of his crop will be inferior from being insufficiently "watered.

"In the second case, where the land is partly watered by machinery and "partly without, the cultivator also awaits the arrival of the water with his "servants and cattle, and is, during the early part of the season, subject to "the same losses and interruption. Later, however, he finds that the water "is sufficiently high to run on to the land without a lift, and he therefore "stops his wheel and employs all his cattle in ploughing. The sowing "progresses rapidly, but a great part of it is late; matters progress favorably "till the river begins to subside, when a difficulty immediately arises. The "river falls, perhaps, 3 inches only, but the canal, owing to the mouth "choking up, falls a foot, and the water will no longer run on to the land "without a lift. The wheel can do little more than water the land sown with "its aid, the remainder of the crop suffers from want of water, and what "was sown immediately before the water subsided utterly fails.

"In the third case, when the land is irrigated without the aid of machinery, "the cultivator rarely commences till late in the season, as the canal must "be nearly full of water, and this does not take place till the inundation "period is half over; a great part of the crop is sown too late, and when it "is 'jowar' or 'bajra' blight very frequently destroys it. This description of "cultivation is, moreover, exposed to two most serious risks; either the water "begins to subside too early—and 2 or 3 inches of subsidence renders it "impossible to water the land—or from some unexpected rise in the river a "greater quantity of water comes into the canal than can be used; it bursts its "banks, and of course this description of land, which is always low, becomes "inundated, and the crop is partly, if not totally, destroyed.

"The results of the three classes of cultivation may be thus briefly sum- "med up. The first class is, on the whole, good, but it is very expensive, from "the heavy expenses attending the raising of the water, which costs almost "Rs. 2 per bīga, or nearly twice as much as the land tax the cultivator pays "to Government. The second class is inferior, but less costly, the facility "for irrigation being greater. The third class is very inferior, from the "many risks to which it is exposed, but from the great facility there is for "irrigation, it costs very little; little or no capital is necessary to start with, "and it is extremely popular among the poorer classes. With the cultiva- "tion exposed to so many risks arising from the capricious nature of the "water-supply, it cannot be matter of wonder that the people should look "on the cultivation as a species of lottery. They are successful one season "and bankrupts the next. No one who sows can tell what he will reap;— "too little or too much water, the supply coming too soon or too late, and "the blight arising from sowing at the wrong time, combine to render "speculation on the result of the cultivation a riddle which none can "solve. From the very frequent failing of crops the cultivators, on the "whole, are very poorly repaid for their labour, but this does not prevent "them from forsaking regular and fairly-paid-for occupation for the cul- "tivation. They may win if the capricious river only furnished the proper "quantity of water at the proper time to suit the particular class of land "on which the venture is made.

"It will be interesting now to compare the total quantity of produce "which ought to be derived from the cultivation in Sind with the total "quantity actually produced, in order to ascertain what this deplorable sys- "tem costs the country. In doing this accuracy can hardly be looked for, "but a very tolerable approximation to the truth may be made. In Upper "Sind it is well known that a crop of 'jowar,' on average land, sown "at the proper time, and receiving a sufficient quantity of water at the "right time, will yield 15 maunds of grain per bīga; but that, owing to "the many risks to which the cultivation is exposed, the average crop is not "more than 10 maunds. In Lower Sind it is also well known that, though "a crop of rice under equally favorable conditions will yield 14 maunds, "the average crop is not more than 10 maunds. Hence the losses amount to "about one-third of the whole produce, and are therefore about equal to the "Government share, the average value of which is Re. 1¼ per bīga. Now "the total number of bīgas irrigated in 1853, when there was, if any- "thing, less cultivation than usual, was 1,438,000 bīgas, at Re. 1¼ each = "Rs. 17,98,000, which therefore represents what the cheap canals cost Sind "in loss of produce in that year.

"There is, however, another charge which the country has to pay; this is "the cost of raising water, which varies from Re. 1½ on canals to Rs. 4 "on wells. The total number of bīgas cultivated with the aid of machin- "ery was in 1853—

On canals	... ...	6,97,780
On wells	... ...	65,091

"Charging for these numbers of bīgas at the rate mentioned, we have—

Cost of raising water from canals for 6,97,780 at Rs. 1½ each	...	Rs. 10,46,670
" " from wells for 65,091 at Rs. 4...	...	" 260,364
Total	...	Rs. 13,07,034

"Adding the last amount to the value of the produce lost, we have a "total of Rs. 31,05,034, so that Sind, in 1853, suffered a loss of about 31 "lakhs of rupees, more than the whole revenue of the province, from a de- "fective system of irrigation.

"The direct loss to the country has been shown to be enormous, but it "perhaps does not exceed the indirect loss arising from the same causes. "It is clear that where the number of risks to which the cultivation is liable "is such that a careful cultivator has but little better chance than a careless "one, all enterprise must be annihilated. A man who knows that his crop "depends entirely on the capricious inundation, and that though he may "expend great labor on it, it will avail nothing unless he gets the supply of "water at the proper time, and at the proper levels, naturally expends as little "labor as possible on it. This of course gives rise to careless cultivation. "This imperfect cultivation, and the large area of cultivation which fails "yearly from causes previously described, also give rise to another kind of "loss. The fertility of the soil is exhausted in producing a crop of straw "without any grain, and putting aside the immediate loss, there is a loss "which is certain to occur the next season from the sowing of land previously "weakened. This occurs year after year, and the loss caused must be enor- "mous. In fact, in the preceding calculation of what the country loses "in produce, it would perhaps have been more just to have taken what is "considered a first-rate crop in Sind, than merely a remunerative crop for the "standard. Another effect of the system is the proverbial improvidence "met with in the Sindī. How can it be expected to be otherwise? One "year he is successful, the next he is ruined; he is nearly always in debt "and difficulty, paying 100 per cent. for borrowed money, and much of "his time and ingenuity are consumed in devising plans of escaping "payment.

"In fact, it may be said of the whole population, that while the Hindūs, "who lend the money in the first instance, are employing all their cunning "to get back their money and interest, the Mūsalmāns are employing theirs "to avoid payment. A volume might be written on the various ways in "which the present deplorable system of irrigation affects the prosperity of "the country: but this brief notice of them will suffice to show that the "indirect loss is scarcely less than the direct loss shown in figures.

"It is a common complaint in Sind that labor is scarce and dear; but "surely no one who may read this sketch can fail to perceive the cause. In "England and other prosperous countries, skill and machinery enable one "man to do the work of ten. Now, assuming that one-third should, with "ordinary means, cultivate sufficient grain for the whole, it is plain that in "Sind three men do the work of one.

"Doubtless there may be inaccuracy in the foregoing calculations. To "those well acquainted with Sind many instances will occur in which the "risks to which the cultivation is exposed are not so great as represented in "this sketch; occasions will be remembered when the quantity of water exactly "met the demand and when it came at a convenient time. It must be re-"membered that the calculations given are only intended as an approxima-"tion to the truth; that there is no general rule without some exception; and "allowing the widest margin for inaccuracy or error, it is surely evident that "the general conclusions arrived at are perfectly true."

The crops obtained during the year in the Jacobabād district are three in number—*peshrus*, *kharīf*, and *rabi*. The *peshrus* is a small crop comparatively obtained from the first water of the river in May and June. It consists of 'araree,' a grain somewhat similar to jowar, cotton, vegetables, grass, &c. The growth of cotton has increased greatly during late years. In 1869-70, 2,713 maunds were exported, and 5,845 kept for home consumption. The growth of it depends greatly on local demand. The vegetables consist chiefly of melons of two or three kinds, which are grown in great numbers, and on account of their cheapness form the principal article of diet among poorer classes at that time of the year. The great crop is the *kharif*, which is obtained from the water raised from the canals in June and July. The seed is put down at this time, and the crop is reaped in October and beginning of November. It consists of jowar, bajra, rice, indigo, &c. The jowar and bajra are the staple food of the majority of the population, and the stalks and leaves of the former are the universal forage throughout the district. Green forage is only obtainable for two or three months (July, August, and September), when the canals are full, and for the remainder of the year the stem of the jowar, called 'kirbi', is the only forage obtainable. At Jacobabād itself, where there are three regiments of cavalry, this is in great demand, realizing, after the grain has been gathered, from 8 annas to 1 rupee a cart, and later in the season, when the supply is scarce, as high as 5 and 6 rupees a cart. As forage it is good, and when first cut highly nutritious, being full of sugar; but in the hot weather it is heating, and to it is ascribed, in a great measure, the "prickly heat" to which the horses at Jacobabād are so subject. Rice was formerly very little grown, but is getting more extensive every year.

Indigo, first introduced in 1859-60, is a very remunerative crop, and is now one of the principal products of the district. It is not of first-rate quality, from the want of European supervision, but is good. Some is kept for home consumption, but the greater part exported into the neighbouring districts. During the last year 4,212 bīgas of indigo were cultivated, but a great quantity was spoiled by the tremendous floods which spread over the whole district.

The *rabi* crop is obtained on the low lands that have been flooded by the overflowings of the canals and river. The seed for this crop is put down as the flood-waters subside in November and December, and is reaped in April and May. It consists of mustard and other oil-seeds, muttar (peas), gram, wheat, barley, &c. The growth of oil-seed is extensive; the oil is expressed and exported largely to foreign markets, and the refuse made into cakes and sold for feeding cattle. Gram also is largely grown, but is much smaller and inferior in quality to the gram grown in the Panjāb and Hindūstān.

The following statement shows the area in acres under kharīf, rabi, and peshrus cultivation during 1869-70 *and* 1870-71.

Name of Sub-division.	Cultivated during 1869-70.				Cultivated during 1870-71.			
	Kharīf.	Rabi.	Peshrus.	Total.	Kharīf.	Rabi.	Peshrus.	Total.
Jacobabād...	47,496 27	219 35	......	47,716 22	54,615 29	16 8	......	54,631 37
Thūl ...	29,932 7	7,100 11	381 14	37,413 32	29,566 32	6,225 9	170 12	35,962 13
Kasmor ...	10,236 38	7,515 2	904 16	18,656 16	14,577 17	10,798 4	782 32	26,158 13
Total ...	87,665 32	14,835 8	1,285 30	103,786 30	98,759 38	17,039 21	953 4	116,75 223

Trees have a rapid growth in this district, but, except at Jacobabād and a few of the larger villages and on the banks of canals, they have not been planted to any extent. The only trees indigenous to the country are the stunted babool, tamarisk, and jow.

Jacobabād itself, which in 1847, when first occupied, possessed one tree (a stunted babool still standing), is now an open forest with avenues on either side of the roads, the trees attaining a height of 30 to 40 feet, and affording a grateful shade during the hot months. The principal trees grown are the lime, peepul, neem, blackwood, and babool. Of fruit trees there were none originally in the districts; but mangoes have been introduced very successfully, and most of the fruits met with in Hindūstān grow readily at Jacobabād.

There is no breed of animals in these districts of any note. The mares ridden by the Baloch are, as a rule, undersized, and would require a careful selection of stallions and general superintendence to render them fit for any Government purposes. The cavalry regiments at Jacobabād are mounted almost entirely from horses brought down by kāfilas from Afghānistān, Thal, and a few from the Panjāb. The adjacent province of Kachī is celebrated for its breed of bullocks, and these are exported by the Brahūīs in large numbers to the Panjāb.

Of mineral productions there are none. Salt is manufactured to some little extent, and the monopoly of it was sold by auction last year, realizing Rs. 6,705.

The revenue is derived from the land assessment, and the items given below:—

Abkari, sold by yearly contract.
Drugs, do. do.
Opium, do. do.
Stamps.
Miscellaneous.
Salt, sold by yearly contract.
Profit and Loss.
Registration.
Postal.
Fines and Fees.
Telegraph.
Income Tax.
Non-Agricultural Tax.

The revenue, in the first instance, is collected by the Tapadārs, and paid by them again into the Mūkhtiārkār's treasuries, by whom again it is trans-

ferred to the treasury at Shikārpūr. Several of the items are farmed out yearly to contractors, and the money paid by them at once into the treasuries.

Ever since the formation of the district in 1852-53, the revenue has been steadily increasing, as will be seen by comparing the under-mentioned years—

1852-53 ...	... Rs. 58,597-11-10
1861-62 ...	... Rs. 1,86,358-14-10
1871-72 ...	... Rs. 3,14,245-14-10

and when the Shahīwah canal is extended into the desert the increase will be considerable.

The Revenue for 1870-71 was as follows:—

Division.		Imperial, 1870-71.	Local, 1870-71.
Jacobabād	... ...	1,40,271 7 2	2,730 12 6
Thūl	... ...	77,052 4 9	2,975 11 7
Kasmor	... ...	48,481 0 3	2,162 12 11
TOTAL	...	2,65,804 12 2	7.869 5 0

Or Imperial Revenue, 1870-71:—

ITEMS.		Realizations in 1870-71.
Land Tax	... ...	2,05,681 12 0
Abkari	... ...	12,035 0 0
Drugs and Opium	... ...	8,145 0 0
Stamps	... ...	8,364 9 0
Salt	... ...	6,091 4 0
Registration Department	... ...	904 2 0
Postal ditto	... ...	3,239 14 2
Income (and Certificate) Tax	... ...	7,079 2 8
Fines and Fees	... ...	11,605 2 5
Miscellaneous	... ...	2,658 13 11
TOTAL	... ...	2,65,804 12 2

And Local Revenue:—

Cess on Sayer revenue	... ...	1,704 10 0
Percentage on alienated lands	... ...	154 12 8
Cattle-pound	... ...	4,784 14 4
Fisheries	... ...	1,225 0 0
TOTAL	... ...	7,869 5 0

The Revenue of the district for the last five years was:—

	Land.			Sayer.			Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
1867-68 ...	1,68,735	6	0	27,619	8	10	1,96,354	14	10
1868-69 ...	1,85,182	15	0	30,417	0	4	2,15,599	15	4
1869-70 ...	1,89,721	10	5	41,148	10	9	2,30,870	5	2
1870-71 ...	2,05,681	12	0	60,124	0	2	2,65,805	12	2
1871-72 ...	2,60,123	14	8	54,122	0	2	3,14,245	14	10

(*Macnair*)

JADRANS—

A tribe of Pathāns who inhabit the east slopes of the main Sūlimān range. Nothing hardly is known of them.

They are Sūnis; small sections of them yearly visit Banū and eke out a livelihood by working as coolies. They are very hardy, and but slightly

removed from the savage state; they own no cattle, and travel with all their worldly goods on their back, and do not even possess the blanket tents of the poorer clans of Povindahs. Some few trade in coarse cloth, the only manufactured product of their country. When in British territory they are scattered about in different villages, and work in the fields, and return in small parties, *viâ* the Spīn-Wām, Lākān, Lamāra roads, to their own country, which is six marches to the west of Khost.

They have no large towns, no wealthy men, and are the nearest approach to savages found among the nomadic Afghān tribes. (*Norman, Macgregor, Mahamad Hyāt.*)

JADŪNS OR GADŪNS.

A tribe of Pathāns who reside partly on the south slopes of the Māhāban mountain and partly in the Hazāra district. The descent of this tribe is not very clear. They are not Yūsafzāis, like those round them. By some they are supposed to be a branch of the Kākar tribe, which was in the first instance driven to take refuge in the Sūfed Koh, and afterwards in Hazāra and Chach. They are called Gadūns or Jadūns indifferently, and their country is termed Gadūna.

The divisions of the Jadūns are—

I.—Salār, sub-divided into (1) Matkhwazāi, (2) Utazāi, and (3) Sūlimānzāi.

II.—Mansūr, sub-divided into (1) Khadrzāi, (2) Daolatzāi, and (3) Mūsazāi.

The whole of these divisions, but especially the Salār division, are settled along the banks of the Dorh, in the Hazāra district, as far as the Urash plain, and own a fertile prosperous tract, which they gradually possessed themselves of from the Dalazāks when the latter threw off their allegiance to the Emperor Jahāngīr.

Another portion of the tribe is settled Trans-Indus, to the south of the Māhāban mountain, and own from the crest down the east slope. They have about 20 insignificant hamlets and three villages.

The Jadūn villages Trans-Indus are :—

SALĀR.

Matkhwazāi.	Houses.	*Utazāi.*	Houses.	*Sūlimānzāi.*	Houses.
Babīnī ...	400	Gandap ...	1,200	Bāda ...	200
Leran ...	80	Manal Chai	140	Shnai ...	80
Jaba ...	20	Daroroi ...	120	Kolagar ...	60
		Panowal ...	100	Achelai ...	80
				Pola ...	50

MANSŪR.

Daolatzāi.	Houses.	*Mūsazāi.*	Houses.	*Khadrzāi.*	Houses.
Badga ...	30	½ Bīsak ...	200	Malka Kadai	260
Dewal ...	160	Sandna ...	100	Takel ...	100
Kākbanai ...	120	Sukhelai ...	100	Kadra ...	300
½ Bīsak ...	200	Talai ...	80	Bargalai ...	30
Gajai ...	100	Dafai ...	100		
Bar Dewal Garhī ...	60	Nūrobanda..	80		
		Shingrai ...	60		
		Kūz Dewal Garhī ...	60		
		Girarai ...	30		

There are also the following villages: – Gānchatra 90 and Utla 60, taken from the Utmānzāis; Amrai 90 (Gūjars), Sarai 60 (Utmānzāis), Gabasnai 100 (Syads), Gabai 100 (Syads), Chanai 400 (Akhūn Khēl), Gani Kot 40 (Mula Khēl), Sāt Ketar 30.

The villages near the foot of the hills, such as Gandap, Bīsak, and Malka Kadī, are chiefly dependent on rain for their cultivation, and their land is indifferent in quality. None of the Jadūn villages are walled, but a few have towers; they are built of stone and wood roofs. The land belonging to the villages in the hills is more fertile, and wheat, Indian corn, and rice are grown in large quantities on the slopes of Māhāban. The tribe are all cultivators or cattle-owners, and their buffaloes are celebrated. Considerable quantities of honey, ghī, and timber are exported by them to Yūsafzāi, and cotton cloth, indigo, and salt taken in return.

The Jadūns say they have 12,000 fighting men, but careful enquiries prove that this is ridiculously over-estimated, and James says they have only 2,000 men. Colonel Taylor says, the Salār have 1,300, and the Mansūr 1,500, and half of them are armed with matchlocks and swords and pikes, and the other half with swords only. They are not considered a fighting tribe, as they contain amongst them a large number of Indian settlers.

According to the latest returns, there were only 33 Jadūns serving in the British army.

The only level ground in the Jadūn country is in front of Gandap, Bīsak, and Malkakadai. This country is drained by the Pola ravine, which goes to the Indus.

The Jadūns do not appear to have given any trouble till 1861. Sir Herbert Edwardes in 1858 took engagements from them to prevent the return of the Hindūstānī fanatics to Sitāna. In 1861 these men went to Malka and began plundering the British territory from Sitāna.

The Jadūns were on this called to account for permitting them to re-settle and to pass through their country when proceeding to and returning from British territory. A blockade was instituted, and soon after they expressed themselves willing to submit to any terms demanded of them.

Accordingly the following agreements were entered into with their two main sections:—

"Whereas the Kabal and Kya branch of the Ūtmānzāi tribe and the "Salār division of the Trans-Indus Jadūns on the 12th September 1861 and "the 17th September 1861, respectively, entered into an agreement with the "British Government, the terms of which have at this time been read and fully "explained to us by Major Adams, Deputy Commissioner of Hazāra, we do "hereby, on behalf of the whole Mansūr division, agree to hold ourselves and "our tribe bound by the terms of the said agreement as set forth in "articles I, III, IV, V, VI, and VII, in the same manner and to the same "extent as the Salār division of Jadūns; and with reference to article II, "not included in the above enumeration, we, on considering the friends "of the Government our friends, and their enemies our enemies, do hereby "pledge ourselves that in the event of any division or faction of any of the "contracting tribes infringing the provisions of the agreement and becom-"ing refractory, we will, so far as the fulfilment of our engagement requires, "hold ourselves aloof from it, and in such measures as the British authorities "may see fit to take, we will render our assistance for the furtherance "thereof against the said division or faction, and will give to any force "employed for its coercion a free road through our country.

"Further, for the fulfilment of the conditions of this engagement, we "agree to be responsible for the villages of Chanī held by the Akhūn Khel, "and Gobai and Gobasnai held by Syads, seeing that they are subject to "our influence and unable to act in the matters to which this agreement has "reference, except with our aid and concurrence."

The agreement entered into by the Kabal and Kya branch of the Ūtmānzai Pathāns and the Salār division of the Trans-Indus Jadūns with the British Government, alluded to above, is as follows:

"I.—We do hereby conjointly and severally pledge ourselves not to permit "the Syads, late of Sitāna, or the Hindūstānī fanatics and others asso- "ciated with them now at Malka, in the Āmazai country and elsewhere, or "any of them or any other persons inimical to the British Government, or who "have committed or intended to commit criminal acts against it, or any "other persons, except the members Ūtmānzai, Pathāns of Kabal and Kya, "and their cultivators, to establish Sitāna or within the lands pertaining "thereto or anywhere within the limits of our settlements; and should they "endeavour to do so, we will ourselves unite to prevent or expel them; and "in the event of any of the parties to this engagement acting in contra- "vention of its terms, that party will alone bear the blame, provided that "the remaining parties shall be bound in that case to treat it as an enemy, "and to continue to the best of their ability to give effect to the provisions "of this agreement.

"II.—We will consider the friends of the British Government our friends, "and its enemies our enemies, and in the event of the Mansūr division of "the Trans-Indus Jadūns, which is not a party to this agreement, continuing "or becoming refractory, we will, so far as the fulfilment of our present en- "gagement requires, hold ourselves aloof from it, and in such measures as "the British Government may see fit to take, we will render our assistance "for the furtherance thereof against it, and will give to any force employed "to punish it a free road through our country.

"III.—Should any person residing within our settlements (including Man- "dī, Sitāna, and the lands pertaining thereto) enter the territory of the "British Government and commit injury therein, we pledge ourselves to be "responsible, and either to expel him from our country or to afford such "redress as the said Government may demand. Further, we will permit no "person or persons from beyond our borders to pass through our settlements "for the purpose of committing injury in British territory, or having com- "mitted injury therein, to return through our settlements to his or their place "of refuge or abode, and failing in this, we will afford such redress as the "British Government may demand. Provided, that for every infringement "of this article of the agreement each contracting tribe shall be held separ- "ately responsible.

"IV.—We will not permit any person or persons conveying money or arms "or ammunition, or aid of any kind whatever, to the Hindūstānī fanatics to "pass through our settlements.

"V.—We will not harbour or render assistance to any fugitive, murderer, "robber, or thief who has committed crime in British territory, nor will we "permit him to come and abide within our settlements; should he endeavour "to do so we will at once expel him. Provided that for every infringement "of this article each tribe shall be held separately responsible, and shall afford "such redress as may be demanded.

"VI.—In the event of any British subject committing injury within our "settlements, we will not make reprisals, but will claim redress in British "Courts.

"VII.—Provided that we shall not be hereafter entitled to claim exemption "from the fulfilment of all or any of the terms of this agreement on the "ground of inability by reason of discord among ourselves, and that for all the "purposes thereof we shall be held responsible for the acts of all residents "within our settlements, whether members of the contracting tribes or not."

Additional articles with the Ūtmānzai of Kabal and Kya.

"VIII.—We will not permit any person to convey salt from our settle-"ments across the Indus into British territory, whether he be a resident in "our settlement or not.

"IX.—Inasmuch as the Kabal ferry of the Indus has been established, "and a boat placed thereon for our convenience and advantage by the British "Government, we hereby declare that we hold it and enjoy the privilege of "using it, subject to such conditions as the British Government may see fit to "impose; and further, we will permit no residents within our settlements or "others to cross the Indus to British territory on inflated skins by night; "and those only shall be permitted to cross on them by day to whom "permission to do so may be granted by the British authorities on the security "of respectable Maliks.

"X.—Inasmuch as we are permitted to hold free intercourse with British "territory for trading and other purposes without payment of tax or duty, we "hereby agree to relinquish all claim to tax and duty on merchandise of every "description belonging to resident traders of British territory in its passage "through our settlements, as also to all duties heretofore levied on timber "floated down the river Indus by British merchants, and in return for the "protection we receive in British territory, we agree to afford protection, to the "best of our ability, to all merchants and others from British territory trading "with or through our country, and we will, to the best of our ability, prevent "robbers or others from exacting black-mail or other imposts from them "within our settlement.

"XI.—We will ourselves as the proprietors hold the lands of Sitāna, and "ourselves arrange for the cultivation and management thereof, and we will "not give possession thereof, or of any part thereof, for purposes of cultiva-"tion or otherwise to the Syads, late of Sitāna, or to the Hindūstānī "fanatics, or to the followers of either by the Salār division of Jadūns."

In 1862 it was recommended that an expedition should be undertaken against the fanatics; but this was postponed, and early in July they re-occupied Sitāna, the Jadūns not only making no attempt to prevent them, but also, it is said, that the Mansūr section invited their return. Failing, on due warning, to expel them, the Jadūns were on the 15th July 1863 subjected to a blockade. On the 7th September the fanatics, joined by one of the principal Jadūn chiefs, crossed the border with the intention of attacking a detachment of the Guide Corps at Topī; but, coming across a few horsemen, they retired precipitately. The Ambēla campaign then took place.

The attitude of the Jadūns during the campaign was on the whole satisfactory. Most of their chiefs were present in camp with the Political Officers, and there was no general collection of any part of the tribe against us. Individuals undoubtedly joined the enemy, but not nearly to such a great extent as did our own subjects in Yūsafzāi. Only two men of the tribe were killed and wounded. One of the headmen, Malik Īsa, of the Mansūr section, however, did not present himself the whole time, and it being considered necessary to require security from the Jadūns generally after the Ambēla campaign was over, a brigade, consisting of 101st Fusiliers, Hazāra and Pēshāwar Mountain Batteries, 3rd Sikhs, Guides, 5th Gorkhas, 3rd Panjāb Infantry, and a company of Sappers, under command of Colonel

Wilde, C. B., marched from Ambēla to Mainī, being accompanied by Major James as Political Officer. The brigade arrived at Mainī on the 30th December, and on the following day all the chiefs of the tribe assembled in the villages of Bīsak and Gandap, the head quarters of the Mansūr and Salār sections.

On the 1st January Major James had a discussion with them regarding all their offences, and demanded that they should burn Mandī. They agreed to this, but during the night, instigated by Jāhāngīr Khān, the men of Gandap left the camp, and declined to be parties to the agreement. Colonel Wilde therefore proceeded on the morning of the 2nd to Gandap, and occupying the ridge, at the foot of which it is situated, held it completely at his mercy. On this the headmen came in and returned to Mainī without a shot having been fired. On the 3rd the force proceeded from Gandap to Kabl, and on the 4th a portion of the troops went to Mandī and witnessed the burning and destruction of that place by the Jadūns and Ūtmānzai. On the 5th the force returned to Pihūr, where the Jadūns and Ūtmānzai executed fresh agreements, individually and collectively, not to permit the return of the Hindūstānīs to any part of their country.

But in December 1864 they again permitted some of these men to reside in Mandī and Sitāna, and aided them in plundering expeditions in British territory. In 1865 they continued in this course, and also permitted some of the Syad fanatics to come to Mandī. In 1866 they also committed some infringements of their treaty, the worst being a meeting held with their sanction, and in their country, to consider whether the fanatics should be permitted to re-occupy Sitāna. In January 1867 they permitted one of the leading Syad fanatics to occupy Seri, and in April their council (Jirgah) made a request that he might be permitted to remain. Being refused, they reiterated their request, but with no better success. They then, on the 27th April, came down and attempted to build a tower near our border at Kabl, but, being attacked by the Ūtmānzai, were worsted and obliged to desist, having lost 13 killed and 14 wounded. They then desisted on the further threat of a blockade.

Their conduct continued to be so unsatisfactory that on the 15th June 1870 a blockade was declared against them. They then commenced raiding in our territory, attacking the villages of Barāb, Gazaī, and Pihūr. They were, however, always driven off by the men of Topī and Mainī. On the 14th July it was reported that they had sent for aid from the Hindūstānīs at Palosai.

On the 16th July 1870 they assembled in considerable force in a ravine called the Kondel, and erected a high and strong barricade apparently for the purpose of shelter in the event of their being driven back in any attack on Panjmān, Jhanda, and Boka. At this barricade 300 men were stationed. In the course of two or three days, however, it was swept away by heavy rain, and was not re-built.

On the 17th July 1870 a party of Jadūns made a feint of a night attack on Panjmān. Shots were exchanged, but without loss on either side. The Jadūns retired at noon of the same day; four or five Jadūns, headed by Mīrbāz, an outlawed British subject, made an attempt to drive off by stealth a herd of cattle belonging to the village of Jhanda. The manœuvre was discovered in time, and the plunderers got away to the hills, but without their booty.

On the 18th July a night attack was made on Mainī by some 50 Jadūns, but the Mainī men, being on the alert, drove off the assailants without loss.

On the 19th July one Akhtarai, a chain-carrier employed in the settlement, was met as he was going in the evening from Topī to Barāb

by a roving band of Alī Sher Khēls and Shāhī Khēls (Jadūns) and murdered, his body being afterwards blown up with powder.

On the 20th July some zamīndars of Mainī out ploughing were threatened by 50 Jadūns, who made a descent on them. The armed escort of the 'zamindars' accompanying them fired on the Jadūns, who returned the shots, but fled as the men of Mainī came moving out to the rescue. Later in the day the watchmen of Datugrah were fired at by a small band of Jadūns, who retired before they could be attacked. The Jadūn head quarters removed from Gūjar to Malka Kadeh, and preparations were made for a grand assault on Mainī, Topī, and Panjmān.

On the 22nd July an attempt was made during the night to surprise and do some damage to Pihūr, but failed, as the police were on the look-out. The outlying pickets of Jhanda and Boka were fired at by straggling parties, but without effect.

On the 24th July the Jadūns lifted a herd of 15 cattle from the boundaries of the village of Salīm Khān.

On the 25th July Mr. Priestley reported that, notwithstanding these numerous petty attacks, no large force had entered British territory, and they were collected in large numbers at the village of Gūjar in a threatening attitude. Their application for assistance to the Bunērwāls, Swātīs, Amazaīs, and Hindūstānīs was said to have met with a promise of compliance in case they should be attacked.

On the 26th the Deputy Commissioner visited the border to see the arrangements made for the defence of the villages. Two towers were built at Panjmān, and were constantly manned with a force of 125 men.

On the 27th August a party of Jadūns came down into the Mainī lands and drove off 2 head of cattle, 1 of which they afterwards maimed and left.

On the afternoon of the 28th, about 4 P. M., some 300 Jadūns came down and established themselves in a strong position on a mound near Mainī, and thence commenced firing at long ranges. The Mainī men got together and went out to attack them, but they were largely reinforced, and it was not until near 10 P. M. that the Mainī men, reinforced by reliefs from Topī, were able to attack. Four men and a horse of the attacking party were wounded; the Jadūns fled at once. Their loss is not known; one of the wounded, Saidūla Khān, a Malik of Mainī, afterwards died. His death caused a great sensation amongst the Ūtmānzais, to the family of whose Khāns he belonged. On the 3rd August 3 cows and 3 oxen belonging to one Zebar Shāh, grazing within the boundaries of Babīnai, were carried off by 2 Jadūns and an outlawed British subject to the Jadūn village Gūjar. There was reason to suspect the Maliks of Babīnai, themselves Jadūns, of complicity.

On the 4th 100 Jadūns came to Barāḥ, in British territory, on pretence of taking part in the funeral obsequies of Aslam Alī Khān, a man of some influence, who had died there. After the 'Fatiha,' they made a feint of attacking Pihūr, but after firing a number of shots, without harm, retired. On the same date Shāhdād Khān of Hūnd and Ibrahīm Khān of Zeda, both of whom with their levies were guarding Panjmān at the desire of the Jadūns, met their 'Jirga' on the boundary, they having been authorized by the Deputy Commissioner to open communications with them. The Jadūns expressed their desire for peace, and readiness to come in and hear on what terms they could again be admitted to our friendship. At the same time they expressed their readiness to return cattle and other property taken from any British subjects, except Ūtmānzais, and did in fact in several cases return such property; as to the exception, it is to be remarked

that, owing to the position of the Ūtmānzais immediately on the Jadūn frontier, the collisions that have taken place have been, so far as British subjects are concerned, almost entirely with Ūtmānzais, and the deaths that have taken place on either side have caused a bitter feeling between the two; to which may be added that Kabal, with which the Jadūns have long had a feud, is Ūtmānzai. It being deemed desirable to get in the 'Jirga,' the two Khāns were directed to encourage their attendance, if they were in reality disposed to come to terms. A guarantee of safe conduct was with the same view forwarded, and the Ūtmanzāis strictly prohibited from hostile demonstrations of any kind; at the same time careful watch was enjoined, lest all this should be a mere feint to throw us off our guard and enable them to make a damaging attack on some of our frontier villages,—a not uncommon trick of these people. The Deputy Commissioner was at once informed of the aspect of affairs, and instructions requested as to the terms that should be offered in case the 'Jirga' came in. It was suggested that—

(1.) A fine of at least Rs. 1,000 should be imposed, in addition to the Rs. 1,000 forfeited on account of violated engagements, the refusal to pay which had caused the present complication.

(2.) All property destroyed should be compensated for, and all carried away returned.

(3.) Fresh engagements taken from the principal men, binding them under a fine to respect British territory, and not enter it at any time with an armed force.

(4.) Khadī Khān's banishment to be insisted upon only, if the temper and disposition of the 'Jirga' should be found to be such as that the demands would be likely to be acquiesced in, otherwise not. As to the last point, it would doubtless be a great advantage to have this man, who has been the *casus belli* on this and several other occasions, cast off, and his expulsion would almost certainly heal the feud between the Jadūns and Kabal; at the same time our quarrel with the Jadūns was quite distinct; we were in no way committed to action with reference to Khadī Khān. If then the Jadūns, as was not improbable, should make it a point of honor to stick by Khadī Khān, while they were ready to accede to the other terms offered, it became an open question whether we should insist upon this, which would doubtless be the most thorough and efficient settlement of the question, and by so doing indefinitely prolong hostilities or necessitate prompt military action, or be content to settle the present difficulty.

On the 9th August a great number (reported as 6,000 or 7,000, but no doubt greatly exaggerated) of Jadūns came into the Mainī lands with flags, &c., and remained some hours expecting the Mainī men to come out and attack them; a body of some 500 advanced to within some few hundred paces of the village and fired upon it. The Mainī men, interpreting too strictly the orders prohibiting them from aggressive hostilities, remained in their village, and after a time the assailants withdrew. No injury was inflicted.

On the 15th August Captain Waterfield, Deputy Commissioner, reported that the Jadūn Council had come in to make terms. They were ordered to pay Rs. 3,285, and give security for Rs. 500 more, and also bind themselves for Rs. 1,000 not to violate British territory.

On the 22nd August Mr. Priestley, Assistant Commissioner, reported that Shāhdād Khān of Hūnd and Ibrahīm Khān of Zeda had brought in the 'Jirga,' 115 in number, fully representing every section and interest in the tribe, and on the 10th September it was finally reported that the above terms had been accepted.

In 1863 Colonel Reynell Taylor recommended an expedition against the Jadūns, and stated his opinion on the matter in the following words:—

"I think the force should consist of 1,000 infantry, 1,000 cavalry, and "a sufficient complement of mountain guns. A large amount of mule "carriage should be provided, and the European troops employed should "be provided with 'pâls' only, as it is probable that in the march from the "Yūsafzāi plain to the head of the Jadūn country, and from thence down "upon Sitāna, only the lightest description of tents could be carried. It "might, of course, be done by bivouacking, as the Jadūn affair would not "take more than 4 or 5 days, but it would be better if we could encamp at "some commanding spot and work deliberately.

"The force should assemble, if possible, early in October, and enter the "hills by the 10th or 15th of that month. The moon should be taken ad-"vantage of.

"The hill crops ripen about the 15th of October; those of the lower parts "about the villages of Bīsak and Gandap would be cut, and the 'karbi' "stacked about the same time, being ripe about the end of this month. There "would be no lack of forage for the animals even later, as the villagers "cannot remove their 'karbi' stacks on short notice. October unfortunately "is an unhealthy month in the Pēshāwar valley, but the excitement of ser-"vice will prevent any ill-effects, and the Europeans should not be moved "out to Swabī Manerī till a short time before the final movement.

"Large depôts of supplies must be formed at Mardān and Kirpliān.

"The Jadūns must be called upon to turn out the Hindūstānīs, come in "and pay a heavy fine for all the trouble they have given; failing their doing "this, their villages must be destroyed. If we decide on dealing more leni-"ently with the Salār division—and I am in favor of making distinctions "according to conduct,—their possessions may be favored and spared. The "villages of the Jadūns are very numerous. It would probably be a sufficient "lesson to select the Mansūr villages for punishment. Descending from "the Jadūn country into the Sitāna lands, the village of Mandī and all "the buildings of the fanatics must be destroyed; the Ūtmānzai tribe, "whose possessions lie in the trip of country from Kabal to Mandī, must "also be dealt with, as may appear necessary; their offence is not so great "as that of the Jadūns, because their power to resist was less, and they "may probably be spared on the payment of a fine.

"It probably will be found advisable that the column marching through "the hills be met, on descending from Sitāna, either by a column marching "*viâ* Topī, Kabal, and Kya, or by a column crossing from the left bank "at or near Rorgurh.

"For the routes to be taken, we at present depend on the expedition of "1858 for the ascent of the southern spurs of the Māhāban mountain. "That a force accompanied by a 24-pounder howitzer and cavalry was able "to ascend to Mangal Thāna, on one of the main shoulders of the Māhāban, "from whence Colonel Edwardes wrote that he ascertained that two marches "would take him by a practicable but bad road to Sitāna, across the "hills, sufficiently demonstrates the feasibility of marching to the head of "the Jadūn country, either direct from Topī *viâ* Bīsak, &c., or by follow-"ing the route of the expedition of 1858 to Mangal Thāna, and from "thence working across."

There are two ways of coercing the Trans-Indus portion of this tribe—(1) by blockade; as their cultivation is carried on in a great measure by our permission, and they depend much on their trade with the plains, this would soon render them quite helpless: (2) by invasion; if this was chosen, an

expedition should start on the 1st September or 1st October, when their cattle are collected and their autumn crops got in, or early in April, when their spring crops are ready. At these seasons they could be punished by the loss of property to the value of Rs. 80,000, *viz.*, crops Rs. 30,000, cattle Rs. 25,000, houses and property Rs. 25,000. Unless they were surprised, they could send their cattle to the Amazāis. Their country could be overrun without other tribes being molested or approached too nearly. The hill portion would of course be the more difficult, as they have a retreat open to them. Two days would suffice for a surprise, expedition, and return.

Mr. Beckett says of the Jadūns in his memo. on the Yūsafzāi frontier:—"A "good many of these men come down to British territory and cultivate land; they "purchase grain from us in times of scarcity, and import cotton goods and salt; "they also carry on gold-washing in the Indus; they sell goats, fowls, ghī, wood, "honey, and forest produce. A blockade has on several occasions proved "effective, and a seizure could always be made. They cannot cultivate their "lands in the open plain when blockaded, and they fear attack.

"As a general rule, it may be stated that all the tribes round could sustain "a blockade as far as the necessaries of life go, but the injury to their trade "would be so great that they could not stand it. Supposing one tribe to be "under blockade, it would be impossible to prevent their getting supplies from "their neighbours in the hills." (*Bellew, Lockwood, Taylor, Wilde, Priestley, Beckett, Waterfield.*)

JADŪNS—

A tribe of Hazāra, a branch of the Jadūns, who inhabit the southern slopes of the Māhāban, Trans-Indus. They live now on the Orash plain, in the Damtāwar, Nawashahr, Māngal tracts. They are mostly of the Hasazai section of Mansūr Jadūns. Their villages are mostly in the plains; their hill country being occupied by Karāls, Dhūnds, Awāns, and Gūjars. (*Wace.*)

JĀFARKOH—

A hill in the Būner valley, Yāghistān, just north of and above the village of Tūrsak. It is said to abound in ruins, which the natives, as usual, refer to Kāfars, but which may be of the same period as those on Takht-i Bai in Yūsafzāi. (*Aleemoola.*)

JĀFARS—

A small tribe of Pathāns under the leadership of Sohāk, living to the north-west of the Bozdār hills, between the Būj spur of the Sūlimān and the Bozdār tribe.

They are bounded north by the Esot (Pathāns), from whom they are divided by the Būr Kūhī water-course; west by the Mūsā Khēls, who own the west slopes of the Būj hill; south and east by the Bozdārs.

The tribe is divided into the following branches:—

Ramdānī.	Khidrānī.	Jatal.
Mohra.	Umarānī, Kalu Khan, a lad of 16 or so.	Silhani.
Rajāli.	Patwānī.	Sadrani.
Rawānī.	Hilanānī.	Jira.

They possess a very few camels or horses; they are said to number as much as 500 men, of whom not 20 are horsemen; their arms are swords and matchlocks, and their powder is obtained from Isā Khān.

They intermarry to a certain extent with the Esots, their northern neighbours, but not with other tribes. They are on good terms with the Mūsa Khels, to whom they are under [illegible]ligation for having aided them in a raid made on them by a large [illegible]ūrkānīs (Gorchānīs) and others

some 7 or 8 years ago, in which the Jāfars would have been severely handled, but for the timely aid given by the Mūsa Khels. On this occasion they are said to have lost from 80 to 100 men, the fight having taken place near Nath. The Jāfars appear to be a weak and inoffensive tribe, powerless to injure their powerful neighbours.

They have no other village except Drūg, besides Gargoji, which used formerly to be inhabited by Kharsīn Syads, but is now the residence of Povindahs. They appear to be of nomadic habits. They levy an uncertain sum as transit duty on merchandise going through their lands. The depredations of the Marīs and Būgtīs and Khetrāns, and fear of the Lūnī Pathāns, has diverted the course of this small trade, which is carried on between the Mūsa Khēls and Mekhtar and Kakārs and Mangrota, from the direct road to a more circuitous one *viâ* Būj and the Jāfar lands.

The road lies over at least one difficult range of hills, the Kala Roh, crossed at Nara or the Būj spur, over which bullocks or donkeys are the carriage almost exclusively employed. The valley of the Jāfars, being in an elevated position, enjoys a fine climate; the cold here in winter is intense. Snow falls about Drūg, and in fact nearly over the whole valley, though it soon melts.

The tribe, though very weak and powerless, enjoy immunity from their more powerful neighbours the Bozdārs, from the fact that the founder of the Taosa shrine, whose disciples muster strong among the more influential of the Bozdārs, was of Jāfar parentage. (*Davidson, Macgregor, Pīr Bakhsh.*)

JĀGAL, KOT NAJĪBŪLA, AND KANDĪ KAHL—

A tract of the Hazāra district, representing the unirrigated portion of the Hazāra plain, the south-west border of which adjoins the Rāwal Pindī boundary.

The northern portion of Jāgal drains into the Dorh *viâ* a dry ravine called the Sokha; a small eastern part of Kandī Kahl also drains into the Dorh; the southern portion of Jāgal, nearly all Kandī Kahl, all Kot Najībūla drain into the Haro river. Kandī Kahl and Kot Najībūla are much intersected by ravines. The original proprietors were Tarīns, but land is now chiefly owned by Gūjars and others. The cultivators are mixed, being chiefly Panīs (an inferior tribe of Pathāns.)

The area in acres (settlement of 1868-69) is—

	Villages.	Cultivated.	Uncultivated.	Total.
Jāgal	14	12,061	4,129	16,190
Kot Najībūla	18	13,188	10,764	24,170
Kandī Kahl	23	12,342	15,995	28,297
Total ...	55	37,809	30,848	68,657

The climate is nearly as hot as that of Rāwal Pindī. The crops are dependent on rain, and are wheat, barley, mustard, tobacco, maize, 'moth', 'kangni,' cotton, 'gur,' 'haldi.'

The population of Jāgal is 6,781; number of families 1,305; souls per family 5; souls per square mile 271.

Of Kot Najībūla it is 9,431; families 1,619; souls per family 6; souls per square mile 248; and of Kandī Kahl it is 6,833; families 1,252; souls per family 5; souls per square mile 155.

Wood and grass are plentiful in Jāgal, and its climate, as well as that of Kot Najībūla, is healthy. Kandī Kahl is the worst tract in Hazāra, being very hot and stony, with little water and precarious crops; it is, however, exceptionally rich in cattle. The population is very dense in all three tracts. (*Wace.*)

JĀGAL—

A village in the Harīpūr division of the Hazāra district. It has 255 houses, 18 shops, and 3 mosques. The population amounts to 1,336 souls, and is composed of 300 Gūjars, 15 Awāns, 9 Syads, 1,012 others.

The water-supply is from a canal from the Dorh and from a well, and the water of the latter is good in quality and abundant, but that of the canal is not. The produce consists of wheat, barley, Indian corn, &c.

Supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 17 horses, 617 cattle, 38 flocks of sheep, and 76 donkeys. The headmen are Abdūl Ghafar, Ata Mahamad, &c. (*Wace.*)

JAGHĀNĪ—

A hill in the Bozdār country. Its eastern slopes are covered with fine 'thali' trees. (*Davidson.*)

JAGIRD—

A small ravine in the Rājanpūr border, rising in very low and gently sloping hills, and joining the Baghārī about ½ mile from where it enters the plains; from this a road leads straight over a low water-shed to the Chedgī. (*Davidson, Macgregor.*)

JAGURDH—

A watering place in the Sorī ravine, Rājanpūr border. Water is procured from four or five wells, but it is somewhat brackish. The Sorī here is broad and open, and is joined close to Jagurdh by the Jola ravine. (*Davidson, Macgregor.*)

JAHĀNGĪRA—

A village in the Bolāk sub-division of the Khatak division, Pēshāwar district, on the left bank of the Kābal river, 3 miles above its junction with the Indus. It is the principal village of this sub-division, and thence there is a ferry of two boats to the right bank. Fateh Khān Khatak resides here. (*Lumsden.*)

JAHĀNGIR DARA—

A pass from the Yūsafzāi district of the Pēshāwar valley into the Khūdū Khēl valley of Yāghistān. The road starts from Manerī and runs along the hill skirt for 3 miles, then along a dry rocky ravine in the Jahāngīr Dara or glen, and past the villages of Bām Khel, Totalai, Khali Kala, Gūrgūshti, and Dandar to Khāngalī in the next 14 miles. It is a rough road, badly supplied with water, but practicable for laden cattle. (*Bellew.*)

JAKRĀNĪS—

A tribe of Baloches who inhabit the portion of Kach Gandawa to the east of Chutar and Shāhpūr. They were formerly the most active and formidable of the marauding tribes, and were for many years the terror of the whole line of country lying between the Indus and the Bolān. The whole of Kach was completely at their mercy, and no kāfilah was formerly safe without an escort of Dūmkīs and Jakrānīs; in other words, without paying black-mail to those tribes. The Jakrānīs muster about 300 well-mounted men. They are thus sub-divided :—

1. Salivānī (chief).	4. Suwanānī.	7. Mulkānī.
2. Majanī.	5. Sudkānī.	8. Karokāni.
3. Sujapaz.	6. Solkani.	9. Dirkani.

The Jakrānīs now cultivate the ground near Shīranī and Shāhpūr. Formerly no party of Baloch on a foray was complete without a certain portion of Jakrānīs, as guides over the desert tracts which intervene between

Upper Sind and Kachī. After Sir Charles Napier's campaign in 1845, the best portion of this tribe was removed to the Jacobabād district.

They are quite distinct from the Dūmkīs, but they used to unite under Bijar Khān Dūmkī. They and the Dūmkīs could formerly muster for plundering about 1,500 horsemen well-armed and tolerably mounted, with probably 500 more able-bodied armed men on foot. They now number about 2,000 adult males, and are the most hard-working, industrious, well-behaved, cheerful set of men in all Sind. (*Jacob.*)

JALĀLA—

A large village in the Baizai division of Yūsafzāi, Pēshāwar district, on the left bank of Ūch, at its junction with the Sūkhi Bagiari, 35 miles north-east of Pēshāwar, 12 miles north-north-west of Mardān. It is surrounded by a deep ravine, the Bagiārī, from whence is its water-supply, and it also has some wells. There are a few shops of Hindūs here. The inhabitants are Rohānīs, of whom there are 300 houses, also some few houses of Gūjars; all the rest are artisans. The position of this village is decidedly strong on the south and west sides, but on the north and east it is open. All its cultivation is unirrigated, and sufficient for the inhabitants is not always produced, in which case they go as laborers to Hashtnagār.

The inhabitants say they came from Ganderi 200 years ago. They call themselves Daolatzai, and there are four sections, *viz.*, Kuz Zat Khel, Bar-Ziat Khel, Khwaidād Khel, Batai Khel. One mile to the south-west is the 'ziarāt' of Madeh Baba, which is of some celebrity. During the Salārzai complications of 1868-69 there was a police force here of 21 men. This village is recommended by Colonel P. S. Lumsden as a convenient position for a reserve in the event of an attack on Swāt by the Malakand or Mora passes, it being too far from the hills to be in danger of attack, and yet near enough to enable convoys being sent over the Malakand pass in one march. The crest of the Malakand, however, is at least 18 miles distant, of which 8 are in the hills. (*Lumsden, Macgregor.*)

JALĀL DAOLATZAI—

A village in the Amazai division, Yūsafzāi, Pēshāwar district, situated under the eastern foot of the Karamār hill. (*Lockwood.*)

JALĀL ISHMAILZAI—

Another portion of the same village. (*Lockwood.*)

JALĀLA SIR— Elev. 5,033.

A peak on the Khatak Afrīdī range, 5 miles west of Charat. It is a fine ridge, and has been recommended as a suitable site for a sanitarium, but Chārat has been preferred. (*Macgregor.*)

JALĀLIĀ AND KAMĀLIĀ—

Two rocks on the right bank of the Indus, opposite Atak, which are very dangerous, and have in consequence been deified by the natives. Boats that strike the former are said to be dashed to pieces, and those that strike the latter to upset. (*Leech.*)

JALĀNĪ—

A ridge in the Būgtī hills, in which the Sorī (Mazārī) ravine rises. It is a name for part of the watershed between the drainage of Rājanpūr and Kachī at this point. (*Davidson.*)

JALANI SYADS—

A religious family who reside at Kohāt. They have considerable influence with the tribes a round, and after the fight below the Ūplan pass in 1868 they got back Major Ruxton's body from the Bazōtīs. (*Paget.*)

JALAR KOT—

A small "Kot" in the Shāhdozai country, a few miles from Thal, and one

march from the largest town of the Ūshtarānas. Its headman is Hasan Khān. (*Davidson.*)

JALBAI—

A village in the Bolāk sub-division of the Khatak division of Pēshāwar, situated 8 miles north of Atak, containing 76 houses. (*P. S. Lumsden.*)

JALGĀH—

A marshy plain in Yāghistān, from which the Swāt river takes its rise, whence, in the first part of its course, this river is called the river of Jalgāh. (*Raverty.*)

JAL KA GALI—

A pass in Hazāra, which leads from the village of Dilbori to the Deshī valley. It is practicable for laden animals. (*Johnstone.*)

JALSAI—

A village in the Bolāk sub-division of the Khatak division of Pēshāwar, 13 miles north-north-east of Atak, containing 105 houses, of which only eight are occupied by Hindūs. (*P. S. Lumsden.*)

JALŪWALĪ—

A village in the Kolāchī division of the Dera Ishmāīl district, 6 miles north-east from Vihowa, 15 miles south-east from Kīrī Shamūzai. It has 168 houses, 10 shops, and 4 mosques. The population amounts to 829 souls, of which 269 are adult males. The inhabitants are composed of Jats 395, Baloch 330, Shekhs 4, Syads 8, and Hindūs 92.

The water-supply is from wells in the bed of Kaora ravine. The produce consists of bajra, wheat, and barley. The lands of the village are all unirrigated, and consist of 7,572 bīgas, of which 4,072 are cultivated.

Some supplies are procurable here after due notice. The stock of the village embraces 4 horses, 100 cattle, 30 camels, and 10 donkeys.

The headmen are Daolat Khān and Kaora Khān Khetrān. (*Macaulay.*)

JALŪZAI—

A village in the Pēshāwar district, 14 miles from Pēshāwar, 6 miles from Charāt, situated between two deep ravines. Supplies in any quantity are procurable here after due notice, and water is plentiful, from a very excellent spring to the south. The encamping-ground is confined, the country round being undulating. It contains 260 houses, of which 22 are Hindū shops; these are flat-roofed and built of stone. The inhabitants are Khataks. To the south-west, ½ mile, is the bānda of Shekhān, an offshoot from this, with a shrine. (*Macgregor.*)

JAMĀLGARHĪ—

A village in Yūsafzāi, Pēshāwar district, situated south of the Pajar hills, which divide the Lūnkhor from the Sūdūm valley, 8 miles north of Mardān, on the left bank of the Gada ravine, whence it is supplied with water. It contains 166 houses, 10 of Mamū khels, 6 of Gorezais, and has a few wells. It is near the road from Mardān to Kātlang, which runs through hills about ¼ of a mile from the village; this road is good and fit for guns. The water-supply is from wells and tanks. There are some Buddhist ruins on a hill near Jamālgarhī, in which beautiful sculpturedfigures are found. Afzal Khān Khatak lives here. The headman is Barkat. (*Lumsden.*)

JAMĀLĪS—

A small poor clan of Baloch cultivators and shepherds who reside at Rojhān, at the north-west of Shikārpūr, and on the edge of the Barshorī desert. They have also villages in east Kachī, and are always on good terms with the Dūmkīs and Jakrānīs, and others, who could not carry on their forays without the assistance of the wells kept by the Jamālīs at Rojhān and other places. The tribe was tributary to the Kardār of Naoshahra, and

levied a toll on all caravans and travellers passing the desert to Barshori for protection afforded them across that tract. Their sub-divisions are—1st, Kandan; 2nd, Dasht; 3rd, Mundarani; 4th, Sherkhānānī. They are not as a body predatory. (*J. Jacob.*)

JAMKOT—

An old fort, now in ruins, on the left bank of the Raknī stream, 1½ mile south of Rothar fort, and about the same west of new Dubba.

Its walls, now dilapidated, measure about 80 × 70 yards, and are built of rocks and stones. (*Davidson.*)

JĀMPŪR—Lat. 29° 38′ 50″; Long. 70° 38′ 5″. Elev. 348.

A town in the division of same name in the Dera Ghāzī district, 31 miles south-south-west of Dera Ghāzī, 42 miles north of Rājanpūr, 29 miles east-north-east of Harand, 11 miles from the southern bank of the Indus, and about 30 miles from the hills.

It is a large place, situated in a commanding situation, ¼ mile east of the district road, amidst considerable cultivation. It has 1,200 houses, which are inhabited by Mahamadans and Hindūs. The population is 7,786 souls, of which 5,249 are males and 3,547 females, 2,424 adult males, 1,823 boys, 2,204 adult females, 1,343 girls. There are 12,173 head of cattle, or 6,663 sheep and goats, 716 buffaloes, 2,472 cows. The Mahamadans in the city are composed of 5 or 6 houses of Popalzai, 8 or 10 houses of Kākars, 20 houses of Jakrānī Jats, and the rest are weavers, butchers, &c. The Hindūs are generally cultivators, and the rest are merchants. There is no mān of any note in the town. It is the head-quarters of a 'tehsil' and a 'thana.' There are 4 headmen, of whom 3 are Mahamadans and 1 a Hindū. The houses are generally built of mud, but there are a good many built of burnt brick, and these, rising to a great height, give the city an imposing appearance. There is a good bazaar running from north to south through the town, the houses of which are uniform, and fronted with brick and roofed in with matting. There are a post-house, a college, 18 masjids, 3 dharmsāls in the city. The thana and dak bungalow are situated about ⅓ mile further on the Rājanpūr road. Water is procured from 20 wells in the town, and is good and sweet, and is generally about 16 to 20 feet below the surface. Supplies are procurable in any quantity, but only after due notice has been given.

There are 240 houses of weavers in this town (who make country cloth and lūngīs, which are taken to the principal towns round), 50 dyers, 150 carpenters, who make beds, sticks, &c., for sale at Ghāzī, 200 leather-workers, 70 goldsmiths, and 60 ironsmiths. (*Macgregor.*)

JAMPUR—

A division of the Dera Ghāzī district, bounded on the north by the division of Dera Ghāzī Khān, east by the Indus, south by the division of Mithankot, west by the hills.

Jāmpūr is divided into—(1) Jāmpūr, (2) Hājīpūr, (3) Dājal, (4) Kotla Mogalān, (5) Harand.

There are 68 villages in Jāmpūr.

The total area in square miles is 569·50, and in acres 364,485; of this there are 59,730 acres cultivated, 156,237 culturable, and 10,686 unassessed, and 137,829 barren.

There are 12,451 houses in the division and 1,469 enclosures. The revenue is Rs. 17,383. The population consists of 71,534 souls, of which 33,926 are males, 27,603 females, 19,358 adult males, 16,963 adult females. There are 86,023 animals, of which 47,816 are goats and sheep, 4,086 buffaloes, 17,881 cows, 1,555 camels, 1,227 riding horses, and 409 donkeys.

The following statistics of villages in the Jam

No.	Name.	Position.	Population. No. of souls.	Population. Adult males.	No. of houses and material.	No. of enclosures.	Mosques.	Shops.	Names of headmen.
	Landakpur ...	South of Harand.	...	...	80, mud.	...	...	...	......
	Miranpur ...	15 miles south-east of Harand.	1,076	550	183, do.	6	1	8	Khan Mahamad Khan.
	Chatōl ...	8 miles east of Harand.	476	280	40, do.	11	1	2	Dadu ... ...
	Soman	3 kos of Harand	166	93	34, do.	7	1	...	Tagyah ... ...
	Mahamadpur ...	6 miles north-east of Harand	365	212	53, do.	5	1	...	Abdula Shah ...
	Jāmpur ...	......	7,796	4,249	849, do. 950, brick.	186	16	200	Walo Ram, Faiz Mahamad.
	Kot Tahar ...	......	1,963	1,093	452, mud. 3, brick.	24	5	10	Nandram ... ...
	Kotla Sayal ...	......	1,874	1,029	306, mud. 43, brick.	58	6	18	Barkhurdar, Haji Shah.
	Khānwāh ...	......	855	469	172, mud.	81	4	4	Abdula ... ...
	Landī Petafi ...	......	1,599	875	310, do. 2, pucca.	71	3	14	Ahmad Khan ...
	Hajipur ...	......	1,893	1,015	447, mud.	30	8	30	Gawa ... ...
	Nawashahr ...	......	864	498	150, do. 1, pucca.	15	2	6	Rahim ... ...
	Nurpur ...	......	638	349	109, mud.	11	2	3	Umar ... ...
	Islampur ...	......	292	165	63, do.	14	2	1	Mitha ... ...
	Isran	......	372	200	65, do.	11	1	2	Fazil ... ...
	Toklī	......	428	236	71, do.	5	2	1	Miran and Gholam ...
	Tibi Solgian ...	......	1,332	444	212, do.	9	5	7	Gholam Haider and Mahamad Shah.
	Dajal ...	......	5,693	3,053	1,149, do.	74	25	220	Goman and Masu ...
	Tal Shemali ...	......	665	365	113, do.	16	12	120	Goman Mahamad Yar...

...pur Division are furnished by Mr. Bruce:—

Stock.					Produce.	Water-supply.	Supplies procurable.	Land Revenue.
Horses.	Cattle.	Sheep.	Camels.	Donkeys.				
...	...	...	...	...	Jowar, bajra	From watercourse of a Chachar.	......	Sajī made here, belongs to Gorchanīs, inhabited by Jats, agricultural, ½ Gorchanī, ½ owners.
10	200	601	...	10	1,641 maunds jowar, mustard.	1 well, not very sweet, and watercourse from Kaha, 90 feet deep.	Yes ...	Sajī made here, also country cloth.
6	15	560	200	2	3,540 ditto ditto, ditto ...	Irrigated from Kaha, has 8 wells, good, 40 feet.	......	Rs. 353.
3	8	336	...	1	960 ditto jowar ...	Wells in bed of Kaha.	......	Agriculturists, Rs. 82.
3	20	336	...	3	420 ditto jowar, wheat, mustard.	Irrigated from Kaha, no wells; tanks filled from ravine.	......	Maofi grant, agriculturists. Sajī made here, belongs to Ghulam Haidar.
40	100	6,683	40	110	26,800 ditto jowar, wheat, dall, cotton, tobacco, indigo, opium.	Irrigated from Soane canal, has 250 wells, good, 28 feet.	Do. ...	Rs. 9,036
40	150	1,321	5	10	7,348 ditto jowar, cotton, wheat, tobacco.	Ditto Sahah, &c., 27 ditto, good, 25 feet.	Do. ...	" 3,500
26	164	1,088	8	65	3,012 ditto jowar, bajra, rice, wheat, cotton.	Ditto Dhundi, 28 wells, good, 13 feet.	Do. ...	" 3,044
30	386	1,257	4	6	13,036 ditto jowar, wheat	Ditto 2 wells, ditto, 16 feet.	Do. ...	" 856
6	330	1,234	...	25	8,517 ditto jowar, wheat, cotton.	Ditto from river Indus; 4 wells, good, 11 feet.	Do. ...	" 1,800
16	208	44	...	30	6,925 ditto wheat, jowar ...	4 wells, good, 38 feet.	Do. ...	" 1,005
6	40	500	...	4	3,825 ditto jowar, wheat, usûn.	Irrigated by hill stream 1 well, 7 feet, good.	Do. ...	" 321
8	40	799	...	10	2,692 ditto wheat, jowar, usûn.	Ditto, 1 ditto, 90 ditto.	Do. ...	" 392
3	12	982	...	2	*Nil*	Ditto 1 well, 65 ditto.	......	" 79
2	20	362	...	1	3,404 ditto wheat, jowar, usûn.	Ditto ditto 6 wells, good, 5 ditto.	......	" 508
6	80	85	...	...	4,834 ditto ditto, ditto, ditto.	Ditto ditto 2 ditto, good, 40 ditto.	......	" 1,007
12	160	1,182	...	10	13,780 ditto wheat, jowar, mustard.	Irrigated by hill stream	Do. ...	" 1,200
25	80	3,060	...	30	6,764 ditto ditto, ditto, bajra, mustard.	Ditto ditto, 3 wells, bad water.	Do. ...	" 698
20	494	...	...	80	13,474 ditto ditto, ditto, ditto.	Ditto ditto 4 wells, bad.	Do. ...	" 1,719

Statistics of villages in the

No.	Name.	Position.	Population. No. of souls.	Population. Adult males.	No. of houses and material.	No. of enclosures.	Mosques.	Shops.	Names of headmen.
	Hajo ...	......	378	207	69, mud.	2	1	1	Goman ...
	Danor ...	......	390	208	64, do.	10	1	2	Usman and Boda ...
	Kaloh Wala ...	......	440	237	99, do.	15	...	...	Chakar and Ahmad ...
	Naoshara ...	......	1,478	793	284, do.	28	17	17	Yusaf Mahamad ...
	Kotla Divan ...	......	1,610	872	324, do.	120	2	3	Mir Jafar ...
	Haro ...	......	2,284	1,208	544, do. 2, pucca.	58	3	50	Barkhor ...
	Dhigana ...	......	2,098	1,121	425, mud. 2, pucca.	105	2	12	Alahditta and Amir Bakhsh.
	Rampur ...	......	1,115	610	102, mud.	25	1	3	Kora Khan ...
	Kotla Moghlan ...	......	2,887	1,564	560, do. 39, pucca.	168	4	75	Ghaos Mahamad Sher and Gul Mahamad.
	Mohamadpur ...	......	2,291	1,268	445, mud. 2, pucca.	61	5	10	Ahmad Khan ...
	Nurpur ...	......	2,206	1,207	448, mud. 1, pucca.	34	...	6	Umar Vadah ...
	Bakharpur ...	......	449	861	147, mud.	6	1	8	Gholam Haidar Khan...
	Lal Garh ...	......	1,362	800	273, do.	28	1	1	Ditto ...
	Tibi Miro Wali ...	......	4,060	2,310	794, do.	67	5	20	Mazar Khan and Karam Khan.
	Pachad Gorchani...	......	2,198	1,281	407, do.	50	1	1	Ali Mahamad ...
	Kahora ...	......	1,021	593	210, do.	26	1	...	Goman and Alahdad ...
	Drigri ...	......	806	437	139, do.	6	2	5	Fazal Khan ...
	Golani ...	......	347	210	74, do.	5	...	1	Sher Mahamad ...
	Landi Syadan ...	......	760	410	158, do.	7	3	10	Bodhan Shah ...
	Harand ...	......	1,040	597	232, do.	28	1	13	Jan Mahamad ...
	Basti Pana Ali ...	......	271	157	97, do.	4	1	1	Akil Mahamad ...
	Thul Vazir ...	......	686	407	151, do.	5	1	...	Bahader Khan ...

Jampur Division—continued.

Stock					Produce.	Water-supply.	Supplies procurable.	Land Revenue.
Horses.	Cattle.	Sheep.	Camels.	Donkeys.				
2	10	80	...	1	7,010 maunds wheat, jowar, mustard.	Irrigated by hill stream; no well.	......	Rs. 550
...	16	305	...	...	6,340 ditto ditto, ditto ...	Ditto ditto, ditto ...	......	„ 900
...	...	140	...	...	....	Ditto ditto, ditto ...	......	„ 104
25	200	699	...	30	16,534 maunds jowar, wheat, mustard.	Ditto ditto, 3 wells, kutcha, good.	Yes ...	„ 1,500
12	140	1,537	11	4	11,165 ditto ditto, ditto, rice.	Ditto, Hashem canal, 11 wells, good, 35 feet.	Do. ...	„ 4,807
45	718	1,170	...	62	33,191 ditto jowar, bajra, wheat, cotton, rice, til, barley, tobacco.	Ditto, Dhundi ditto, 36 wells, good, 36 feet.	Do. ...	„ 4,000
66	490	2,647	60	43	11,295 ditto jowar, wheat, dall, rice, cotton, indigo, tobacco.	Ditto, Dhigana ditto, 6 wells, good, 28 feet.	Do. ...	„ 2,998
7	200	407	...	25	4,769 ditto wheat, gram, barley, tobacco.	Ditto, river Indus, 2 wells, good, 32 feet.	Do. ...	„ 857
10	80	1,888	...	95	13,390 ditto wheat, jowar, barley, cotton.	Ditto, Nur canal, 2 wells, good, 29 feet.	Do. ...	„ 3,600
15	100	2,798	50	14	12,728 ditto wheat, dall, rice, cotton, tobacco.	Ditto, ditto and Islam ditto, 19 ditto, ditto 26 feet.	Do. ...	„ 1,574
30	858	2,478	8	18	29,658 ditto ditto, ditto, gram, cotton.	Ditto ditto, 17 wells, ditto, 21 feet.	Do. ...	„ 5,000
30	120	42	...	30	6,150 ditto jowar, mustard.	Ditto, hill stream, 1 well, bad, 11 feet.	......	„ 604
8	6	200	40	10	2,400 ditto jowar ...	Ditto, ditto, ditto, ditto, 60 feet.	Yes ...	„ 106
40	400	3,906	400	60	6,610 ditto jowar, wheat, rice, mustard.	Ditto, ditto; no well ...	Do. ...	„ 1,409
30	160	1,701	200	40	800 ditto jowar ...	Ditto, ditto, 1 well, good, 100 feet.	......	„ 1,383
5	20	1,315	20	12	80 ditto ditto ...	Ditto, ditto, 1 well, good, 90 feet.	......	„ 320
20	80	380	...	10	2,980 ditto jowar, mustard	Ditto, ditto, 2 wells, ditto, 6 feet.	Yes ...	„ 407
30	100	362	...	30	600 ditto ditto, ditto ...	Ditto, ditto, bring water to drink from Landi Syadan.	Do. ...	„ 125
30	120	169	20	30	2,360 ditto jowar, mustard.	Ditto ditto 5 wells, kutcha, good, 8 feet.	Do. ...	„ 402
8	100	266	...	17	3,410 ditto jowar, wheat.	Ditto ditto, no well.	Do. ...	„ 1,477
3	40	843	...	...	3,454 ditto jowar, wheat, rice, and mustard.	Ditto ditto, ditto.	......	„ 1,008
6	60	200	...	...	3,219 jowar, wheat, mustard.	Ditto ditto, ditto.	......	„ 915

JAMRŪD—

A village in the Pēshāwar district, 10 miles west of the city, and 5 miles from the east entrance to Khaibar pass. It is surrounded by a wall, and contains 50 or 60 houses. There are the ruins of a fort here, called Fateh Garh, built by the Sikhs in 1837. It was a square of about 300 yards, protecting an octagonal fort, in the centre of which is a lofty mass of buildings which command the surrounding country. It is dependent on a mountain stream for its water, which the Khaibaris can dam up when they please. The Sikhs dug a well 170 feet deep without coming to water. The whole place is now in ruins, though the citadal is kept in a sort of repair, and is garrisoned by a dozen or so of ragamuffins. A battle was fought here in 1837 between the Afghāns under Mahamad Afzal and Mahamad Akbar and the Sikhs under Harī Sing. The Afghāns were defeated, and lost 1,100 men killed and wounded, but the Sikh victory was dearly purchased at the price of the death of Harī Sing, who was the best and bravest of their Generals.

There is a long stretch of plain between Harī Sing Ka Būrj, the furthest British post, and the hills. This is cut up a good deal with ravines, which, equally with the Besai spur and the 'Maira' in front of Bārā, afford shelter for thieves who rob in the Pēshāwar cantonment.

Abdūla Nūr Khān, chief of the Kūki Khel Afrīdīs, lives in Jamrūd in the winter; in the summer he goes up to Tīra, and then his cousin, Nūrūla Khān, acts for him. He is connected by marriage with Abdūl Majīd, the Khalīl Arbāb. (*Macgregor.*)

JAMŪ—

A district in the Jawākī Afrīdī hills, containing the 12 hamlets of Tandāī Māndā, Saparāī, Sultān Khēl, Rāgi, Kiparmēla, Bāgh, Tāndeh, Pia, Ghariba, Shāhī Khēl, Khākot, Valī. There is no single village of this name. Coke thinks this district could be advantageously attacked from the Zera valley. (*Edwardes.*)

JANA-KĀ-GARHI—

A village in the Dera Ishmāīl district, 25 miles from Derā, on the road to Kolāchī, and 1 mile north of the road. The surrounding country is a complete waste.

JĀNĀKHWAR—

A small valley in the Hasan Khēl-Ādam Khēl-Afrīdī hills. It is about 2½ miles long and 1½ mile broad at its widest, and contracts to 600 yards at both ends. It contains 11 villages, which are collectively known as Jānākhwar. Five are on the north of the valley and six on the south; their names are Pāendeh, which can turn out 25 fighting men; Kohi Khēl, 290 men; Bakhtiarī, 180; Beyāb Khēl Pāin, 150; Beyāb Khēla Bālā, 150; Mūsali Kandi, 50; Badū Balī, 75; Badū Pain, 160; Midokhēl, 210; and two others with about 160 and 50 men respectively. Thus the whole valley can turn out about 1,500 fighting men.

There are two divisions of the Jānakhōris, *viz.*, (1) Tutkai, consisting of—

1 Tutkai consisting of—

I. Madū Khel.	*II. Azad Khel.*	*III. Ghazi Khel.*	*IV. Kui Khel.*	*V. Hindūbāgh Khel.*
Jana Khel.	Kār Khel.	Sandān.	Ibrahim.	Shad Khel.
Dadū Khel.	Abās Khel.	Arab.	Shahrugh.	Mala Khel.
	Gani Khel.	Habīb.	Bābar.	Tūkhta.

(2) Barkai, consisting of—

I. Bēzad.	II. Khaira Khel.	III. Mushakai.	IV. Shinkai
Lali Khel.	Bibi Khel.	Ajād Mahamad.	
	Mana khel.	Gūlāi.	
		Alū Khel.	
		Idar Khel.	
		Tarkāi.	
		Mīta Khel.	

The valley is highly cultivated, and produces large crops, as the irrigation from the stream, which flows the whole year, makes it independent of the periodical rains; water is also near the surface, and there are some Persian-wheels. The only ground which is not under cultivation is in the rear of the villages of Badū and Mido Khēl. The bed of the stream is studded with willow and mulberry trees, with large vines spreading over them, and has a most pleasing appearance.

The valley intersects the main range, and may be looked upon as the natural boundary line between the Khataks and Afrīdīs. It is well-adapted for defence, and, in a military point of view, it is far more difficult than Borī.

The road runs up the bed of the stream which forms the pass, and is fed by a spring opposite the village of Bakhtiārī. The entrance into Jānākhwar is some 600 yards wide from base to base of the hills which form and command it.

The hills to the left do not present that gradual rising crest which those to the right do, but are formed in consecutive summits or "ghūndis," which increase in height, and take a more regular shape above the village of Kohī Khel. The road and stream are much more under the command of these hills, and considerable resistance could be made from the villages which are built along their face, though there are no towers amongst them which the villages on the right can boast of.

These hills describe less of a semi-circle than those opposite to them, and being more rugged, would prove to be more difficult, and would require a larger number of troops to crown them, and protect the passage along the defile. The hills on the right, after taking a parallel direction for about ½ mile run back and form a basin. The width of the glen increases from 600 yards at its entrance to upwards of 1,000 yards, and its widest part, which is from the village of Bakhtiārī to the base of the hills at the back of Badū, must be a mile and more. The ground about the two villages of Badū and Mido Khel is considerably higher than the level of the stream, and is formed by a gradual slope from the base of the hill up to its edge.

Jānākhwar has always been a troublesome place, affording protection, as it has done, to any person who might, owing to some criminal act, be obliged to leave his village in the Pēshāwar valley, notwithstanding which it cherished and maintained its independence throughout the Sikh and Dūrāni rule. It used to be the head-quarters of the marauders who have infested the Pēshāwar and Atak road, and in fact in the greater portion of the Pēshāwar valley at the annexation. By these means chiefly they used to gain a livelihood, and for this purpose some 60 or 70 sowars were kept up.

The Afrīdīs of Jānakhōr consider themselves independent, as no force has ever entered their valley. They are looked upon as the best sample of

the Afrīdīs, and have the credit of being bold and intrepid in action. They, one and all, belong to the Hasan Khēl section of the Ādam Khēl Afrīdīs.

It has not as yet been necessary to punish Jānākhwar, though, just before the Borī complication in 1853, it seemed probable that a force would have to be sent for this purpose; but the Jānākhwaris made their submission to Colonel Edwardes in time, and behaved during the operations against Borī with, for Afrīdīs, wonderful good faith.

They entered into an agreement on this occasion as follows with the Commissioner of the Division of Pēshāwar :—

"Whereas we, the undersigned Maliks of Jānākhwar, Borī, Kandao, "Kandar, Uchāl Gadha, Tarīnī, and Mūsa Dara, have received permission "to come and go at will in the territories of the British Government, we "therefore hereby agree—

"I.—That neither we ourselves, nor any resident of our settlements, "will hereafter commit any raid, theft, or any other crime with- "in the British territories, but will freely and quietly carry on "our trade and other business in those territories.

"II.—That we will not give a passage through our settlement to any "bad characters, thieves, or evil-minded persons, whether Afrīdīs "or others, who may desire to obtain such passage for the purpose "of committing crime on British territory, nor will we give "such passage to thieves and others who may come from British "territory with stolen property.

"III.—That if any criminal or murderer seeks an asylum from British "territory with us, we will not grant such asylum, but will "promptly eject such criminal or murderer from our settlements.

"IV.—That we will not allow any bad character or evil-disposed person to "come or go in British territory under cover of the 'Parwāna' "to be granted to us.

"V.—That in event of the breach of any of the above stipulations on "our part, or that of any resident of our settlement, it shall "be open to the British Government to deal with us as they "may deem fit." (*Turner, Coke, Bellew, Edwardes.*)

JANAT ALĪ PASS—

A pass in the Būgtī hills, traversed in the route from Patar to Palmī, from Dera Būgtī to Bārkhān. It may be called an insignificant pass, but is practicable for mountain guns and laden camels. Its surface is covered with pebbles, and it is of a limestone formation. From its summit a good view is obtained of the Kop hill, of the Kala Roh, and the Palmī plain. At its foot is the hamlet of Nihal-ki-basti, a wretched little hamlet of the Loharāni Mārīs. (*Davidson.*)

JANAZI—

A blind pass in the Tank border, situated between the Khal Patr and Mokibla passes, west of the outpost of Kot Nasrān. (*Carr.*)

JĀNBATAI—Lat. 35° 8′; Long. 71° 41′.

A village, capital of the Biravol district of Bajāwār, on the north of the pass of the same name. It has a fort. The pass of Jānbataī is very steep on both sides, but there are several springs of water on the road. The northern slopes of this mountain are covered with dense pine forest, while the southern slopes are nearly bare. The chief of this place is Fīrōz Khān, brother of Faīztalab of Bajāwār. This is the principal

emporium of the Bajāwār iron trade, in which all its inhabitants are employed, procuring the ore from the streams in the vicinity and smelting it with pine wood. (*Sapper.*)

JĀNBEL—

A village in Swāt, Yāghistān, on the Kalēl road from Būnēr, and in a small valley formed by spurs of the Dosara mountain. It contains 100 houses. (*Aleemoola, Lockwood.*)

JANDA—

A ravine on the Rājanpūr border, rising in the low hills at the foot of the Giāndāri mountain, and joining the Nathil branch of the Zangī at the watering place Thalchās. For the first few miles it is little more than a mountain torrent, after which it runs through hills somewhat high and steep; it is a picturesque ravine, very tortuous in places, with bold scenery; the rocks on both sides rising to a height of 250 feet here and there. There are no watering places in the Janda. (*Davidson.*)

JANDAŪL—

A district of Bajāwār in Yāghistān, apparently draining into it just above the junction of the Bajāwār with the Dir river; very little is known of it. It has 50 villages. The Chief, Faiztālab Khān, brought a contingent to fight against the British at Ambēla; he is now very old, and his probable successor, it is said, will be Abās Khān, his son, or Sher Ālam, his grandson.

Aleemoola says there is an iron mine in this district, which is likely enough, as the hills of Bajāwār abound in this mineral; also that it can turn out 4,000 matchlockmen, and pays a revenue of Rs. 5,000 to the Bajāwār Chief. Creagh gives the following list of villages in Jandaūl:—

	Houses.		Houses.
Barūa, residence of the Chief	60	Doba	20
Kala-i-tahamtal	200	Ban	15
Khān Vānda	30	Takora	40
Bāgarai	20	Rashākai	20
Kaobat	120	Totāibānda	20
Bute	20	Shangai	50
Kala-i-Shāh	25	Torān	40
Baloda	30	Bazārak	25
Ijāra	30	Kamtir	60
Zām bānda	30	Jaona	40
Shahi bānda	40	Chingai	20
Miān Kala	800	Hanpia	20
Mayār	200	Satbarza	20
	TOTAL ...	1,935	

The villages in Jandaūl, according to another authority, are—Kanbat 120 houses, Bārwā 120, Sengo 30, Munda 60, Mishkanai 60, Chardar 50, Gambir, Mūla Kala 20, Shukrata 60, Maiār 1,000, Chingai 30, Chamartalar 40, Shīna 120, Damtai 60, Shingar 60, Mian Kala 500, Amp 60, Swarogandai 100, Tangai 100, Sardand 100, Shalkandar 150. Total 2,940.

Supposing these figures to be nearly correct, the population of Jandaūl would be about 3,000 souls. (*Aleemoola, Bellew, Sapper, Creagh.*)

JANDRAN—

A high range of hills which run about north-east and south-west, and form the boundary in the south-west corner of the Khetrān country.

Its highest peaks have never been reached by any European. In the cooler months, when the atmosphere is clear, it is said that a view

of the Indus on the one side, and the Kandahār territory on the other, can be obtained, but this is improbable.

Its west slopes, which lead down to the Kolū valley, are not very steep; but more to the west they become precipitous, with every now and then a steep drop down a cliff of some 100 feet. The best means of reaching its summit is from the north, *viâ* the Han pass.

Its slopes are rocky throughout, in many places containing excellent pasturage, on which the Khetrān, and more especially the Hasanī, shepherds graze their flocks. It is, generally speaking, devoid of trees; a few shrubs and small 'Kahū' plants are to be found, but they do not reach a large size, and the chief vegetation of the hill, besides grasses, is the dwarf palm, which grows luxuriantly, and is much used in the construction of mats, sandals, and baskets, whilst its succulent stem is often eaten by the Baloches.

The natives in the Khetrān valley and in the Derajāt have a report that the Jandrān hill produces medical herbs whose properties are particularly valuable in certain diseases, and certain 'fakirs' and 'hakims' of Hindūstān to this day are said to drive a large trade in herbs said to be procured from Jandrān.

In a southerly direction the range extends to Tattra and Rustrain, where it melts away. From the Makhmāra Sham it runs at first east, off the spurs of Garra and the Siah koh, which are the east and west boundaries of the Nisao plain; thence it continues *viâ* Janat Ali in an unbroken ridge right down to the Jacobabād frontier.

North, it can be traced in an unbroken line to Kakal, of the Mūsa Khēls; this again is connected with the Zob mountains. The range is too unsafe to be permanently inhabited, being exposed to the Bijarāni Marīs, to the Būgtīs, and Lūni Pathāns, who occasionally scour it in search of their inveterate enemies, the Marīs and Būgtīs. (*Davidson.*)

JANDRI—

A small fort of Chaontra, Kohāt district, about $3\frac{3}{4}$ miles north-east of Mithakhel. It is now in ruins, but was built by the Tīrī Chief to coerce the Akoris and Manzais near whose boundary it stands. Its garrison consisted of about 80 sowars and 100 foot.

It stands on a mound, and its walls are of loose stones piled up like a 'sangar.' It had two entrances and a round bastion at each corner, and stables for the horses outside. In the centre are some ruins of buildings. It is 39 paces inside from east to west, and $33\frac{1}{2}$ from north to south.

Outside, below the mound, is a well of good water, and running east from it are traces of a ruined 'karez.' (*Ross.*)

JANĪ DERA—

A village in the Jacobabād district, 4 miles from Jacobabād, 25 miles from Shikārpūr, once considerable, but now desolate. There is a small mud fort 200 yards square, with circular bastions at the angles, of no strength, but kept in pretty good repair. There is one good well within it, besides four outside, in two of which the water is plentiful and good, in the other two it is not so. (*Garden.*)

JANDŪLA—

A village in the Batanī country, Yāghistān, on the right bank of the Kānīgoram stream, and about 12 miles from the entrance of the pass. It has about 100 houses, and the hills in the neighbourhood are said to abound in iron, which is worked by the inhabitants. Mahamad Sarwar Khān of

Tank is said to have had a post here to restrain the Vazīrīs, and it has been recommended as a suitable site for a British post for the same purpose. (*N. Chamberlain.*)

JANGAL—

A village in Sāmalzai, Kōhāt district, about 17 miles west of Kōhāt. It is one of the Kachai villages, and was founded by Jangī Khān Bangash. It has 696 bīgas of land, divided into three parts for the sections Gīdar Khel, Tor Khel, and Īsa Khel. The lands of this village are endangered by floods of ravine from the Murzaī pass. It can turn out 60 matchlockmen. The inhabitants are Shīas. It is more properly called Īsakhel. (*Plowden.*)

JANGAL—

A village in the Kohāt district, 1 mile north of Kohāt. It has 298 houses, with a population of 1,063 souls, of which 365 are adult males. It was originally founded, according to tradition, by four brothers who came from Tīra having had a feud there, which made the country too hot for them. Their names were Bangi, Janga, Zhowa, and Āla; hence there are four sections bearing the above names. When Āràngzeb was Emperor of Hindūstān, one Kala Khān Shinwārī came and settled at this place with his followers, and the present inhabitants are said to be their descendants, although the sectional names of the former occupants are still retained. Some time after, one Nikū Awān from Cis-Indus also settled in this village. There are nine wells in the village, also springs and nalas. It is situated close by the springs near the Kōhāt fort. Its revenue is Rs. 23,891. There is a manufactory of rifled matchlocks here—(*vide* Kohāt). (*Plowden, Macgregor.*)

JANGĪDHER—

A village of 45 houses in the Jalūzāi division of Yūsafzāī, Pēshāwar district, situated 1 mile west of Shāhmansūr, and supplied with water from three wells. The country round is open, and there are two small springs, but they are not used. (*Lumsden.*)

JANGĪRA—

A village in the Bolāk sub-division of the Khatak division of Pēshāwār, on the left bank of the Kābal river, 6 miles below Akōra. It contains a small bazar and 275 houses. The name is really Jahāngīra. (*P. S. Lumsden.*)

JANGĪ KHĀN KOT—

A village in Vazīrī country, 94 miles from Dera Ishmāīl, 38 miles from the entrance of Tānk Zam; water is plentiful. The encamping ground is very irregular and confined, consisting of bits of levels on the banks of a stream; but with good arrangements it could be made tolerably secure. This was the residence of Jangī Khān, a chief of the Mahsūd Vazīrīs, who was killed in the attack on Tānk made by that tribe on the 13th March 1860, but on the advance of General Chamberlain's force, the fort was blown up and the village totally destroyed. (*Roberts.*)

JANGLĪ—

A water-course on the Harand border, rising in the Mārī range, and draining south to the Chāchar, which it joins a very little distance west of Toba. It contains no water usually. (*Davidson.*)

JĀNĪ-KA-GHARĪ—

A village on the Pēshāwar frontier, west of Fort Mackeson. There is a small police post here. Major Coke says that this post is so situated, and so completely overlooks the valley running round the low hills from Matanī to Akhor, that not a Basi Khel would be able to leave their hills unseen. (*Coke.*)

JĀNĪ KHEL—

A section of the Ūtmānzāī Vazīrīs, (*q. v.*). The Jānī Khel sections are Malik Shāhī, Tor, and Ediah. The tribe is responsible for the Shakhtū, Kārā Chīna, Asna, and Tanda Chīna passes. (*Macgregor.*)

JĀNĪ KHEL—

A fort on the Banū frontier, 15 miles south-west from Edwardesabād. It was built in 1861, after the return of General Chamberlain's Mahsūd expedition, and is the principal post in the Banū district. It is a square fort, with three circular bastions and a hornwork striking out from the fourth salient. The curtains are 111 feet in length. The centre bastion is 18 yards in radius, and the side ones 13 feet. The flanks of the hornwork are 283 feet in length. It cost Rs. 10,114 in construction. It is placed in the midst of the Jānī Khel 'kīrīs,' and is supposed to watch the Khasor, Sakhtū, and Kuī passes, but cannot do so, because the garrison has orders, except in hot pursuit, not to go beyond our border pillars, 4 miles short of these passes.

The water-supply of this post is bad, being brought with great difficulty by precarious channels from the Khasor pass, 12 miles off. It usually has a garrison of 39 cavalry and 36 infantry, and is provisioned for a month. There is a good room here for officers. (*Macgregor.*)

JARI—

A hill on the Harand border, on the Kālā Roh range, a little south of Anārī. It is frequented by Hadiānī (Lagārīs). There is no approach to it practicable for any but mountaineers from either the east or west. It sheds its water to the Kūra easterly and Raknī westerly. (*Davidson.*)

JASKOT—

A village in the Agrōr valley, Hazāra, 4 miles north-west from Oghī Thāna. It is a small village, only remarkable on account of its having been several times burnt by the Hasanzais. (*Macgregor.*)

JATA—

The name of some salt mines 2¾ miles south-east of Ishmāīl Khēl, in the Kohāt district. The Jata mines are on the opposite side of the Lelān, to Ishmāīl Khēl. From Ishmāīl Khēl to the bed of the Lelān is about 1½ mile. From the Lelān the road ascends for about a mile up the side of a spur, and then passes for ¼ mile along the edge of a deep ravine to the salt mines, which are three in number, and are high up in the side of a steep range of hills. The ascent from the Lelān is at first good enough, but is afterwards very bad, as far as a level bit of road which passes along the deep ravine. Laden camels ascend it, but the roadway is unsuitable for them, being a mere pathway up the side of a hill about 4 feet wide. The largest stones have been cleared to one side, but the path is still very rough and is covered with loose stones, and being worn to a hollow, affords a bad foothold.

The mines are simply deep hollow caverns quarried into the hill-side. Salt extends all along the hill, but is worked in only three places at present. They work here with powder, making a blasting shaft with the large iron bar called "jabal." The powder is got from Lāchī, and the workmen are Khataks of the neighbouring hills. They commence work by clearing away the earth of the hill into which they quarry in a direction sloping downwards. When the hole is deep, and has got so far into the hill that the upper part of the hill overhangs like a cliff, they leave it, and with the first rain the overhanging earth tumbles in and fills up the hole. Very often the blasts bring it down, and lives are sometimes lost in consequence.

The Government take four annas per maund in the Jata. The mine is frequented by Afrīdīs and Pēshāwaris, who take advantage of the Kohāt high road. (*Ross.*)

JATA—

A frontier post in the Gomal valley, Tānk division, Derā Ishmāil Khān district, situated 16 miles south-west of Tānk, and 7 miles south from the mouth of the Girnī pass into the Vazīrī hills, 5 miles south-south-west of the Dabra outpost, 2½ miles north-north-east of the Gomal village, and 6 miles east of the Martaza outpost. There is small mud fort here, 37 yards square, with four bastions, a wall 16 feet high, and a ditch 5 feet deep all round. There are officers' quarters here. Its garrison is 30 cavalry and 21 infantry of the Panjāb Frontier Force, with two guide sowars. It is responsible for the Urmān and Tarobī passes, and is a support to the Martaza, Girnī, and Mānjī posts. (*Carr, Macgregor.*)

JATRŪ—

A ravine on the Rājanpūr border, rising in the low spurs of the Giandārī mountain, which, after being joined by the Thagu, the Bargin, and the Rekho, falls into the Sori 4 miles below the watering place of Kabūdrānī. Its course is through sandy hills, which are not, as a rule, precipitous, though some of them rise to a good height. It contains a few small wells in the upper hills, and has other well known watering places, as Jatrū, Therchās, Reti. Lance says the ravine varies from ¼ to ½ mile in width, and the banks are steep, and from 50 to 100 feet high. (*Davidson, Lance.*)

JATRŪ—

A pass in the Būgtī hills, in the Kajūrī ravine, 5 miles above its junction with the Sori. The pass is open, but the hills on either side are very high and precipitous, and if held by an enemy in force would be difficult to force, but the line of retreat from it, lying across the Lotī and Dasht Gorān plains, where cavalry could act, would probably deter from any such attempt. The Jatrū ridge divides the Mazārīs from the Shāmbānīs. Major Kennedy thinks this pass if held would "give trouble." (*Paget, Kennedy.*)

JATŪĪS—

A small Baloch tribe who inhabit the tract of country immediately to the east of Shikārpūr, and extend east to the Indus, on the north to the confines of Būrdī Ka. The Sind canal bounds to the south. Portions of this tribe are to be found elsewhere and in Kachī. The Jatūīs used to be a troublesome and predatory tribe, but are now peaceable. Their country is very favourably situated for cultivation, and is productive. The following are the sub-divisions of this tribe, whose principal town is Dharapūr, about 20 miles east of Shikārpūr.

Brahmanī	...	...	Sanglejar
Bijarānī	...	...	Nodranī
Budānī	...	...	Sheran
Shadinjar	...	...	Khosan
Jalīlī	...	...	Syad Khānanī
Sahāwanī	...	...	

A tribe called Jatūīs also inhabit the villages of Shāhgarh, Bangala, Solgi, Tong, and Rakhba Nasīr in the Rājanpūr sub-division of Ghāzī, and also Bet Rampur in the Jampur division. (*Fryer.*)

JHAND—

A village in the Banū district, on the east of the Tarkhōba ravine, 8 miles south-west from Shēkh Būdin, and 5 south of the Pēzū pass. There is a mud post with three horse and five footmen, which is only used in the summer. (*Macgregor.*)

JHANDA—

A village of 14 houses in the Ūtmānnāma division, Yūsafzāi, Pēshāwar district, situated ½ a mile west of Boka, 7 miles north-east of Swābī, 3 miles north-west of Maīnī. It is supplied with water from three wells, distant about four miles south of the Jadūn hills. This village was several times threatened with attack by the Jadūns in 1870. (*Macgregor.*)

JHANDĪ—Lat. 30° 35′ 9″; Long. 70° 7′ 27″. Elev. 7,008.

A hill of the Būj range or spur of the Bozdār hills, and situated about 10 miles south of the Būj peak. It is a resort of Mithwānī Bozdār shepherds. West of it are the Mūsā khēls, and east the Jāfars.

At its foot, south-west, is Khān Mahamad Kōt Lūnī, from which there is a long and difficult ascent. The drainage of the western slopes falls *viâ* the southernmost part of Rod Kachī to Lūnī. Jhandī is accessible from the east (*viâ* Gargojī) by the Gargojī ravine, which rising in it runs at first east and then north-east, joining the Drūg at Drāh. The ascent is long and toilsome over rocks and boulders, much the same as the ascent of Būj, but a trifle easier. Gargojī being perennial, there is no lack of water in the ascent. Its summit is sharp and peaked; its slopes dotted with large trees. South of Jhandī runs the Lūnī stream, confined between the two high and almost perpendicular sides of the Jhandī on its north and Mārī on the south, the faces of which are impracticable, except for mountaineers. (*Davidson.*)

JHAND-KE-CHOKĪ—

A small police station 9½ miles east of Lakī, Banū district, on the right bank of the Gambīla river, at its junction with the Kūram, since the formation of which a few families of Isak and Samāl Marwats have settled in the immediate vicinity, and founded a small village of about 30 houses. (*Norman.*)

JĪĀRĪ—

An uninhabited valley leading from Bandūwalī in the lower Derajāt, 4 miles south of the Zangī defile. It contains a few trees, a little water is also procurable, but it is exceedingly sandy and mountainous. The road through it joins the route by the Sorī pass to Kāhan, and is steep and difficult in many places. (*Raverty.*)

JIGH—

A pass in Yāghistān, leading from Miān Rānīzai to Amlūkdara in Talāsh. It is practicable for laden mules, and is only a short day's journey. (*Lockwood.*)

JINDAI—

A ravine of the Yūsafzāi hills, which rises to the south of the Silipātai hill, and, after draining the valley of Totāi, emerges into the plains above Gandērī in Hashtnagr, Pēshāwar district, and then passing Kunāwar, joins the Naswār ravine below it. It has water in it at all times, and after a heavy fall of rain in the hills is in many places impassable. (*Miller.*)

JINDAI—

A route which goes by the Jindai ravine from Ganderī in Hashtnagr to the Totai valley of the Yūsafzāi hills. It runs along the ravine,

and at about half a mile from the hamlet of Kala enters the hills, and is fully commanded by them for about 4 miles. The road is impracticable for camels, and though horsemen of the country pass along it, they do so with difficulty, and never use it unless pressed and unable to get round by the Darwāzgāi road. After it arrives in the Totāi valley it is joined by this road, and thence goes to Kot. (*Miller.*)

JĪNGAR.

A mountain torrent on the Harand border, rising in the Gorondāno hill, and running southerly, joining the Sōrī. Its bed is strewn with large rocks and boulders, making it very difficult of ascent for footmen. It contains a few pools, in which water may be found at all seasons. The sides of the hill are very difficult. Durkāni shepherds may generally be found grazing their cattle along the hills between which the Jingar runs. (*Davidson.*)

JINKĪ KHĒLS—

A section of the Baīzaī-Akozaī Yūsafzāis, situated on the left bank of the Swāt river. They are bounded on the north by Kohistān, south by the Azī Khel, east by Ghorband, and west by the Swāt river. They inhabit two glens, one running north to the Spūr Ghar hill, and one east to the Mīrādam pass, leading to Ghorband. They are sub-divided into the following clans: Īsa Khel, Fateh Khel, Ningar Khel, Mūsa Khel, Bārām Khel, Shāhdād Khel. They have the following villages in Swāt:—

Houses.	Houses.	Houses.
400, Sharuna (2.)	80, Takhtai.	20, Chararai.
100, Lālkhā.	80, Senai.	Jalai.
100, Paitai,	80, Miadam (2).	Cham.
100, Binaorai.	Jalsar (a fort).	Khona.
100, Barangpatai.	Jirai.	Chārbāgh.
Asāla.	Kotanai.	40, Garai.
Shin (2) { Dadam. Daghra.	80, Pia.	

They also have possessions in Kāna.

The headmen of the clan are Fīroz Mahamad, Saīd Khan, and Faiz Talab. (*Lockwood, Bellew.*)

JOKĀI—

A small hamlet in Vazīrīstān, on the Ūcha-Khwara ravine; it contains about 40 fighting men, who are of the Langar Khēl section of the Alīzaī Māhsūd Vazīrīs. Water and provisions are scarce. (*Norman.*)

JŌK BODHŪ—

A small outpost on the Dera Ishmāīl frontier, situated 15¼ miles north of Mangrota, 16 miles south of Vehowa, 9 miles north of Kot Kasrāni, and about 5 miles east by south of the mouth of the Bāti pass. The post is a square of 20 yards, with walls 10 feet high, and rooms for the garrison round the north-east and west sides. The gate is in the south side. It is garrisoned by 4 Kasrāni, 4 Laghāri militia horsemen.

North of the post, about 200 yards, is a well worked by a Persian-wheel, the diameter of which is 8½ feet; water is found at 192 feet from the surface, and is fair in the winter months; but a little brackish in the summer.

North of the post, about ¼ mile, is the village of Bodhū. It is not walled; its houses are of mud. The country about here presents a desolate appearance; immediately about the village and on the banks of the Bātī (which, running west to east, crosses the frontier road 1 mile north of Bodhū),

there are pieces of cultivation dependent on the rain or on the Bātī irrigation, but otherwise it may be called a desert.

The hills run down to within 4 miles west of the post, and have the same peculiar appearance as those due west of Harand, with sharp jagged peaks, forming a screen to the Baga range. (*Davidson, Macgregor, Knowles.*)

JONGŪ OR JAGO-DA-THILA—

A watering place on the Rājanpūr border, in the Sorī ravine. It has usually 3 or 4 wells, but the water is somewhat brackish. Any amount of water is said to be obtainable by digging in the immediate vicinity. The ravine is broad, and is situated about half-way between Chirinji and Jagardh. (*Davidson.*)

JŪNĪ—

A peak on the Kāfarkōt range, north of Banū. It is known to natives by the name of Laka Jūnī, but to us as Kāfarkot (*q. v.*)

JŪR—

A watering place 7½ miles east of Adhamī in the Lōeghar nala, about 2 miles above its junction with the Kashū, and 1 mile from Azīm Kilā, in the Bānu district. The Lōeghar here has a steep bank on the left, while on the right are heaps of fine sand. The wells extend for about ½ mile, and are on both sides of a bend in the ravine. They are not deep. The water is from 2 to 4 feet from the surface, and is good, although, below the wells, it is bad. Vazīrīs and Nasratī Khataks chiefly frequent these wells. (*Ross.*)

JWĀRAI—

A pass leading from Gadazai Būner to Bābūzai Swāt. It leads from Balo Khān or Bishaorai to Salāmpūr, and then on to Saidūgān. It is very lofty, and practicable for footmen only. There is water on the road. This divides the Ilam hill from the Zilam. It is much used by the followers of the Akhūn, to get to his residence in Saidūgān. A footman starting at day-break can get to Saidūgān at 2 P. M. (*Lockwood.*)

K

KĀBAL KHEL—

A section of the Ūtmānzai Vazīrs. They are divided into (1) Miāmī, (2) Saefalī, (3) Pipalī, and number about 3,500 fighting men. They inhabit a part of Shāwal (Miāmi section), the upper part of Shaki, (Saefalī and Pipalī sections), in the summer, the Birmūl valley and a part of the Sheratala plain, and a considerable portion of country on the east bank of the Kūram, in the Khatak lands, in the winter.

They are at feud with the Tūrīs, friends with Biland Khel, and enemies of Thal. The Tūrīs side with the latter.

They overlook the west portion of Mīranzāi, and adjoin the Bahādūr Khēl sub-division of Kōhāt. They are a wild lawless set, always ready to join with the Tūrīs, Zāimūkhts, and Orakzaīs in any devilry or mischief. In the autumn of 1850 they signalised themselves by an auda-

cious attack on Bahadūr Khēl and its salt mines. They were promptly driven off. They had no provocation for this attack. A fort was then built at Bahadūr Khēl, the village being held till it was finished. The Kābal Khēl gave all the opposition in their power, and on one occasion attacked the village of Bahadūr Khēl, but were roughly handled by the villagers.

On 11th March 1851 they assembled with the Ūmarzais, Khojal Khels, and others, and threatened the post of Gūmati, but were driven back by the 2nd Panjāb Infantry with some loss. On the following days they also threatened the Kūram and Mandūrī posts, and on the 17th attacked in force, but it being garrisoned by 50 of the 2nd Panjāb Infantry and 20 of the 2nd Panjāb Cavalry, they were driven back with considerable loss. They then dispersed, but did not desist from their malpractices, and committed the following raids between this and June 1854 :—

24th January	1852	...	1 camel from Bahadūr Khēl.
27th January	1852	...	16 bullocks from the village of Sūrdāk.
2nd March	1852	...	8 asses from the village of Tiran Kūī.
19th March	1852	...	3 bullocks from the village of Bahadūr Khēl.
4th June	1852	...	2 asses from the village of Bahadūr Khēl.
17th January	1853	...	6 bullocks, 8 asses, with other property from the village of Nahar.
21st February	1853	...	25 camels from the village of Fērozīgūl.
23rd February	1853	...	1 horse from the fort of Bahadūr Khēl.
23rd February	1853	...	8 asses from the fort of Bahadūr Khēl.
11th April	1853	...	5 asses from the fort of Bahadūr Khēl.
12th April	1853	...	2 asses, 2 bullocks, from the village of Bahadūr Khēl.
6th December	1853	...	2 camels from the village of Sūrdāk.
8th December	1853	...	3 asses from the village of Latamar.
17th December	1853	...	230 head of sheep and goats from the village of Nahar.
26th February	1854	...	1 camel from the village of Darwesh Khēl.
4th February	1854	...	2 camels from the village of Mansūrghur.
5th March	1854	...	2 horses of the 4th Panjāb Cavalry from the fort of Bahadūr Khēl.
3rd April	1854	...	4 asses from the village of Bahadūr Khēl.
22nd April	1854	...	1 camel from the village of Sūrdak.

Total—32 camels, 27 bullocks, 3 horses, 40 asses, and 230 sheep.

The total value of the property thus carried off was Rs. 1,033, and consequently Major Coke, Deputy Commissioner, Kohāt, in order to put a stop to this state of affairs, in addition to blockading the whole tribe, in the month of November 1853, seized 10 men of this section with 80 bullocks and 26 asses, and on the 9th February 1854, 10 more men with 24 camels, and sold the whole of the animals at auction for Rs. 800.

The Kābal Khēl then sent in their headmen to Major Coke, and entered into the following agreement with that officer :—

"I, Mahamad Malik of the Khojal Khel tribe, son of Pūrdil Vazīr, make "this agreement with the Deputy Commissioner of Kohāt, that if the Sirkar "is pleased to release the 17 men of the Kābal Khēl and Gangī Khēl "tribe of Vāzīrīs, who have been seized in consequence of the raids of these "tribes, I will make good the amount of cattle stolen from the subjects "of the British Government, amounting to Rs. 1,033.

"If after this these tribes should commit any further acts of plunder, "I make myself answerable to restore the property itself, if it can be "traced to the Vazīrī country; if it can be proved that the property has "been stolen by the tribes, but cannot be traced, I will make good the "amount in money. If the property cannot be traced or proved, I will

"then, if the Vazīrīs are suspected by the Government ryots, bring the "suspected parties to the Sirkār's court to answer to the complaint "of the Government servants, when, if proved, the property shall be "made good.

"The amount sale of camels and cattle now in the Government treasury, "Rs. 800-11-0, to be applied to the liquidation of the property stolen; the "remainder, Rs. 233-1-0, will be paid to the maliks of Nahar to indemnify them for their loss.

"I ask on the part of the Vazīr that the Deputy Commissioner will issue "a 'parwana' allowing us to trade with the salt mines without fear of being "seized."

After this they were for a time more careful in their behaviour. But on the 5th November 1859 Captain Mechan, of the Artillery, was murdered near Latamr by a party of Hatī Khel Ahmadzai Vazīrīs, who fled for refuge to the Kābal Khēl, and they refused to surrender the murderers.

Accordingly, a force under Sir N. Chamberlain, consisting of a detachment Sappers and Miners; 2 guns, 1st Panjāb Light Field Battery; 4 guns, 2nd Panjāb Light Field Battery; 4 guns, Peshāwar Mountain Train; 3 guns, Hazāra Mountain Train; 100 sabres Guide Cavalry; 328 sabres Panjāb Cavalry, 323 bayonets Guide Infantry; 639, 4th Sikh Infantry; 517, 1st Panjāb Infantry; 502, 3rd Pānjāb Infantry; 528, 4th Panjāb Infantry; 587, 6th Panjāb Infantry; 97, 32nd Pioneers, making a total of 3,916 men of all arms and 13 guns, marched from Kohāt on the 15th December 1859, and reached Thal on the 19th. Here General Chamberlain was joined by 240 horse and 1,216 foot irregular levies, making a total of 5,372.

This number may appear large compared to the operations eventually required, but it may be observed that when the expedition was first determined, it was impossible to say what numbers might have been opposed to us; how far it might be necessary to follow the Vazīrīs into the heart of their mountains, when every additional mile would increase the difficulty of keeping open the communication with the rear; or, lastly, what was the nature of the difficulties to be overcome, the country then being totally unknown.

It so happened, however, that the appeal made to the neighbouring tribes by the Kābal Khel for assistance was not responded to, partly from the measures taken by Captain Henderson, the Deputy Commissioner, to keep them aloof, so that this one tribe was left to oppose the British General unaided from without.

The place selected by them to make their stand was a high range of hills, highest point 5,000 feet, and about 3,000 feet above Biland Khel, called Maidānī. From the information supplied by Captain Henderson, it appeared certain that the easiest and nearest approach was from the Gandiob side, but there were many reasons to make it desirable to see the Zaka entrance before settling the plan of attack. Accordingly the force was halted at Biland Khel the next day (the 21st December), and in company with other officers, and escorted by a strong detachment of cavalry, the General carried out that intention. The distance was about 16 miles from camp, and, as well as could be seen, the gorge did not look inviting. In returning to camp, General Chamberlain also rode some little distance up the Gandiob ravine, and was able to verify the advantages to be expected by adopting that approach.

Having determined his plan of attack, the troops noted in the margin marched at 6 o'clock the following morning upon Gandiob, and after winding through low hills and ravines for about 7 miles, came in front of the first position occupied by the Vazīrīs.

Detachment Guide Infantry under	Lieutenant Kennedy.
4th Regiment Sikh Infantry under	Major Rothney.
1st " Panjāb "	Major Lambert.
3rd " " "	Lieutenant Ruxton.
4th " " "	Lieutenant Jenkins.
4 pieces Pēshāwar Mountain Train,	Captain Debude.
3 " Hazāra "	Captain Butt.

The Guide Infantry, supported by the Pēshawār Mountain Train and the 4th Sikh Infantry, at once ascended the range of hills to the left, whilst the 1st Panjāb Infantry, supported by the Hazāra Mountain Train and 3rd Panjāb Infantry, crowned the range to the right, the left column acting under the General's own orders, the command of the right column devolving upon Major Lambert. The orders for both were to advance along the ridge, and, in doing so, to keep parallel to each other. The 4th Panjāb Infantry acted as reserve, with orders to follow up the bed of the ravine (which was between, and separated the two ranges), so as to close that passage and be ready to afford assistance to either side if required. Major Lambert's column was the first in action, having the easier hill to ascend. From some cause or other, the Vazīrīs had neither raised breastworks on this side, or apparently expected to be assailed from it, and taken consequently by surprise, offered little or no resistance to this column. This enabled Major Lambert to outflank from this side with his mountain guns the breastworks held on the opposite range, and to this circumstance may be attributed the little loss sustained by the left column.

On the left range breastworks had been raised at several points, and at first they were bravely defended. Indeed, General Chamberlain mentions that the charge made by a small body of Vazīrīs upon the Guide Infantry whilst ascending to the attack of the first breastwork, was as gallant a dash as he had ever seen, and it elicited the admiration of all who witnessed it. It soon, however, became apparent that the enemy were deficient in firearms, and opposed to our arms, had no chance. Threatened in flank and pressed in front, they were driven from ridge to ridge at trifling loss to us, and after two hours' rough climbing the troops were in possession of the heights above their encampments; all their huts and property, and as much of their cattle and flocks as they had not had time to get off, remaining below in the valley at our mercy. It was afterwards learnt that it was expected the force would attack by the Zaka gorge, from its having been reconnoitred, and the Pioneers having been employed the same day in making a gun road below Biland Khel. The main body of the Kābal Khel were therefore posted at that entrance.

It was now past noon, and in the absence of knowledge of the hills in advance, or the enemy's line of retreat, and the troops having then been 6 hours on foot, and having still to return 7 miles to camp, the General sounded the halt, and ordered the reserve to be employed in setting fire to the encampments and property. In this work they were zealously assisted by bodies of Tūrī foot levies who had followed in rear, and in the course of two hours everything was either destroyed or carried away.

The force then commenced to retrace its steps towards camp, which, for convenience, had during the day been moved to a small open space in the Gandiob ravine, about 5 miles in advance of its former position near Biland Khel. No attempt was made to molest it during its retirement, and the troops reached their tents at dusk. The casualties were not numerous, being only 1 killed and 16 wounded.

Of the enemy's loss, it is impossible to speak for certain, but some officers counted 15 bodies (three of their principal leaders being amongst the number), and there must have been some wounded.

The next day it was determined to follow up the advantage which had been gained, so, after the troops had cooked an early meal, all the infantry (except the Guides) and the two mountain batteries returned to Maidānī, whilst the camp, escorted by the Guide Infantry, field guns, and cavalry, changed ground to Sheva on the Kūram, 10 miles below Biland Khel.

After passing the smouldering remains of the enemy's encampments, and on nearing the Zaka exit from the valley, Captain Henderson obtained information which made it appear probable that by crossing over the range to the right, and descending into a small valley named Durnānī (which was occupied by the Hasan Khel Vazīrs, who had declined to assist the Kābal Khel), he might be able to come up with some of the flocks and herds belonging to the latter tribe, as they had fled by that route. Captain Henderson therefore pushed on with some of his levies, whilst the General followed in support with a proportion of the infantry and Hazāra Mountain Battery, the remainder of the infantry and mountain guns moving straight to camp through the Zaka gorge, taking *en route* one of the Kābal Khel encampments which had escaped destruction the previous day, but which there had not been leisure to remove.

Captain Henderson's forage proved most successful, and, but for night coming on, many more flocks and herds would have fallen into our hands. Throughout the day no opposition was attempted.

That night the force bivouacked in the vale of Durnānī, and next morning it commenced its return towards camp. Some high ranges which intervene between Durnānī and Sheva rendered it necessary to make a long detour *viâ* the Ketū river, and it was 3 in the afternoon before they reached the tents.

Overtures having been received from the Kābal Khel for permission to come in to make terms, the force halted four days at Sheva to enable their chiefs to attend. Advantage was taken of this period to place strong escorts at the disposal of the Survey and Engineer Officers, to enable them to map the country in the neighbourhood of the camp.

Terms having been arranged with the Kābal Khel, the next tribe to be settled with was the Torī Khel, who border upon the Banū district, as they also had harboured robbers who harried the Banū border. Their lands lay to the south of the Ketū river, and a place on that stream, named Spīn Wām, distant about 10 miles from Sheva, was the most convenient place to move the camp to for coercing them.

Before making this move, however, it was deemed advisable to surprise a small section of the Kābal Khel who had separated themselves from the rest of their tribe, and secreted themselves in some very steep hills a few miles to the south-west of the camp in the hopes of evading discovery. Accordingly, some hours before daylight on the 28th, a detachment moved

out under the command of Major Rothney to beat up this party. The difficulties of the route caused more delay than had been anticipated, and the Vazīrīs becoming aware of the movement, had time to get off most of their cattle. Some of their tents and property, however, were burnt, six of their men were killed or wounded, and some cattle and sheep brought away; on our side one soldier was wounded. The detachment returned to camp at dusk, having been on foot almost the whole period of its absence.

Early the next morning (29th) the troops noted in the margin marched under the General's orders to Spīn Wām, the remainder of the force, under the command of Lieutenant Colonel Lumsden, moving up the river towards Biland Khel, partly for the purpose of securing the communication with the rear, for the sake of supplies, &c., and partly because there was little grass for horses or forage for camels on the Ketū.

4 pieces Pēshāwar Mountain Train.
50 sabres 2nd Panjāb Cavalry.
1st Panjāb Infantry.
3rd ditto.
4th ditto.
5th ditto.

The Tori Khel having agreed to the terms required of them, coercion was not needed, but the force halted three days at Spīn Wām to enable the tribes to bring in their hostages. This time was employed by the surveyors in mapping the country. From the top of the mountain called Darveshta a most extensive view was obtained, including parts of the Kohāt and Banū districts, and the valleys of Dāwar and Khōst. Advantage was also taken of taking a closer view of Dāwar by crossing the high plain called Shera tala.

There being nothing more to detain the force at Spīn Wām, on the 2nd instant the camp was moved back to the Kūram river, to a spot called Karera, a little below Sheva. Here it was joined by Major Taylor, the Commissioner of Banū.

General Chamberlain had now settled with the Vazīrīs located on the right bank of the Kūram, but there remained the Gangī Khel and Ūmarzai and Hatī Khel branches, inhabiting the rugged spurs of the Walī and Kāfar Kot ranges on the left bank of the Kūram.

During the 3rd January the force halted to give the Engineers time to blast a passage through the Karanga defile, so as to admit laden camels passing.

Early on the 4th General Chamberlain marched with the troops noted in the margin for Chaparī, leaving the Pēshāwar Mountain Battery and the 1st and 4th Panjāb Infantry encamped at Karera, so as to keep the defile in his rear open. After a march of full 20 miles through defiles, and up the bed of a large ravine called Zangara, the troops reached the high valley of Chaparī, and pitched their camp near the only spring of water. Major Taylor had informed the tribes of the intention of visiting their country, and called upon the chiefs to meet him there, but promised that life and property would be respected if no opposition was offered. With the example of the Kābal Khel before them, resistance was considered unadvisable, and fully trusting to our word, their encampments remained as usual, and the women and children drove their cattle and flocks to water to the pool in front of us.

Hazāra Mountain Battery.
Pioneer Company and Sappers.
3rd Panjāb Infantry.
6th Ditto.

During the 5th and 6th the force remained halted to enable the civil officers to settle with the tribes. This afforded ample time for visiting the remarkable group of mountains called Kāfar Kot and other places from which the surveyors could complete their map.

Arrangements having been made with these tribes for the capture and surrender of the actual murderers, the objects for which the expedition had been undertaken were accomplished, and the troops were therefore free to return to cantonments.

As the 3rd Panjāb Infantry had previously been under orders to relieve the 2nd Baloch Regiment at Dera Ghāzī Khān, and the 6th Panjāb Infantry had marched from Dera Ishmāīl Khān to join the force, it was a saving of time and money to allow these two corps to proceed to their destination direct through the hills *viá* Banū, and this plan had the further advantage of exhibiting to the border tribes generally the complete success of the expedition, and our ability to exact reparation when it was our will to do so. Accordingly, when the force struck camp on the 7th instant, the 3rd and 6th Panjāb Infantry, accompanied by Major Taylor, marched by the Barganatū ravine towards Banū, whilst the remainder of the detachment, under General Chamberlain, retraced its steps by the route it had advanced. It being late before the force left, and the march being a long and tedious one, over stones and boulders, it had to pass the night in the Karanga ravine, a few miles short of the Kūram.

Next morning the force moved to Thal, and Lieutenant Colonel Lumsden's and Major Lambert's detachments, which had been halted, respectively, near Biland Khel and Karera, having been directed to move there likewise, the force again became re-united on the confines of the Kohāt district.

On its return towards Kohat, the troops were halted one day at Gandiaor, in upper Mīranzaī, to enable the Deputy Commissioner to settle some outstanding cases with the Zaimūsht tribe. Three more marches brought it into Kohāt on the 14th January, when it was broken up, just a month from the day of its starting.

The Hāsan Khel became responsible for the apprehension of Zangī. The Gangī Khel section of the Ahmadzais actually gave up one of their own clan who had harboured the murderers, and ultimately the principal murderer, named Mohabat, was given up by the Ahmadzais, and hanged on the spot where the murder was committed.

After this the Kābal Khel kept pretty quiet till 1866, when they were mixed up with the Tāzī Khel Ahmadzaīs in an attack on the village of Thal.

They were fined Rs. 2,000 for letting the Tāzī Khel come through their lands when they raided Thal, besides making good all the property stolen from the Thalwāls, and an agreement to the following effect was then entered into with them :—

" We, the undersigned Maliks of the Kābal Khel tribe of the Vazīrīs, " named Naorang, Lāl Khan, Rahmat Shāh, Daorān, Gūlrāz and Malang " of the Miāmī Section, Pīrzāda and Pān of the Paipali Section, Mūla " Abdūr Rahīm, Sālih Pīr, Akbardīn and Barāt of the Saifali Section, and " Bangī and Hūsen of the Malikshāhī Section, now present before Lieuten- " ant Cavagnari, Deputy Commissioner of Kohāt, appear on behalf of the " Kābal Khel and solicit pardon from the British Government for the raid " on Thal committed by certain members of our tribe ; and we hereby agree

"to bind ourselves to the performance of the terms demanded from us "by the Government, which are as follow :—

"*1st.*—A fine of Rs. 2,000 having been imposed on the Kābal Khel "tribe, we promise to pay the same at Hangū within three days "from the date of this agreement, and as a guarantee of our good "faith on this point, we give the Maliks of the Zaimūkht, the Maliks "of Biland Khel, and Malik Mahamad, Khojal Khel, Vazīr, as "sureties for the payment of the said fine within the stipulated "period.

"*2nd.*—Whereas the men of Thal paid 1,500 Kābalī rupees to certain "members of our tribe as ransom money for cattle carried off in "the raid, we bind ourselves to pay that amount within 30 days' "time. The money to be paid subject to the oath of twelve elders "of Thal, whom we have named to swear to the amount paid as "ransom money to our tribe.

"*3rd.*—Whereas the Government has valued the Thal cattle carried off in "the raid at 10 Rupees per head of kine and 2 Rupees per head of "sheep and goats, whether the same be young or old, male or female, "we agree to pay the sum of Rs. 5,286 on account of compensa- "tion according to the statement of the men of Thal, subject to "the oath of Thal elders according to the Pathān custom. Such "cattle as have been retained by members of our tribe shall be "paid for in 30 days' time, and the balance carried off by the "Tāzī Khel Vazīrīs shall be compensated for in 90 days' time. "We agree to the responsibility laid upon us to recover the same "from the Tāzī Khel.

"*4th.*—As a guarantee of our good faith in the performance of the "terms of this agreement, we give the undermentioned men of "our tribe as hostages to remain at Kohāt during the pleasure "of the Government, and to be dealt with as may be ordered in "the event of any breach of faith on the part of our tribe.

"*5th.*—The hostages are also a guarantee on the part of the Kābal Khel, "that no further act of hostility will be committed by that tribe "in British territory, until the pending cases between the Vazīrīs "and Tūrīs shall have been brought under settlement."

The names of the hostages taken on this occasion are :—

Miami Section.	Paipali Section.	Saiphali Section.
Malik Naorang.	Pirzāda.	Papur.
Rahmat Shāh.	Zalai.	Gūldād.
Gūlrāz.		Mūla Abdūr Rahīm.
Lāl Khān.		
Gulak.		
Khatt.		
Phūlāb.		
Mahmūd.		
Walū.		
Malang.		
Gharīb Shāh.		

Malikshahi section.	
Bāzgūl.	Basho.

Total—18 hostages.

The Miāmī section is the most powerful, and being nearest to Biland Khel is generally the most implicated in offences committed by the Kābal Khel. For this reason the majority of hostages was taken from that section.

Cavagnari, writing of the raid of the Vazīrīs in 1866 on the village of Thal, says:—"On the other hand, the Kābal Khel have of "late years given a great deal of trouble, especially on the Banū frontier, "and the account against them is long-standing and heavy. Their "trade is principally in the Khōst direction, and they do not suffer "as much as the other Vazīrīs by exclusion from trade with our territory. "But they have very valuable crops (ripe in April and May) beyond the "village of Biland Khēl, and the destruction of these would inflict loss "of upwards of Rs. 20,000. In May they are almost isolated from the other "sections, but in the autumn these return, and the difficulty of punishing "them is consequently much greater then."

On the 27th December 1871, Captain Johnstone, Deputy Commissioner, Banū, reported as follows to the Commissioner, Derajat:—"You are aware "that for years past the principal receivers of stolen cattle from this "district have been the Saifali section of the Kābal Khel Vazīrīs. It "has been deemed necessary to coerce them in some way many times, so "as to check the plunder of British subjects. They have been blockaded "for a long period, and the authorities at Kohāt have repeatedly been "requested to seize any property of the tribe in that district, but their "connection with British territory is so slight that none has ever been seized, "and the blockade has not tended to do any good. Some other means then "had to be devised to reach the desired object, and it was determined that "Mahamad Hyāt Khān should make a sudden visit to their country with "the object of frightening them into some kind of submission, with the idea "that they were not living in such an inaccessible country as to be safe "from hostile raids from here, especially with the aid of the 'Thal' Vazīrīs, "who were now in alliance with us. This duty Mahamad Hyāt Khān "undertook, and accomplished it in a most adventurous and capable manner, "and the result was that the Jirga of the Kabal Khel arrived on the "25th December, and were presented to the Deputy Commissioner next day. "They brought 10 stolen camels to restore to their owners and 16 sheep, "and Rs. 100 as a token of submission."

The Jirga agreed to the conditions entered in the following deed, which they formally signed:—

"We, Malikdīn, &c., and 38 others, being the whole Jirga of the "Saifalī, in person, on our own part, and as representing it on the part of the "whole tribe of Saifalī, having presented ourselves with our own free will "and accord before Captain J. W. H. Johnstone, Deputy Commissioner of "the district of Banū, through Khān Bahadūr Mahamad Hyāt Khān, petition "for and agree to the following conditions:—

"Whereas certain persons of our tribe used for the purposes of trade to "purchase at cheap rates stolen property belonging to British subjects, and for "that reason our tribe was under the displeasure of and criminal in the eyes "of the British Government; therefore to get pardon for our former misdeeds, "we, being the heads of our tribe, according to the custom of 'Nanawat' or "otherwise, throwing ourselves on its mercy, have brought 40 sheep of the "value of Rs. 200, and 10 camels, value Rs. 800, by way of peace-offering, "and we pray that this peace-offering and fine be accepted, and we be for-"given, and for the future we agree to the following terms:—

"*1st.*—No member of our tribe shall commit in British territory any heinous "offence, such as murder, robbery, &c., and we will, in so far as we

"can, check the thieves of our tribe, and if any member should bring "any stolen property from British territory, we will cause it to be "returned, or the whole tribe will pay the value thereof.

"*2nd.*—We will not receive any property stolen from British territory from "any other tribe, or allow it to be kept in our country; and if "any one should bring such property into our country, we, without "the receipt of any ransom, will restore it.

"*3rd.*—We will not give shelter to any criminal guilty of a heinous offence, "such as a murderer or highway robber, or noted house-breaker "absconded from British territory. If we should do so, the Govern-"ment is at liberty to levy from us whatever fine may be suitable "under the circumstances of the case.

"*4th.*—We also promise that if any British subjects should make a pursuit "into our country for the recovery of stolen property or the appre-"hension of criminals, we will not interfere with them, and they shall "be at liberty to seize the property or criminals anywhere outside "our dwelling places and take them away, and we will assist such "pursuers.

"*5th.*—If any member of our tribe should commit an offence in British "territory and be sentenced to punishment according to law, we will "not in any way plead or petition for him.

"*6th.*—We, in the carrying out of these conditions, are all severally and "collectively responsible, all the members of the tribe being respon-"sible severally and collectively for the act of each member of it; and "for whatever act which may be contrary to the agreement, the "Government is at liberty to punish us, dealing with us as it does "with other frontier tribes.

"*7th.*—To prove that we have entered into this agreement willingly and "seriously, we give as securities for the carrying out of it six persons, "Vazīr British subjects, and eight persons, Saifalīs of Kūram. If we "act contrary to our agreement, these persons will see that it is "carried out.

Securities of Ahmadzai Vazīrīs.	
"Mānī Khān ...	... Spīrkai.
"Momīt ...	... Khojal Khēl.
"Jūmraz ...	... Mahamad Khēl.
Securities of Umārzai Vazīrīs.	
"Bārak Khān ...	... Baka Khēl.
"Nipal Khān ...	... Janī Khēl.
"Povandah Khān ...	... Malik Shāhī.
Securities of Kūram.	
"Malik Din and Kustor	... Mūsa Khān Khēl.
"Kuzzadīr and Momīt	... Ditto.
"Sohāī and Nārkum ...	... Īsakhel.
"Bozuk and Ghulla ...	... Buda Khēl.

"The securities of British territory bind themselves for the period of one "year. For the future our whole tribe binds itself to this agree-"ment for ever.

"*8th.*—Finally, we request that if it so happens that a member of our tribe "should, contrary to this agreement, commit a crime against a "British subject, and we prove that we, without the assistance of "Government, cannot properly coerce him, then the Government,

"so far as it sees good, will assist us in coercing him or them." (*James, Taylor, Chamberlain, Henderson, Cavagnari, Coke, Maclean, Mahamad Hyāt.*)

KABL—

Two villages situated in a narrow glen to the north-east of the Agrōr valley, Hazāra, named Tarla and Ūtla respectively. From the ridge above them a capital view may be had of the Tikrī valley. (*Macgregor.*)

KABL—

A village on right bank of Indus, opposite Torbela, 47 miles from Hotī Mardān. It contains 400 houses, and is inhabited by Alīzai, Ākazai, and Kanāzai-Ūtmānzais. The village is built of stone and mud, and is unwalled, but has three towers. Water is plentiful from the river, and the encamping-ground is good when the neighbouring hills are held. There is a ferry of two boats here over the Indus to Torbela, on the left bank. There is a route from this to Malka by Byle 4 miles, Mangalchar 3, Malka 20,—total 27 miles. (*Bellew, Lockwood, Coxe.*)

KABIR KILA—

A village in Chaontra, Kohāt district, on the left bank of the Bān Nala, that comes down from Dama. It is near the Mūla Marū range, beyond (east) which is Dili Mela. It has 20 or 25 houses. Water is procured from a well in the Bān Nala; the people are of the Kulikhel clan of Mandan Bāraks. (*Ross.*)

KABŪDRĀNĪ—

A favorite watering place in the Sorī ravine, Rājanpūr frontier, about 19 miles west of Bandūwāla. There is large pool of fair water here, the supply of which is said to be unfailing. The Sorī here is broad, open, and there is sufficient space for 200 to 300 men to encamp, but a large force would have to occupy the open stony ground on the left bank. There are low hills on both side of the Nala, a short distance from its banks; forage in abundance, in the immediate vicinity, but no villages or cultivation. It is about 5 miles above the spot where the Jatrū joins the Sorī. (*Davidson, Lance, Paget Bell.*)

KACHAI—

A valley of the Khetrāns, situated about half-way between the Raknī valley (lower portion) and that of Barkhān.

It is bounded west by the Dhaolah Roh, and east by the Sūkah; its drainage escapes first north-east, and eventually south-east, *viâ* the easy pass of Hanki, and joins the Gūjī, a small stream draining into the Raknī.

It is in a rather exposed position, having frequently received plundering visits from the Marīs and Būgtīs, and is consequently lying uncultivated. (*Davidson.*)

KACHAI—

A group of villages in Sāmalzai, Kohāt district, situated in a strong position between two ravines. There are 6 villages in all, *viz.*, Mīr Asghar, Īsakhel, Hasan Khel, Landī, Mūsa Khel, and Torawarī. Each of these is walled and has a tower. They have a great deal of cultivation, most of which is unirrigated, but some is irrigated in the valley between the village and the police post. These villages are beautifully situated, surrounded by hills in every direction, and have many fine trees round them. The position is a generally strong one, but there is a square tower on a hillock to the west which completely commands Īsakhel and the land of Hasan Khel. Mūsa

Khel and Torawarī are also commanded by a high level-topped hill to the south-east.

The villages have a population as follows:—

Mūsa Khel	... 334	souls, of whom		109 are adult males.	
Torawari ...	... 90	,,	,,	33	,,
Jangal or Isa Khel	... 350	,,	,,	129	,,
Hasan Khel	... 265	,,	,,	91	,,

To the west, about one mile, lies the shrine of Mīr Habīb. The road goes through a lane shaded by fine trees, picturesque glades, and past clear streams. The shrine is a Shīa one, and is all painted over with pictures. Beyond the shrine is the head of the spring, and here a small basin has been constructed which is filled with fish. This is not held sacred, as small boys jump into it from a considerable height for money, and Europeans bathe in it. This place forms a most delightfully cool shady retreat in the hot weather from the glare of Kohat. These villages are much troubled by raids of the Mīshtīs. (*Plowden, Macgregor.*)

KACHEH—

A small village scattered over the hills in a pass in the Bangī Khel hills, Banū district, that joins the Ghasoi pass at Torkūa choki, 5¼ miles below Bangali Sir and 8½ miles above Kālābāgh, by the Lūn pass. There is plenty of good water in the pass, and wood and grass can be got from the Bangīkhel, but there are no supplies; before their wheat is cut and ground, the people live chiefly on dried 'bher' fruit and on such bajra flour as each house has for its own consumption, and on the milk of their flocks. (*Ross.*)

KACH WALA KACHĪ—

A large valley of the Bozdārs, situated about 6 to 8 miles north-west of Haranbor, on the right bank of the Lūnī, and fertilized by its perennial stream. It is cultivated by the Jahānānīs chiefly (also by the Khiānīs and Shadimānīs), and its soil being very fertile, produces an excellent spring crop. It is considered one of the best of the Bozdār Kachīs. (*Davidson.*)

KADA—

A village in Yūsafzāi, Pēshāwar district, situated 2 miles north of Zeda, 4 miles south of Maneri, and 1 mile south of Panjpīr. The Badrai ravine flows from the north, and passes the village within 100 yards, supplying it with water. There are also 25 wells belonging to it. It contains 3 shops and 5 mosques. Its sections are Balar Khel, Panjpari, Tajū Khel, and Zakaria Khel. The headman is Fazl Khān. (*Lumsden.*)

KADAM—

A village in the Pēshāwar district, situated at the entrance of the Khaibar pass, 15 miles from Pēshāwar, 80 from Jalālābād. Water is procured from the stream of the Khaibar, when it is not stopped by the Afrīdīs. Grass is procurable, but forage for camels is scarce, and there is great danger of their being carried off by the Afrīdīs. It belongs to the Kūkī Khels. Near this is the site of the battle in 1837 between Afghāns and Sikhs, in which Harī Sing was killed.

KADAM KHEL—

A village in Sam Rānizai, Swāt, about 1 mile east of Dara, and 6 miles south-west from the crest of the Chargotai pass into Swāt. It is said to contain 200 houses, and is inhabited by the Alī Khel section. (*Aleemoola, Lockwood.*)

KADAPAH—

A village in the Mohmand country, situated about 18 miles north-west of Shabkadr, in the Pēshāwar district. It contains 300 houses. There is no water here, that used being brought from a distance. This village is best known on account of a route through it from Pēshāwar to Lālpūra, which goes by the name of Kadapa route. It cannot be said to be in any way preferable to the other routes from the Pēshāwar to the Jalālābād valleys; the road is not good, though there is a vague report that Azīm Khān once brought guns by it. Supples are nowhere procurable, and water is scarce and brackish. (*Aleemoola, James, Hough, Leech.*)

KĀFAR DEHRI—

A police post on the Pēshāwar border, 10 miles north-west of the cantonment, placed about 1½ mile in front of the villages of Kāfar Dehri and Spīn Sang to watch the debouchment of the Tārtara route. (*Macgregor.*)

KĀFAR KALA—

A site on the top of the Khatak hills, near the village of Sidūkhel, which was suggested by Captain Coke in 1855 as a favorable position for a sanitariūm. It is well supplied with water; the ground is open, and the spot is considered one of the coolest in the country. (*Coke.*)

KĀFAR KOT—Lat. 33° 10′ 49″; Long. 70° 48′ 26″. Elev. 4,004.

The name given to a peak, or rather series of peaks, in the Vazīrī hills, about 12 miles due east of Bahādūr Khel, and about 17 miles north-east of Edwardesabad. It is so called from the striking resemblance it presents to the ruins of a gigantic castle. The names Kāfar Kot and Kala Kāfar being applied throughout Afghānistān, Persia, and Balochistān to any hill, or any ruins of a gigantic or striking nature, the origin of which is unknown to the natives. The Khataks say no one can get up it, and it certainly would be difficult without some aid from ropes, &c.

It is also called Laka Juna, from a story of a girl who ran away from her village to escape being married; and having prayed that she might become a stone, her wish was granted, and the hill was in consequence called Laka (upright), Juna (maiden.) General Chamberlain once ascended nearly to the top. (*Macgregor.*)

KĀFAR KOT—Lat. 32° 30′ 55″; Long. 71° 21′ 28″. Elev. 2,194.

An ancient fort on the eastern slope of the Khasor range, in the Banū district, and overhanging the right bank of the Indus. Nothing is known of it; tradition places its erection before the Mahamadan era. It consists of a number of towers bearing every mark of extreme antiquity, rising on the very summit of a mountain chain, with a dilapidated wall extending from them to the river.

General Van Cortlandt was of opinion that an extensive fortress had once existed there, for all the way from the summit down to the plain, reservoirs were cut in the rock in successive stages, one above another, such as are used to convey water by wheel-work to a height.

Masson says regarding this place :—"Kāfar Kot is believed by the natives "to have existed before the Mahamadan invasion of India. The stones "employed in its construction are represented to be of wonderful dimensions. "I have been told by a gentleman who has visited it, that he did not consider "it so ancient, as there are embrasures for artillery in the towers. The "natives, in reply to this objection, affirm that the embrasures are modern "additions. The fortress has long since been abandoned, owing, it is said, to "water being distant."

The road down the valley from Kūndal to Ūmār Khel passes through it, and is very difficult; the ascent from the north side is trifling, but the descent from the fort to the river on the south is very considerable. The size of the fort originally must have been about that of Atak. It is built of a very hard limestone, all the blocks of which are hewn square. (*Masson, Van Cortlandt.*)

KĀFAR TANGĪ—

A defile in the Khaibar pass, Yāghistān, on the Shādī Bagādī road from Jamrūd to Alī Masjīd. Shāh Zamān is said to have taken guns by the Khaibar, and the only portion of it which required making was at this spot, where it had to be cleared of stones. On the occasion of the forcing of the Khaibar by Sir Claude Wade in 1838, Lieutenant Mackeson went by the Shādī Bagādī road with 600 men and two guns carried on elephants, and was attacked in force by the Afrīdīs near Kāfar Tangī, but he beat them off with a loss on his side of 5 killed, 19 wounded. (*Leech, Hough, Wade, Mackeson.*)

KĀGĀN—

A mountain valley which forms the northernmost part of the Hazāra district. It commences a short distance from the Swāti town of Bālākōt, at a point about 50 miles due north from Marī, and runs in a north-easterly direction for more than 60 miles. Its breadth is generally about 20 miles. Its area is estimated to be 900 square miles, or about ⅓rd of the whole Hazāra district. It is bounded on the south by Thāna Bālākōt, district Hazāra; east by Kashmīr territory; north by Kashmīr Chīlās; and on the west by independent territory (Kohistānīs and independent Swātis). In its physical features it consists of the inner slopes of two parallel mountain ranges, clad with perpetual snow, and ranging in height from 12,000 at the south entrance of the valley to 15,000 at its northernmost head. The drainage of these ranges forms the river Kunhār or Nainsūkh, a wild foaming snow torrent which joins the Kishan Ganga 30 miles south of the Kāgān glen, and the Jhelam river further down. In the northern half of the glen no cultivation is possible. In the southern half the lower part of the mountain sides near the banks of the Kūnhār are cultivated. The chief crop is Indian-corn, sown in March and reaped in October. But the cultivation is sparse, only aggregating 2½ per cent. of the total area of the glen, and is of little value.

The upper slopes of the mountains on each side of the Kūnhār in the southern half of the glen, as well as the mountain slopes of the northern half are very valuable for pasture; and large quantities of sheep and buffaloes, as well as some small horses, are annually driven there to graze in the summer months. The greater part of the valley is beyond the influence of the autumnal rains which fall so heavily on the outer Himalayas; but snow falls deeply throughout the valley in the winter months; and it is owing to the late period in summer at which this melts on the northern part of the valley, that that part is not cultivated.

The population is said to be 22,000, or about 22 to the square mile; but in the winter months (November to April) the upper part of the valley is entirely uninhabited. The population consists of Syads and Gūjārs. The Gūjars are a quiet, inoffensive race, and are the cultivators and headmen of the valley. The Syads are the proprietors; they are not warlike, and their character is indifferent. They are much involved in debt, lazy,

inclined to intrigue, and on bad terms with each other. At the same time they have great influence in the valley, and whatever is done in so remote and wild a tract, must be done through them, or not at all. There are no police stations in the valley.

The hill sides in parts are clothed with small deodar forests, and inferior junes and other trees grow in large numbers. Large quantities of ghī are annually exported from the valley; the demand for this article being so great that the traders of Hazāra and Rāwal Pindī themselves seek out the Gūjars in the glen.

After the first Sikh war Hazāra belonged to Kashmīr, but Gholāb Sing induced the Darbār to give him other territory in the hills near Jamū in exchange, and Major Abbott was sent to take charge of the district. On arrival, he found four Syads (brothers) managing the valley for the Sikhs, and receiving half the revenue on condition of their paying the other half. These men's names were Syad Zamīn Shāh, who held a half share of the management, Syads Fateh Alī Shāh, Anwar Shāh, and Mīr Gūl Shāh, brothers who managed the other half.

This arrangement had been made by the Nāzim of Kashmīr, Shekh Ghūlām Mohi-ū-dīn, in 1844, and was confirmed by Major Abbott on behalf of the Lahor Darbār in 1847.

On annexation, Major Abbott recommended that the grants made to the Syads by the Sikh Government should be upheld; but in the autumn of 1852 they set his authority at defiance. The reason of this conduct was on account of their disapproval of some measures Major Abbott introduced; it appears that under the Sikhs they did not themselves attend on the Nāzīm, nor furnish hostages; but Major Abbott attached a condition to their tenure of their 'jagirs,' *viz.*, the attendance of one of the sons of each of the three Syads at the Deputy Commissioner's station, as a pledge of the loyalty of their parents.

This arrangement appears to have been very distasteful to the Syads, and early in 1852 Zamīn Shāh himself, while performing this duty of 'hāzir-bāshī,' suddenly left the camp without asking permission, but was brought back again. He was allowed to go away again on certain Maliks of Paklī becoming security for his loyalty, and on his leaving his sons in his place as a hostage. But the hostages of the Syads now became objects of suspicion, Major Abbott being of opinion that the Syads were only withheld from going into rebellion by their not being able to withdraw their sons, and by some other impediments thrown in their way.

In 1852 the sons of Zamīn Shāh fled from Major Abbott's camp, it is supposed by orders from their father, who was afraid that they might be called to account for some of his intrigues to raise the Dhūnds against Government. The next step of the Syads was to address the following petition to Captain Abbott:—

"The two 'purwanahs' you sent have been received and their contents understood. You write that, in consequence of our failing to attend when summoned to meet the Commissioner, and in consequence of the flight of our sons, with or without our orders, unless we attend, our 'jagirs' will be recommended for confiscation. Respected Sir, be it known to you that our possessions comprised from the first a fourth share of the whole of Paklī. Some of these possessions, owing to the extravagant expenditure of our ancestors, were mortgaged, some

"remained free of incumbrance, and we subsisted on them until the time of "the Sikh rule, and even then we took a tenth share from the mortgagees. "For thirty-three years we never met the Sikhs, nor submitted to them. "Afterwards the Kārdār of the Rājā of Jamū began to oppress us, and we, "by the power of our own sword, brought under subjection the villages of "the glen of Kāgan. In consequence of this the Nāzim of Kashmīr having "defined the boundary of the country assigned to us in 'jagīr,' all above the "village of Kharārī, and thus our differences were amicably settled. This "settlement was come to before the capture of Lahor. After this, when the "rule of the English was introduced, the fame of their reputation and justice "and benevolence, and hatred of fraud, spread far and wide, and from a feeling "of confidence we gave in our adherence to the Government, and bowing our "necks to the yoke of obedience guided our loins for service. As you are "yourself aware, in the time of Chatr Sing's rebellion, we slept during 8 "months in attendance on you on the bare earth. All the people of this "country were faithless, while we acquitted ourselves of our duty. In return "for this signal service, on the faith of low-born tale bearers, we were un-"justly rewarded with harsh imprisonment; and when on the first year we "gave in our adherence to the British Government in Hazāra, we received "half the villages of our estate in 'jagīr,' and were ordered to pay revenue "for the rest to Government. Owing to the reputation of the British "Government, we were contented to receive the half as our 'jagīr.' The half "assigned was expended in providing expenses for our sons ordered to "remain in the presence, and for the dog-like door-keepers, and the bribe-"loving 'kardars.' This also we submitted to, for we held that our reputation "and name were at stake, and we made sacrifices and lived upon small means "to provide for their expenditure. Until the Sahib had spread dissension "among us, he is himself aware that we remained during three years in his "Court for the settlement of our differences, and no discrimination of right "from wrong was made. Our own tenants surrounded us in the durbar, "barking like curs at the instigation of the Sahib. The name of a 'jagīr' "no longer remained to us, for our zemindars, prompted by the Sahib, deserted "us; if any one of them appealed to our name, he was punished by the Sahib. "Our sons, who were in attendance on the presence, were compelled to fly "from starvation. We had no means of our own to send them cash, and no "funds were given to them from the Government treasury. Owing to the "fault committed by our sons of tender age and youthful inexperience in "fleeing from the presence, we now fear for our lives. Our name and the "character of our family are in danger, and we saw no prospect of justice, "and we have therefore determined to stand aloof, both on account of our "former and present offences. With you as masters, it now rests to decide. "If you are willing to have the lands of this glen to us according to the "terms of the grant of the Nāzim of Kashmīr for our maintenance, "it is well, and according to the saying of the wise: 'Neither this "assembly, nor this cup-bearer, nor this cup will remain, but the fame of "your liberality will endure.' We will sit down quietly and cultivate our land. The whole of the Panjāb and Lahor and Khorasān are under the rule of the English.

"If you leave this plot of rocky soil undisturbed, it will be no loss to you. "The whole revenue of this district amounts to Rs. 4,000. If, which God "forbid, this does not meet your concurrence, let us be honored with a reply.

"If we perceive that we have power to remain, we shall strengthen ourselves "and remain firm, and if we have not power to remain, we shall flee to some "other country, and you can place our enemies and ill-wishers in our place; "they will serve you with fidelity and zeal.

"Many countries, through the blessing of God, have we for our inheritance, "for example, Chilās and Kāshgar and Kohistān and Alāhī and Swāt and Kho-"rasān and Kūnar and Mashad and Bokhāra, to the boundary of Maka Sharīf "are ours. God has given them to us; the right to kingdoms is from the "everlasting God, besides him we have no helper, nor is there any other. "To die for want of meat is better than to submit to the butcher's impor-"tunities for payment; to forego the favor of the great is better than to "submit to the rebuffs of the door-keepers.

"In the disappointment and bitterness of our hearts we have given utter-"ance to some words of complaint for which you will pardon us. We do not "despair, but still entertain hope from you. If you require our services, send "some person of confidence in whom we place trust; let him dispel our fears; "whatever be your pleasure we will obey. Our sons have left your durbar "owing to their childish apprehensions. You have styled us rebels "in your 'parwāna,' and from an unfounded aspersion we have great "fear in our hearts. You are wise and experienced. With regard to your "writing to Lahor to recommend the resumption of our 'jagir,' you know "that before referring to Lahor you had confiscated my 'jagir.' It is for "our advantage that you should write to Lahor for these; then will be an "enquiry into the right and the wrong. Further, for two months we re-"mained in prison; after that, either by an order from Lahor or by your "own compassion, we were released; then again at the instigation of Gholāb "Sing we were kept six months under surveillance, and after all this we did "not fail in our duty and service by the Almighty; there is no justice in "this."

Major Abbott reported regarding this curious petition, that the claim of the Syads to the revenue of Kāgan as an ancestral right was as unfounded as those of other Wirasatdars. "They were owners of a few villages in Kāgan, "the rest appertaining to Swātīs and Pathāns. They were in fact village "'maliks' in an independent valley when the Sikhs conquered Hazāra. "The Sikhs collected the revenue of Kāgan without their aid. Their con-"sequence dates from the treacherous and dastardly murder of Diwān "Ibrahīm, Kārdār of Rājā Gholāb Sing, whom the father of Zamīn Shāh "enticed into the valley upon assurance of the most solemn oaths and of "the most devoted friendship, promising to put him in possession of Chilās "without the aid of an army. This was followed by the equally treacherous "and cowardly murder by Zamīn Shāh himself of several Syads of his "family, with whose estates he enriched and strengthened himself, "and thus he attained amongst the Syads a paramount influence which led "the temporary governor of Kashmīr to bestow upon him his present "'jagir.'

"The 'wirāsat' in Paklī and elsewhere, of which he boasts, is shared by him "with thousands of Swātīs, and his claim to the privilege of murdering, plun-"dering, and dishonoring whom he pleases (which is the literal interpretation "of his demand to enjoy the 'jagīr' without personal attendance) is precisely "as well founded as might be that of any other village 'malik' in Hazārā "who 40 years ago was his own king.

"As to the hardship of his having been seized and imprisoned in the act of "throwing off his allegiance by secret flight to his mountain, he is well aware "that those who first granted him his 'jagīr' would have blown him from a "gun for the same offence. He for a long time (up to June last) professed "that the lenity of the Government to him on that occasion had purchased "him soul and body.

"On being released from this imprisonment, it was intimated to him "that he must remain near my person until the completion of the Jamū ex-"pedition against Chilās, which it was so much his interest to disconcert. "He remained some days unguarded. But one night, when I was marching to "Agror, he again attempted his escape. Being missed by me in making the "night rounds, he was pursued and recaptured, and from that time to the "completion of the Chilās expedition, although he was not a prisoner, he was "watched. Had he got free, the Chilās invasion would almost certainly have "been defeated. He was then allowed to return to his valley on security.

"He served like all other zamindars of Hazārā under my orders at "Nāra during the rebellion, and I had no cause of dissatisfaction with him, but "he was well paid and handsomely treated, receiving a rupee a day for himself "and pay for 100 matchlockmen for about eight months, during which period "he was scarcely under fire. He has in fact received many benefits from the "Government, and has not a single solid plea of complaint.

"An amusing instance of this is given in his charge against me of "delay in the settlement of his dispute with Fateh Alī Shāh. The jagir "had been equally bestowed upon both, but Fateh Alī Shāh had allow-"ed him to take a portion of his own share, with a view, apparently, "of consolidating their strength by making him their head. They had "afterwards quarrelled, and Fateh Alī Shāh had reclaimed his gift, to "which he had an undoubted legal right, the transfer having never been "sanctioned by the Government. A speedy settlement of their dispute "would have been a speedy privation of the writer of the complaint of his "illegal holding.

"Another plea of provocation alleged by him is that he endeavored to "corrupt my court by bribes to the 'mūnshis' and 'chaprasis,' a court in "which every zamindar or rayat present has personal access to me."

Colonel Mackeson forwarded the petition to the Board of Administration with the following remarks:—"The letter of the Syads is filled with com-"plaints of ill-treatment and ill-requited services, assumes a tone of de-"fiance, and at the same time betrays much fear. They demand that they "be allowed to hold Kāgan under the terms of the 'parwānah' of the "Nāzim of Kashmīr; otherwise, if they think they have strength, they "will hold it on their own account, or they will flee to other countries. "They end by saying they have been much frightened; that if we will "send to them persons whom they trust they will conform to our wishes. "I have requested Major Abbott to answer this letter, although doing so is "much opposed to his own views.

"The original grant of Kāgan to the Syads, conferred by Major Abbott "when Boundary Commissioner, in October 1847, in the time of the Sikhs, "which has never been resumed, allotted the eight villages of Kāgan in "farm to the Syads for Rs. 4,360 (no term of years fixed), and authorized "their retaining one-half; the collections to be equally divided between "Zamīn Shāh and Fateh Alī, as heads of the Syads of Kāgan. They were

"enjoined to look well after the prosperity of the people, and to see that no "one was oppressed. The grounds of the grant of the 'jagir' were that, "whereas they had before remained aloof, they had now come in and agreed "to pay revenue, and in consideration of their coming in and paying "revenue, the 'jagir' was conferred, with the condition that a brother or "son of each of the Syads should always remain in attendance at the fort "of Harkishangarh.

"Since the date of this grant, there has been a re-distribution of the "'jagir' by Major Abbott. Fateh Alī and Anwar Shāh received a third "part, or the two villages of Kāgan Khās and Manowar Shāh, that of "Gadhai, value Rs. 755, while Zamīn retained—

	Rs.		Rs.
Gidhūl ...	... 350	Balūngī ...	... 230
Jared ...	... 250	Sangar ...	... 255
Bela Kawai	... 300	Angrar ...	... 250

"About three years ago, over-exaction and extortion was proved against "Fateh Alī and Anwar, and from that time the leases of the villages, out "of which they get their 'jagir,' have been given to the 'zemindars,' and "they pay direct to the 'Kardar' of Paklī. Zamīn Shāh continues to hold "his lease, but the 'jirga' now here, who dared not come in until Zamīn "Shāh sent them for the purpose of getting the leases of Zamīn Shāh's vil-"lages, and they ascribe his going into rebellion in great measure to this "cause.

"The 'zemindars' had heard that in other parts of Hazāra the 'jagirdars' "had been compelled to restrict their collections to what was considered by "the Deputy Commissioner a fair assessment, and they complained that "they had been made over to the mercy of a 'jagirdar' and farmer of Gov-"ernment revenue. On the principle that we are bound to protect the "rights of those from whom we take revenue, Major Abbott had no alterna-"tive but to listen to the complaints of the 'zemindars,' and redress their "grievances. When we first entered Hazāra, little was known of the state "of these remote glens. The Syads had previously engaged with the Nazim "of Kashmīr for the revenues of Kāgan. Able and crafty, they came for-"ward; the 'zemindars' of 'Kāgan' did not. A settlement of the frontier "on any terms was what pressed. Thus the rights of the Swātī 'zemindars' "were not at the time discovered. When discovered, it was found that, first "Shekh Gholām Mohi-ū-dīn, and afterwards we, had promoted to power "parties who were otherwise uninfluential, and had put up a third party be-"tween the Government and the 'zemindars.'

"I do not think that this interference alone would have driven the Syads "into rebellion, for the reform had been partially effected in the 'jagir' "of Fateh Alī and Anwar Shāh, and in operation for three years without "rebellion; but the fear of personal restraint and imprisonment and banish-"ment, consequent on the system of taking hostages and watching them, "filled the cup to overflowing. There may also have been the fear of "enquiry into intrigues with the Dhūnds and others beyond and in our "frontier, of which at present nothing tangible has been discovered.

"The question remains—What is to be done? Here we have a remote "mountain glen with eight villages, the whole net revenue under Rs. 4,000, "in which snow lies for eight months in the year, when it is accessible by one "road only, and that can be defended by a few men against an army. Are

"we to send troops against this place in order that a few 'zemindars,' whose "allegiance to us may be for their own objects only, may tyrannise over "their Gūjars instead of the Syads? If the Syads are ejected and driven "beyond the border into Chilās, which is the easiest part of the operation, "will the Swātīs be able to hold our frontier against Chilās? Possibly they "may. Or are we to have a post in this inaccessible region, where it will be "isolated and unable keep up its communication? All these matters "should be considered before we indulge our philanthropic views in favor of "righting the oppressed, who may often be as well off under their petty "tyrants, held in check by other neighbouring petty tyrants, as they "would be under our rule. I admit that the Swātīs, bound to conform to "our assessments, will be less likely to tyrannise over the Gūjars than were "the Syads to tyrannise over them and the Gūjars; but in effecting this "slight reform we may lose much valuable life, and peril the reputation of "our arms in places where all our superiority of science and power of "artillery avails us nothing.

"This, however, is not the whole question. The other 'jagīrdārs' of Hazāra "feel that their influence and undue influence, has been restricted by our "interference. Those who have yet any authority or influence to lose, and "those who have already been deprived of authority, will alike watch the "issue of this question; and, under this view of the subject, I see no "course open to us but to complete what Major Abbott has begun. Gener-"ally speaking, as a body, these 'jagirdars' are too insignificant and too "uninfluential to be entrusted with any discretionary power over our sub-"jects. I would therefore make the one system of collection through "us universal, and when the position of any frontier 'jagīrdār' has to be "separately considered, I would compensate those whose influence it may "be important to keep up by an additional allowance, avowedly in lieu of the "poorer gratuitous services they claimed from the zemindars.

"I would propose, in the event of the Syads coming in, to leave them "in possession of their land in Kāgan, but to warn them that their 'jagirs' "have been forfeited, and that we shall in future collect the revenue of Kāgan "through the 'zemindars.' I prefer this plan, if it can be effected, to driving "the Syads out of Kāgan and into Chilās or Alāhī, for we should then "probably have to defend Kāgan against the Chilāsīs or Swātis of Alāhī.

"Had there been any danger of invasion and aggressive measures "from the Syads, I should have made a requisition for troops on Rāwal Pindī; "but as this danger does not exist, and the Board are much better informed, "from previous correspondence on the previous state of Hazāra, than I am, "and can better trace events to their origin, I have deemed it more prudent "to leave them unfettered in this respect. If they concur in my view, that "we can no longer defer a display of our strength in Hazāra, in order to "avert still greater troubles hereafter, I shall feel obliged by their making "an immediate requisition on the military authorities at Rāwal Pindī for "the despatch forthwith to Hazāra of one regiment of native infantry and "the corps of irregular cavalry about to proceed in the ensuing relief to Pēshā-"war. With this force Major Abbott could proceed at once into the open "valley of Paklī, and there encamp, and by means of the militia of Paklī, "aided, if deemed expedient, by the levies of Sultan Hūsen, effect the "expulsion from Kāgan of the Syads, or the reducing them to terms. The "remainder of the force named in my despatches of the 13th and 17th

"instant to your address should follow this detachment with as little delay "as possible.

"All troops and camp-followers sent into Hazāra on service should "come provided with posteen and warm gloves and stockings, for, while the "days are hot, the cold winds blow down the valleys at night with piercing "effect, and natives, who are thinly clothed, are sure to get chill, followed by "fever."

The Board of Administration, in reply, informed Colonel Mackeson that they did not wish to tie him down as to the terms to be granted to Zamīn Shāh, and by no means desired that that individual should profit by his recusancy. If Government could hold Kāgan without the constant recurrence of events, such as had lately been reported, well and good; if not, it were far better and more creditable to forego every rupee of revenue, and leave the management of Kāgān to those who could hold it, whether one of the Syads or the heads of the village communities.

The reply to the Syads' petition, which Colonel Mackeson directed Major Abbott to send, was:—"Your letter has been received; your children have "acted foolishly in leaving the durbar without permission, but you, their "parents, write more foolishly than they have acted.

"You ask that the lands of the glen of Kāgan be allowed for your main-"tenance according to the terms of the 'parwana' of the Nāzim of Kashmīr. "You have forfeited by your conduct all claim to confidence, and 'jagirs' "are for those only who are trusted.

"As to your remaining in Kāgan without the permission of the Govern-"ment, it requires only an order to the Nāzim of Kashmīr, who is not be-"yond obedience and submission to the orders of the British Government, "and you would be brought a prisoner to Harkishangarh. But the British "Government has no wish to imprison you or your sons, is too powerful to "descend to war with its own 'zemindars,' and would fain spare its subjects in "Kāgan the misery and desolation that an army would bring upon it. If "therefore you are wise, take this opportunity of sealing your submission by "coming in, on which condition you will be allowed to remain in Kāgan, "like others in possession of your 'duftar.' The Government will take its "own measures in future to realize the revenue of every village in that "valley through the headman of each village, who will enjoy their "rights without the fear of their being swallowed up by a third "party."

The reply of the Syads was, that it was because they found it impossible to subsist on their 'jagirs' and furnish expenses to their sons as hostages, that they chose to withdraw themselves. They spoke in a tone of banter on the good advice offered them, and on the threat held out of the Paklī militia and the Jamū troops, and the resources of both Governments being employed for their coercion. They said they had no power to oppose Government troops, but remarked that, although the Sikhs employed 10,000 men against Kāgan (a mis-statement), they at last left the country to the Syads to manage. They hoped we would do the same; that they had committed no aggressions, but, if molested in their valley, they would resort to the sword in self-defence. At least they hoped we would give them leave to remain there during the ensuing winter months, and at the commencement of spring, on the receipt of our orders, they would leave the valley.

The insolent tenor of this reply made it evident that it would be impolitic any longer to adhere to measures of a conciliatory nature with such windbags. It was therefore determined to proceed against them, and Colonel Mackeson went to Mozafarābād to see that active preparations were carried on by the Kashmīr authorities for the co-operation they were ordered to undertake.

The forces which were assembled for the purpose of coercing the Syads appear to have consisted of—

2 Dogra regiments and 2 guns of Mahārāja Ghulāb Sing, about 1,200 men, at Mozafarābād.
6 companies of Rāwal Pindī police, 400 at Mānsera.
1 company of the Satī tribe, about 70, in Paklī.
150 Hazāra police, under Manāwar Shāh at Mozafarābād.
Levies of Agror and Bogarmang under Ata Mahamad, in Paklī.
,, of Balakot and Pakli, at Balakot.
,, of Mansēra under Mahāmud Hūsen of Gartu Hatitula, at Gartu.
,, of Sūltān Hūsen, of Mozafarābād.
,, of Fateh Mahamad of Ghori, at Ghōrī.
,, of Sher Ahmad of Karna, at Karna.

I cannot ascertain the individual strength of these levies, but they are stated to have been about 3,500 in all, so that the whole force must have been about 5,320.

Major Abbott was placed in Paklī to superintend the advance of the western columns, and Lieutenant Pearse was at Mozafarābād with Colonel Mackeson.

The Paklī and Bogarmang levies being reported very disaffected, Colonel Mackeson considered it essential, in the first instance, to advance with those from the west, in order to show those of the east a good example; and with this view the levies of Sūltān Hūsen of Mozafarābād were first put in motion; while Major Abbott was directed to move between Paklī and Bālākot, to urge on the departure of the western auxiliaries.

Sūltān Hūsen advanced from Mozafarābād on the 12th November 1852, and reached the Sangar pass on the 14th, marching by Ghorī and Rājkot, where he was joined on the 13th by Lieutenant Pearse and a regiment of Dogras.

Meanwhile, Mahamad Amīn had advanced from Garhī Habībūla on the left bank of the Kūnar river, which leaving at below Dehri he climbed a spur to the Sangar Gali, and met Lieutenant Pearse there on the 14th.

On arrival at this place, Lieutenant Pearse received the submission of Ahmad Shāh, brother of Zamīn Shāh, and received a report that Zamīn Shāh was at Ganūl with a small force of 100 men, and meant to dispute the paths to that place. On this it was at once determined to attack Ganūl, and accordingly, having left a guard of 50 men on the top of the pass to maintain his communication with Mozafarābād, Lieutenant Pearse advanced in three columns. The right under Mahamad Amīn advanced along a spur to the north, so as to command Ganūl from this side, the centre consisting of the Dogra regiment, and some Hazāra police advanced under Lieutenant Pearse straight down the glen by the path, and the left under Sūltān Hūsen marched along the southern spur of the valley, so as to come down on the village from this direction. These columns, however, did not advance from the top of the pass till 2 P. M., and as they all lost their way, night came on when they were about 2 miles from Ganūl. Next

morning Lieutenant Pearse reached Ganūl, only to find that Zamīn Shāh had thought better of his intention to fight, and had retreated to the village of Kowai, 8 miles further on.

While Lieutenant Pearse was making these movements, Fateh Mahamad Khān of Ghorī had advanced to the Bedī Galī so as to command the Bhūnja glen, and Sher Ahmad of Karna had been directed to occupy the Darāwar pass immediately above Kāgan Khās. When therefore Zamīn Shāh fled, Lieutenant Pearse sent an order to Fateh Mahamad to head him by seizing the bridge over the river at Jaraid, and directed Mahamad Amīn to follow him to Kowai. However Zamīn Shāh did not wait even here, but again escaped.

The Bālākot and Paklī column also advanced on the 13th, and the other Dogra regiment having arrived at Mozafarābād, Colonel Mackeson lost no time in pushing them on to Bālākot to co-operate with Lieutenant Pearse. The Bogarmang column, which was to have advanced and entered the Kāgan valley at Belag, for some reason did not do so.

The Syads then retreated and hung about Sūm, Paras, and Jaraid. and as all the columns of the west which should have been up in their places at Kowai and Belag had not arrived, Lieutenant Pearse did not attack them for fear of driving them to retreat to Upper Hāzara, where it would be difficult to follow them.

On the 15th Zamīn Shāh wrote to Lieutenant Pearse, offering to send in his sons, but in the evening he destroyed the bridge at Paras, an operation he was enabled to perform because of the Bālākot and Bogarmang columns not having come up.

On the 16th Lieutenant Pearse moved with 200 men of Mahamad Amīn's levies to Paras to repair the bridge, Sūltan Hūsen taking up his position at Kowai with his levies, 1,200 strong. Lieutenant Pearse now heard from Fateh Mahamad, whom he had ordered to seize the bridge at Jaraid, that Fateh Alī Shāh had taken up a strong position there, and he did not feel strong enough to attack him. On this Lieutenant Pearse at once directed Manawar Shāh, with 100 Hazāra police and the rest of Mahamad Amīn's levies, to march on Jaraid. On the 17th Lieutenant Pearse heard that the Syads had determined on holding Sūm, and believing rightly that the Bālākot column would that day reach Belag and Paras, he made the following dispositions for their attack. Sūltān Hūsen with 500 men was to advance on the front of the village; Fateh Mahamad with 500 of his own men and 100 of Hazāra police was to move by Jaraid and Duna, and come down on it from the north-east, while the Paklī, Bālākot and Bogarmang levies were to advance from Belag to the west of the village.

In support he had the Dogra regiment at Kowai and Mahamad Amīn at Paras, while two columns were to try and cut off his retreat to Kāgan, *viz.*, 700 men of Sūltān Hūsen's levies at Jaraid, and 300 of Mahamad Amīn's at Kāgan.

These movements were to have taken place on the 20th, but on the 19th Zamīn Shāh surrendered to Lieutenant Pearse on receiving that officer's assurance that his life would be spared.

Fateh Alī Shāh and Anwar Shāh managed to escape to Kāgan, owing to Fateh Mahamad Khān, Bhambas, not having obeyed the orders sent him to hold the Jaraid bridge.

On the 20th Major Abbott arrived and took command, and the disposition

of the forces then were: on the right bank of the river, opposite Paras, were the levies of Paklī, Bālākot, and Agror. At Bela about 800 men. At Jaraid Syad Manawar Shāh with 60 matchlockmen; on the left bank of the Nainsūk, at Sangar, 1 ompany of Jamū troops. At Kola, a guard of 20 men. At Gūl 7 companies of Jamū troops. At Kowaī the levies of Sūltān Hūsen, estimated at from 1,000 to 2,000 men, 2 companies of Jamū troops, the Satī company, and a company of Rāwal Pindī police, with two Zambūraks. At Paras about 300 of Amīn Khān's levies and about 300 of the Kūndī levies. At Bhūnja Fateh Mahamad's force, rated at 500 men, and at Bālākot, the base of the operations, 7 companies of the Jamū regiment, with 2 mountain guns and 2 mountain pieces. Lieutenant Hodson, of the Guide Corps, was meanwhile left in Paklī to superintend the forwarding of supplies to the front.

On hearing of the flight of Fateh Alī and Anwar Shāh, Major Abbott ordered the Paklī levies to advance on Kāgan, but on going himself afterwards to Garaī he found that Ata Mahamad of Agror, and Mahamad Amīn of Garhi, had not obeyed his orders. This, however, did not so much matter, as Fateh Alī Shāh came in and surrendered on the 25th, though Anwar Shāh fled to Kohistān.

The two chief Syads having surrendered, and there being no likelihood of further opposition, the forces were withdrawn, and His Excellency the Governor General expressed his opinion that Lieutenant Colonel Mackeson was entitled to very high credit for the boldness, judgment, and promptitude with which he resolved upon an immediate movement upon Kāgan, and executed his resolution. His Excellency also expressed his approbation of the manner in which the subordinate duties were conducted by the other officers, and especially of the spirit and activity evinced by Lieutenant Pearse. To all these officers the thanks of the Government were given.

The Governor General in Council hoped that the moral effect of these prompt measures taken against the Syads of Kāgan would be of value to the Government, and would deter ill-affected persons in Hazāra from turbulent attempts to resist the authority of the Government.

For the future management of Kāgan, three alternatives were suggested, namely, direct management by 'thanas' at an annual expense of Rs. 20,000, the transfer of the valley to Māharājā Ghūlāb Sing, or the appointment of another Jagirdar.

Regarding these, His Lordship in Council was of opinion that the introduction of direct management into Kāgan was inexpedient, because the valley would have to be left to the care of a native official, who was very likely to abuse his power, and who, if he should do so, would involve the Government in a troublesome and costly dispute with the people of a distant, difficult, and worthless corner. This was greatly strengthened by the statement made, that direct management would cost Rs. 20,000 a year, that is to say, that the British Government would have to spend upon the management of Kāgan every year a sum equal to eight years of its revenue, in order to introduce a system which rendered a conflict with the people ten times more probable than it was before.

To the suggestion that the valley should be made over to Māharājā Ghūlāb Sing, His Lordship in Council objected still more. With the knowledge in his possession of the government of the Māharājā, nothing

would induce the Governor General in Council to consent to the transference of any British subjects from the Government of the Honorable Company to the sovereignty of Māharājā Ghūlāb Sing.

The bestowal of Kāgan in 'jagir' as before on some person more trustworthy than the Syads, or the formation of a settlement with the Maliks of villages, either separately or through the intervention of some one person, were the plans to which the Governor General in Council gave the preference, and he thought a British officer might once a year visit the valley if the settlement were made with the Maliks, and at all other times they should be left to themselves.

Mīr Gūl Shāh, who was the first to submit, was guaranteed the maintenance of his 'jāgir.' Though Mīr Gūl Shāh was as guilty as the rest of the Syads, it was urged by the Commissioner that strict faith should be kept with him; the Board of Administration took the same view, and directed the maintenance of his 'jagir,' which order the Supreme Government confirmed. The 'jagirs' of his brothers Syad Zamīn Shah, Anwar Shah, and Fateh Ali Shāh were resumed, but their 'wirasat' rights were not interfered with. They were directed to reside for three years in Paklī, and informed that they would be permitted to return to Kāgan at the expiration of that time, provided that they themselves were loyal and well conducted, and that the valley of Kāgan remained submissive and tranquil. It should also be recorded that the Government of India afterwards exonerated the Syads from the guilt of rebellion, on a review of all the circumstances connected with their case.

The Board of Administration then gave the following directions for the future management of the valley, and the Supreme Government approved of them, *viz.*, that the glen of Kāgan should be made over to the charge of a selected 'jagirdar,' who was to be required to pay such nominal tribute as the Commissioner of Pēshāwar might determine; but as a moral check on him it was to be distinctly recorded that the 'jagir' would only be continued so long as he managed the country to our satisfaction; that should he notoriously ill-treat and oppress the people he would forfeit his claim to retain it; but, on the other hand, if he satisfied us with his loyalty and kindly conduct to the people, that on his death the Government would continue it to that individual of his family, whether son, brother, or other male relative, who might be considered best fitted to manage it, and fulfil the duties of the tenures.

Major Abbott left Hazāra in April 1853, and was succeeded by Major Edwardes, who proceeded at once to Kāgan to carry out the above orders; he razed the fort of Anwar Shāh; he withdrew the Government 'thanas;' he re-settled the revenue; defined and improved the 'jagir' upheld to Mīr Gūl Shāh; and created new revenue assignments having for their object the enlistment of the people on the side of Government.

The revenue of Kāgan, says Captain Wace in his report on the settlement of this valley, was thus re-settled—" *(a.)*—Setting aside the former "farmers of the revenue, and the system connected with them, the Deputy "Commissioner made a registry of every piece of land in Kāgan, and the "rent each paid. The result gave a gross rent, all dues included, of "Rs. 10,059-15-0. Some vexatious cesses being abolished, and the rates on "land being modified where needed, the gross rent was reduced (by a total "reduction of Rs. 994-1-11) to Rs. 9,065-13-1.

" (b.)—The previous assessment was Rs. 3,385-8-0, of which Rs. 1,859 " went to the Syads in 'jagir,' Rs. 290 went to Maliks and cesses, and only " Rs. 1,236-8-0 was paid to Government. Of the gross proprietary proceeds " (Rs. 9,065-13-1) ascertained by Major Edwardes, he now (June 1853) " declared Rs. 3,530 to be the Government share, and assessed it in cash " directly on each proprietor (allowing even the exiled Syads to engage for " the assessments of their proprietary lands). Of the total assessed revenue " (Rs. 3,530), he directed Rs. 1,800 (Rs. 563-8-0 more than before) to be " paid annually to Government, and assigned to various parties Rs. 1,730 as " follows :—

" (c.)—Mīr Gūl Shāh's 'jagir,' which Government had upheld, was ascer- " tained to be worth Rs. 310. This Major Edwardes increased to Rs. 500. " To four Maliks who had specially assisted him he assigned Rs. 145, and " the remaining Rs. 1,085 were formed into what was termed a good ser- " vice fund, and directed to be paid to all landed proprietors, of whatever " class, in the ratio of their shares, so long as 'unbroken peace prevailed.'

" (d.)—In October 1855, the term of the Syads' exile having expired, " Major Edwardes, then Commissioner of Pēshāwar, proceeded to Bālākot, " and with the sanction of the Chief Commissioner gave the Syads leave to " return to Kāgan. In reporting his proceedings he made the following " proposals for pensions to the chief Syads :—

" 'I recommend that some small cash pensions be now given to the three " chief Syads, Zamīn Shāh, Fateh Alī Shāh, and Anwar Shāh, on grounds " of policy. It was to be regretted that a promise was ever made to the Syads " that they should return after three years. It would, I have always thought, " have been better to have banished them for ever from the glen which they " have disturbed. But the promise having been made, and strictly redeemed, " it is only prudent to make the Syads as content in their former Alsatia as " we reasonably can. However much we may have broken their power in " Kāgan, they still remain the spiritual 'pīrs,' and therefore political agita- " tors of the adjacent independent tribes, and it is better they should be " content than hungry.' Then, after pointing out that—

					P. anm.		P. anm.
" (1.)	Zamīn Shah's	income had been	reduced from	Rs.	1,982	to	999,
" (2.)	Fateh Alī Shāh's	ditto	ditto	,,	950	to	546,
" (3.)	Anwar Shāh's	ditto	ditto	,,	950	to	546,

" he proposed that Rs. 1,000 of the Rs. 1,800 paid in net revenue by Kāgan " to Government should be assigned in pensions to these Syads as follows :—

" (1.) to Zamīn Shāh and his brother Naubat Shāh	Rs.	500	Zamīn Shah got ⅔ or 333; Naubat Shāh got ⅓ or 167
" (2.) to Fateh Alī Shāh ...	,,	250	
" (3.) to Anwar Shāh ...	,,	250	
" Total ...	Rs.	1,000 pensions.	

" thus leaving only Rs. 800 per annum profit to Government from the valley.

" (e.)—The Chief Commissioner, in forwarding Major Edwardes' report " above described to the Supreme Government, remarked—' The Chief Com- " missioner trusts that the mode in which the exiled Syads have been

" reinstated will be approved. The existing settlement appears appropriate, and " equitable to all parties. In regard to the pensions, the Chief Commissioner " would beg to recommend the grant of *life* pensions, amounting to Rs. 1,000 " per annum, to be distributed among the Syads in the proportions proposed " by Major Edwardes. The remaining Syad, Mīr Gūl Shāh, not having been " exiled, and being comparatively affluent, is not considered to be in need of " a pension. The revenues of the valley are more than sufficient to pay these " pensions. By the recent settlement, the Government's net receipts, after *all* " deductions, were augmented from Rs. 1,236 to Rs. 1,800. Thus, after dis- " bursement of these pensions there would still remain Rs. 800 in the Gov- " ernment treasury, from which last named sum no abatement whatever is to " be made, as police and revenue establishments are not maintained in the " valley, these branches of the administration being there conducted through " the people themselves.'

" *(f.)*—In reply, the Government of India (Foreign Secretary's No. 4120, " dated 23rd November 1855) sanctioned the grant of the life pensions pro- " posed, approved of the mode in which the Syads had been restored, and " also approved of the existing settlement of the valley being continued " for the present."

These arrangements remain in force to this day, with this exception, that after 1857 Government increased the pensions of the Syads by Rs. 800, thus giving away the only profits it received from the valley; and further ordered the entire pensions, and also Mīr Gūl Shāh's jagir, to be upheld "in perpetuity on terms of good behaviour, military service, and such control of the country as may be required of themselves."

The following observations upon the military features of the Kāgan glen, made from actual observation by Major Abbott, are taken from that officer's report:—

"A traveller ascending the river from Bālākot to its source has to "march about 125 miles, to which if we add 39 miles, we shall have the "entire length of the glen of the Nainsūkh, *viz.*, 155 miles.

"Two principal paths lead up this glen, the better and more frequented "skirting the left bank of the river; the other skirting the right bank, with "an average height of 800 feet above the torrent.

"That which skirts the left bank is generally an excellent footpath, "susceptible of conversion into an excellent road of 10 or 12 feet. From "Bālākot to Parus it holds an altitude of from 600 to 1,000 feet above "the river. The mountain spurs tower above it to the height of 1,000 or "2,000 feet, after which they ascend less abruptly to their main ridge, the "lowest pass of which cannot be less than 9,000 feet above the sea level.

"This portion of the path is grooved in the clay-slate formation, of "which the final dip is a cliff, the penultimate a precipice or slope on which no "human foot can stand. The path crests this very steep acclivity. The hill "above it is always very steep, but generally perhaps accessible.

"Above Parus the path runs along the face of an extensive flaw in the "mountain scarp, shaded with cedars, the rock being blue limestone. The "path descends into the river bed for a mile, and again emerges to the "height of from 200 to 400 feet. There the acclivity above the path is "generally inaccessible. Above Jaraid the path still holds near the "river bed. At about 16 miles above Jaraid is the Sūm pass, which is not "stronger than the average of the entire glen. After trending this pass in

"cedar and red fir forest, we reach the narrow slip of arable land which "forms Kāgan Khās.

"Above Kāgan, to the distance of about 20 miles, a few scattered hamlets "are found, after which the severity of the climate forbids permanent "habitation.

"The following are the circumstances which constitute the great strength "of this long defile :—*1st*—The river Nainsūkh is at no season fordable; a "boat cannot live in it one instant; no swimmer, however expert, dare "venture into it. Hence two armies of invasion are indispensable.

"*2nd*.—The extreme rapidity of the declivity below the path, a false step "plunging man or beast a thousand feet headlong into the torrent.

"*3rd*.—The abrupt rise of the mountain spurs above the path, which, if held "by a score of men, could only be stormed at the greatest disadvantage.

"*4th*.—The difficulty of subsisting any considerable force in a glen con-"taining so little arable land.

"*5th*.—The fact that for six months each year the passes into the glen are "closed by the snow.

"The above description will assure any military man that when the "glen is defended by even a handful of determined peasants, no army can "enter it by the ordinary routes skirting the river. Accordingly, by the plan "of operations which I laid before the Commissioner, and which he adopted, "the columns which were to enter by those paths were to hold back until six "other columns, descending from the mountain passes on either side, should "have forced the defenders to retreat by threatening their flanks and "rear.

"The sketch map accompanying will show the passes by which the "several flank columns poured down upon the glen, turning all the Syads' "defences as far as Bhūnja on the eastern, and Bela on the western "bank. As upon the practicability of these passes depends the possibility "of assailing Kāgan, it may be worth while to offer some description "of them.

"They are all far too rugged for the passage of laden mules, or por-"ters carrying more than 30lbs. weight of baggage. They ascend to the "height of 8,000 to 11,000 feet. There is often no footpath as a guide to the "invader, and it is difficult for any but mountaineers to retain their footing "upon the declivities. They are ordinarily closed by the snow in the first "week of November, and are not again open until the beginning of June.

"During this period Kāgan cannot be invaded. It was on this account "that I was so urgent to commence the operations a month earlier than "they were commenced, for whilst the flank columns were threading the passes, "the snow was actually falling, which six hours afterwards had closed "them for six months. Had therefore the march been delayed six more hours "the expedition would have failed. The Syads would have triumphed over "the British power, and would have had six months to strengthen themselves "by alliances with the independent tribes and with the discontented in "Hazāra. The ill consequences are beyond calculation. Or had the season "proved an average season, the operations would not have been attempted "at that date.

"In addition to the passes actually threaded by our flank columns, "will be observed westward the pass of Panandi, and another (name "unknown) leading from the head of the Bogarmang glen direct upon

"Kāgan Khās. These passes were sealed by the snow about six days before "the march of the columns.

"Again, upon the eastern side are two passes leading from the glen of "the Kishān Ganga direct upon Kāgan and Bhūnja respectively. These "passes had also been sealed about six days.

"The advance of troops to Jaraid does not give them possession of "Kāgan; of the defile between Jaraid and Kāgan, one-half is, if defended, "very formidable. Moreover, it is here that the severity of the climate is first "felt, the communication being almost wholly suspended for two months "each year by the snow.

"At the pass of Sūm, Diwān Ibrahīm was murdered, and his army "of 500 or 600 of the troops of Jamū was destroyed. The affair resulted "from treachery, but had treachery not been used, it is probable that the "result would still have been the same, supposing the Diwān to have invaded "the glen, for it is scarcely to be supposed that he would have taken all "the necessary precautions, high cliffs of gneiss on one side, and on the "other the unfordable torrent conduit to the Sūm pass, where the path enters "the forest, commanded by very steep ground, covered with wood and "scattered rocks capable of screening any number of ambuscades.

"The narrowness of the footpath leading to Tokhagan becomes a serious "impediment during the winter. The snow, crushed down by the foot and "partially thawed by the sun, and again frozen, acquires a surface so slippery "that shoes of leather have no hold upon it. And where the declivities are "rapid, even grass sandals are liable to slide; at other times a first fall of "snow obliterates the path altogether. Travellers insensibly deviate from it "and are lost.

"Of the physical feature of the glen the above remarks will give some "notion. We have to inquire what amount of force is at command of the "defenders of such a stronghold. The population of this glen is chiefly "Gūjars and Chaobangī. The former have never been trusted with arms "by their feudal lords, the latter rarely. Both are serfs of the dominant "classes, which consist of—

"*1st.*—Of Swātīs about	120 families.
"*2nd.*—Of Syads "	12 "
"*3rd.*—Of Pathāns "	20 "
"The Gūjars and Chaobangīs amount pro-"bably to about	1,000 "
	1,152, or about 5,184 souls.

"The Syads had, besides, about 220 armed dependants holding land on mili-"tary tenure.

"It may be doubted whether the Syads could have mustered 600 match-"lockmen, had all bearing arms in the glen joined their standard.

"Against the probability—I might almost say, the possibility—of their "joining the Syads on this occasion was the fact that the Swātīs of the glen "are connected with those of Paklī, who formed three-fourths of the army "of invasion. That these are again interconnected with the Swātīs peopling "the independent valleys of Takot, Deshī, Tikrı, Nandihār, and Alāhī. A "death feud with this formidable clan, neither the Syads themselves, far less "others of the glen, would venture to incur by firing upon the invader.

"From the very outset therefore, it was evident, the fate of the campaign "depended upon the advance of the Swātīs. Should they steadily advance "upon Kāgān, not a shot would be fired upon them. But the lateness of "the season promised them excuse for declining this. The majority of them "were anxious to save the independence of the Syads, and nothing but the "presence of British troops in Paklī would, perhaps, have overbalanced their "reluctance to advance.

"It is therefore manifest that the weakness of this otherwise very for- "midable defile consists in the fact that so large and influential a body of "the dominant inhabitants are members of the powerful tribe of the Swātīs, "who, living in open valleys, are easily subjected. Kāgān may be com- "pared to a frith or long inlet of a sea; Paklī to that sea. The power "swaying the tides of the ocean sways also those of the frith, which, were its "communications impeded, would become independent and ungovernable. "It was this knowledge which caused me to demand the security of the "leading men of Paklī for Zamīn Shāh's future conduct after his first "attempt to fly to the mountains, and it was upon this principle that I based "my proposition of controlling Kāgān by making the rebellious Syads give "their lands in the glen to the Swātīs of Paklī in exchange for an equi- "valent in Paklī, stipulating that no man of Paklī should exchange for Kāgān "land more than one-fourth of his land in Paklī.

"Such an arrangement would have made Kāgān an integral portion "of Paklī, and as manageable as any part of that open valley. The Paklī "people were desirous of the exchange, because it would have extended their "consequence; and to the oppressed Gūjars and others, nine-tenths of the "population of the glen, it had been as the revival of life from the tomb, "for the oppression still exercised by the Swātīs over their vassals, the "Gūjars, in remote valleys would rapidly disappear the instant this, the "most secluded of the glens, should be laid open." (*Mackeson, Abbott, Pearse, Wace.*)

KĀGĀN KHĀS—

A village in the Kāgān division of the Hazāra district, 40 miles above Bālākot, on left bank of the Kūnhār. It has 265 houses and 2 mosques; of the houses only 72 are placed close to one another, the rest being scattered about. The population amounts to 2,325 souls, of which 57 are Swātīs, 985 Gūjars, 124 Syads, and 1,159 others. The water-supply is from cuts from hill streams in the vicinity, and the water is good and abundant. The produce consists of Indian-corn in small quantities, also ghī, milk, &c. Supplies are procurable here in very small quantities after due notice. The stock of the village embraces 25 horses, 1,255 cattle, 4,099 sheep, 2 donkeys, and 266 other animals. The headmen are Nādir Shāh and Ahmad Alī Shāh. In the Sikh rule, Diwān Ibrahīm was treacherously killed near this place by the Kāgān Syads. The village surrendered to Major Abbott in 1852 without fighting. (*Wace.*)

KĀGHAZĪ—

A village in the Baizai division, Kohāt, situated on the left bank of the Toi, 4 miles west of Kohāt, close to the Hangū road. It has 71 houses and a population of 361, of which 122 are adult males, and it can turn out 80 armed men when necessary. During the Bārakzai rule this village was so subject to plunder that the inhabitants deserted it. After a time Khoja Mahamad Khān Bārakzai caused it to be re-occupied, and settled

some Sūlimān Khēls here for that purpose; on this the original inhabitants returned, and there are now three sections—Sarfarāz Khēl, Sūlimān Khēl and Ūmar Khēl. Its land is irrigated from the Toī. Its revenue is Rs. 850. (*Plowden.*)

KĀGLĀNWĀLA—

A village in the Īsa Khēl division, Banū district, situated on the right bank of the Kūram river, 3 miles above its junction with the Indus.

KĀHĀ—

A river in the Khetrān hills, formed of the Bagao, Īsanī, and Han streams, which join in the northernmost portion of the Vatākrī plain, near the Nahar villages.

Passing through the Kāhā range, south-east portion of the Vatākrī plain, this stream is known as the Varalao. It carries off the drainage of the Moranj valley, and is joined in the Moranj plain by the Raknī watercourse, west of Gahna Kot. It is a perennial stream, but disappears in places here and there. Its breadth varies from 15 to 45 yards, and its depth from a few inches to 3 feet. In the rainy season it brings down an enormous volume of water, swollen by the drainage of many miles of hilly country.

Issuing from the Vatākrī plain, the Kāhā runs between steep hills to the point where it enters the Moranj valley; its channel is here confined and picturesque; its banks covered with long reeds and rushes; its bottom strewn with large rocks and boulders, and its stream bright, sparkling, with water about 3 feet deep.

From these hills the Kāhā, running over the Moranj plain, cuts its way through the Kālā Roh range, between the Mārī and Drāgal hills. Its bed is here very confined, the hills rising almost perpendicular for some hundreds of feet, and its bed is strewn with enormous rocks and boulders, making it quite impracticable for man or beast as a means of communication between Moranj and the Derajāt. In places it comes tumbling down deep chasms, at others it flows gently along, forming pools of deep, bright blue water, in which fish are always to be seen.

Passing through the Mārī and Drāgal ranges, the Kāhā becomes less of a mountain torrent, and though up to its exit to the plains, which is about 5½ miles west of Harand, it is strewn with great rocks and boulders, its bed widens considerably, until, where it leaves the hills, it measures from bank to bank about 150 yards. Issuing from the Mārī and Drāgal, the Kāhā receives the following affluents :—

Khalerī, from the south—							
Malānī	„	„	1 mile down stream from Khalerī.				
Shīshū	„	north	½	„	„	„	„ Malānī.
Drajū	„	„	¼	„	„	„	„ Shīshū.
Khalānī	„	south	¼	„	„	„	„ Drajū.
Ashab	„	north	3 miles	„	„	„	„ Khalānī.
Sītli	„	south	½ mile	„	„	„	„ Ashab.

The above are all dry water-courses, rising in high hills (except the two latter, which are insignificant), and in the rains bringing down a huge volume of water. At the mouth of the Malānī, Khalānī, and Shīshū, and along the right bank of the Kāhā, for about 2 miles before it enters the plains, are slips of cultivation, the water being raised to the right bank by a

channel cut from it shortly after it leaves the Drāgal and Mārī hills. These plots of cultivation usually yield very good crops, and are farmed by Dūrkānīs.

The hills which command the banks of the Kāhā, up to where it enters the plains, are all precipitous, and would be excessively difficult for infantry. After Drāgal it passes through an apparently separate range, which is unique in its appearance, being of a light grey color, and through another high and jagged range which rises on its left bank to a height of some 100 feet, and thence it enters the plains, where its perennial stream is divided for irrigation purposes as follows:—

- $\frac{2}{8}$ to Pitāfis.
- $\frac{3}{8}$ to Lūnds (half to Lūnds, half to Rhinds).
- $\frac{1}{8}$ to the village of Miān-kı-Bastī, near Harand.
- $\frac{1}{8}$ to Harand, village and fort.
- $\frac{1}{8}$ to Garkana, Vazīrī village.

For four days and nights in each month the whole of the water of this stream is appropriated by the Gorchānī Tomandār for the irrigation of the country known as 'Jalab-wah-zamīn,' west of Harand, and for about 15 days in each half-year it is allowed to run to Dājal, where the large tank there is filled by it, during which time the use of Kāhā water for agricultural purposes in the Harand district is stopped.

In the rains the water of the Kāhā, issuing from the hills, drains south of Harand, crossing the Harand and Drigrī road, and stopping traffic sometimes for many hours. Thence it runs (swollen by the addition of the Mīrlar and Kalgari) towards Jāmpūr, Dingāna, Mahamadpūr, overflowing the country there.

It has been argued that if the Kāhā water were used in the Moranj and Vatākrī plains for agricultural purposes—which it would be, if the present truce which exists between the Baloch tribes was permanent—the landholders situated about Harand would be great losers, that it would run dry and cheat them out of their irrigation. They, however, themselves aver that such is not the case; they say that it would not affect the flow of water in the slightest, as it is fed by countless springs in its course between the Moranj valley and the Harand plain. (*Davidson, Paget, Bell.*)

KĀHAN— Elev. 2,000 feet.

A village in the Marī hills, the capital of that tribe, 173 miles north-west from Sakar, situated in a fertile valley. It is surrounded by cultivation, and contains about 350 houses, of which 50 belong to Hindūs, and are built of sun-burnt brick. The town is an irregular pentagon about 1,000 yards in circumference, and is surrounded by a good wall, 25 feet high, which has one gate on the west face.

It is a place of little importance, but had once a small trade with Rojhān and Mithankot. It is best known to English readers as the scene of the defence made here in 1841 by Major Brown with a small party of sepoys of the 5th Bombay Native Infantry against the whole Marī clan.

The valley on which Kāhan stands is about 12 miles in length by 3 in extreme breadth. The hills on the south side of the valley are distant about 1 mile from the town. (*Jacob, Brown.*)

KAHIR—

A large valley of the Bozdārs, situated a few miles east of where the Hinglūn or Sanghar debouches from the Saonra pass, on its right bank.

Being watered by the perennial stream, it produces a good crop of wheat, &c., and is cultivated by the Ladwānī Bozdārs. It is a favorite halting place between Mangrota and the districts west of the Kālā Roh, from the Bozdār country, north and south. (*Davidson.*)

KAĪ—

A village in the Mīranzai valley, Kohāt district, about 16 miles west-south-west of Hangū, and 41 miles from Kohāt. It contains 365 houses, and can turn out 623 armed men. It is situated in a very strong position at the end of a low ridge of stony hills, and is surrounded by a wall of about 8 feet high, but not loopholed anywhere. The greater portion of the village is in a hollow, but portions run up in every direction to the top of the ridge, on which are placed low towers; and towards the north there is a knoll, with a house and enclosure, which commands the whole interior; beyond the ravine is a small fortalice, now in ruins, from near to which the whole of the interior is also exposed to view. But these points may all be considered within the village, which is elevated above the general plain about 300 feet, and is not commanded in any direction by any point beyond its ken, and has itself very considerable command over the plain all round. The assault of this village in the face of a really determined opposition might be serious, but as it is not loopholed anywhere, and the approaches afford excellent cover, it might be successfully accomplished. It could be shelled, with effect from the north, and the inhabitants could easily be cut off from their water-supply and from all communication with the surrounding country. The descent from it towards the south is by several horizontal ridges, on which about 20 tanks have been constructed to keep up a sufficient supply of water for the inhabitants and their cattle, as well as to afford a supply for the irrigation of a few fields, but this is only during the cold season; in the hot weather water is very scarce. To the west the descent is rather steep, and the ridge of hills on which the village is constructed runs off in a north-west direction. The lands between Kaī and the hills bordering the valley on the south are entirely under cultivation.

It is the most powerful village in the Mīranzai valley. It was formerly backed by the Ākhel and Alī Khel Orakzāis, and had a feud with the village of Mahamad Khoja, opposite to it, on the south side of the valley. The lands of Kaī are all dependent on rain, but are highly productive; they are situated on the watershed of the Mīranzai valley, as the ground here drains on one side to the Kūram river, on the other towards Kohāt Bāra. It is inhabited by Bangash, who are at feud with some of the neighbouring clan of Orakzāis. Kaī, or near it, is certainly the best position for commanding the Mīranzai valley. (*Coke, H. B. Lumsden, Macgregor.*)

KAIHĪRĪS—

A tribe who live in Chatar and Pūlājī in Kachī, on the north-west of Jacobabād. They are said to be Shekhs.

Before the march of the army of the Indus through Kachī, the Kaihīrīs had been ousted by Bijar Khān Dūmkī, but some of them then proving very useful, about 200 of them were taken into the British service, and Bijar Khān having been driven out, they were invited to return to their homes. Some of them did so, but the bulk of the tribe feared to do so, and remained in Sind with all their families and property; and events afterwards proved that their fears were not without foundation, as after the retreat

of Major Brown from Kāhan in 1840, it was determined to abstain in future from all interference with the hill tribes. In consequence, Bijar Khān, who had been taken prisoner by Major Billamore's detachment, was allowed to return to Kachī, and his first step was to again eject the Kaihīrīs.

In 1845, on the march of Sir Charles Napier to punish the Jakrānīs, Būgtīs, and Dūmkīs, Bijar Khān again evacuated Pūlajī, and the Kaihīrīs making themselves useful by getting information, were again reinstated in their villages, where, I believe, they have since been allowed to remain. There are a good many of them serving as guides of the Sind Horse, and being an alien race among the Baloch, are to a certain extent useful and reliable for purposes of intelligence. (*Jacob.*)

KAILĀNĪ—

A small water-course on the Harand border, rising in the Gorandānī, and joining the Khajūrī branch of the Sorī in the Lotī plain. (*Davidson.*)

KAJŪRAĪ—

A tract of country on the Pēshāwar border, situated north of the Bārā river, and comprising the bay at the foot of the hills to the west of Bārā fort. It is hilly, and is occupied in the winter by parties of the Sipāh Kamar Khel, Malikdīn Khel, and Kambar Khel Afrīdīs. This joint occupancy has been very inconvenient to the British authorities, as it permits numbers of other tribes to pass through their settlements for purposes of robbery and theft, in which cases the responsible party can seldom be ascertained.

These tribes for a long time refused, on various pretexts, to become jointly responsible, but in the early part of 1861, a party of villagers from British territory, who were grazing their cattle in the vicinity, were attacked by some Zakha Khel, who had been residing in Kajūraī; one was killed, three were wounded, and their cattle were plundered. On this, some of the Kajūraī men were seized, and further proceedings threatened, unless immediate reparation was made, and an agreement entered into of joint responsibility for the future. The tribes concerned sent their representatives to Pēshāwar, paid a fine of Rs. 1,000, and entered into the desired agreement, which closes that corner of the district against the Zakha Khel and other robbers. The agreement with the Sipāh and Kamar Khel tribes was made on the 24th April 1861; that with the Malikdīn Khel and Kambar Khel shortly afterwards, and is of the same tenor, as follows:—

"We agree on our own parts, and in behalf of our respective tribes, of our "own free will and accord, as follows:—

"I.—During the six months of the cold weather, when we reside in the "lands called Kajūraī, we will be responsible that no theft or crime is com-"mitted on any British subject by any member of our tribes, or by any "member of the Zakha Khel or other tribes passing through the said lands "of Kajūraī.

"II.—So long as the Zakha Khel may remain at feud with the Govern-"ment, we will not allow members of that tribe to take up their residency "in the Kajūraī settlements." (*Munro, Aitchison.*)

KAJŪRI—

A ravine which rises in the Tasū hill, in the Būgtī country, and flows through the Lotī plain (where it is joined by a small water-course draining the east slope of Hingūr), falling into the Sorī at Mandū Kūnd. It contains

a few wells in the Lotī plain, and water is said generally to exist 30 feet from its surface. Its banks, which are fairly easy, vary from 50 to 100 yards up to the east end of the Lotī plain; the country on either side is very easy. After it leaves the Lotī plain and enters the hills, its banks are commanded by hills in many places very difficult, and cut up by deep fissures. The road to Dera Būgtī follows this ravine route. The halting place of Kajūrī is 8 miles from Lotī, and about 20 from the mouth of the Sorī pass. Water is brackish, in pools. Wood and grass are plentiful. (*Davidson, Lance, Paget.*)

KAJŪRĪ-KĪ-KŪMB—

A watering place in the Kajūrī ravine, in the Būgtī hills, 2 miles above the Jatrū pass, and 7 miles above its junction with Sorī. There is always water here in a deep rocky pool. Major Paget in 1867 recommended that the outpost of Shekhwalī should be located here during the inundation season, because it would completely cover the Sorī ravine where it passes through the Jatrū ridge, which is only passable by the Kajūrī and the Sorī. (*Paget, Davidson.*)

KĀKĀ-KHEL—

A small village 8½ miles south-west of Laki, peopled by Khūdū Khēl Maorats, and containing 110 houses and 3 shops.

Supplies are scarce; water is obtained from the Chīnai ravine, 3 miles to the west, but in limited quantities. (*Norman.*)

KĀKĀ KHEL ZIĀRAT—

A village and celebrated shrine 6 miles south of Naoshahra, in the Khatak hills of the Pēshāwar district. It has about 500 houses, and is very strongly posted and built. The houses are all of stone. It is, however, commanded in several directions. There is a fine spring of water below the village. The shrine is to the north of the village, and consists of a masonry built enclosure, with the shrine of the saint and a mosque. The saint whose tomb is here is one Kākā Sahib, who is venerated by all the tribes round, and who gives his name to the Kākā Khēl. Kākā Sahib was the brother of a chief of the Khataks.

This village has frequently been the scene of riot, torture, and homicide, and in consequence special police have had to be placed here from time to time. The Kākā Khels are great traders, and their persons and property are held sacred by the wild tribes whose settlements they visit. Pāpā-miah, one of the Kākā Khel, who lives at Walai, is one of the richest and most respectable of the clan. In former years he held contracts connected with the Grand Trunk Road, and has been a good deal in contact with European officers. He bears upon the whole a rather respectable character. (*Munro, Macgregor.*)

KAKAL—

A hill of the range dividing the Chachlo and Mekhtar valley in the Lūnī Pathān country. Sometimes also the name is applied to the range which forms the north-eastern boundary of the Mūsa Khels of Sahra. (*Davidson.*)

KĀKARS—

A tribe of Afghānistān who inhabit the extreme south-east corner of that country. In Part II of this work I gave a summary of all the information regarding them, and though I have not yet sufficient knowledge to write a good account of them, it will be useful if I here give all the fresh information I have collected.

Mahamad Hyāt gives the following tree of the Kākar tribe. They are descended from Wani, son of Ghorghosht, son of Kais Abdūr Rashid:—

- Kākar.
  - Jafara Khel
    - Khah
    - Sanjar
    - Manuran
      - Barāt Khel, Harām Zai, Alī Khel, Atmān Khel — Mar Zai, Shorī Zai, Shadu Zai, Badā Zai — Ibrahīm Zai, Shamun — Ahmād Zai, Kamāl Zai, Abu Syad Zai, Marwān Zai, Jalāl Zai, Rumī Zai — Aīn-ul-dīn., Abdul Malī, Pesh-u-din., Shādī.
      - Kewi Khazr Khel
        - Husen Khel
          - Kabul.
          - Usman.
          - Soliman Khel.
        - Yasīn Khel
          - Shukur Khel.
          - Ado Khel.
          - Atman.
        - Shamshudin ... Ayub.
        - Shamun Zai
          - Dadar.
          - Sabak.
      - Arabi Khel
        - Atu Zai.
        - Mahamad Zai.
        - Rajar Zai.
        - Abubakr.
      - Khoja Abdul Zai.
        - Surī.
        - Mali Zai.
        - Pukhi Zai.
        - Ami Zai.
        - Akan Zai
        - Shah Zai..
        - Tarku Zai.
    - Yunas khel
    - Salar khel
    - Sodanzai
  - Shaprad ...
    - Shad Zai
    - Ango Zai
    - Fatma Zai
    - Ami Zai
  - Jadram ...
    - Husen ... Ilias Zai ...
      - Yusaf.
      - Isa.
      - Pani.
    - Abubakr ...
      - Adam Zai.
      - Umr.
      - Hisam.
      - Satan.
  - Zan Aghozai
    - Shādi Khel.
    - Baju Khel.
    - Ayub Khel.
    - Mandu Zai
    - Taju Zai.
    - Mama Khel.
    - Satag.
    - Marni Khel.

The Kākars have no chief, but acknowledge in some slight way the headmen of their villages, especially those in the west. The Borīwals are said to be very quarrelsome amongst themselves, and the Utmānkhel and Domar sections are at feud.

The Kākars are principally engaged in agriculture and grazing, and are said to be industrious. They live in small black tents, collected in threes and fours; when grass fails they collect in parties of 50 to 100, and wander in search of it. The eastern Kākars own large flocks of sheep and herds of cattle, but the western have more camels. They very seldom engage in any trade or in commerce. A good deal of wool goes from their country to Kandahār, and some to the Derajāt. Many of them go to the hills in the direction of Harāt to collect asafœtida, which they bring to Kandahār.

The Kākars are generally very ignorant, and do not much mind their Mūlas, though they are superstitious and pay great reverence to charms given them by their "Pīrs." They are said nevertheless to be truth-loving. The western Kākars are more peaceable than those of the east.

The food of the Kākars consists of wheat and barley, and in the irrigated lands, rice. They eat a good deal of mutton in the cold weather, and are very fond of 'Kurut.' They are not very hospitable, but still do not neglect their duties in this respect altogether.

They are a comparatively united race, but are considered brave by their neighbours. Their physical appearance is wretched; they wear long hair.

Generally, they have no appearance of Pathāns about them, but are much more like the Hindūs one sees amongst Pathān tribes. They come in great numbers into the Dera Ghāzī district in the cold weather as labourers. Their clothes are white for men, and black for the women, and principally consist of a long woollen shirt. Their language is Pashtu.

They are at feud with the Braris, Būgtīs, Khetrāns, Bozdārān, and are friendly with Kandahār.

They are all Sūnis. They have some shrines, but none very sacred. They have no chief, but are ruled by the Shara.

In eastern Kākaristān two of the principal towns are—

Borai, a town of some 500 houses, where a chief, Dost Mahamad, lives.

Mena, a town of some 300 houses; a great mart for merchandise between the Hindū merchants and Kākars.

From the Dera Ishmāīl Khān district to the Kākar country there are three routes—1*st*, by the Gomal, across the Ghwaleri pass and up the Zhobe valley; 2*nd*, by the Dana and Zao passes, through the Marhel and Mandu Khel; 3*rd*, by the Vehowa pass, which is the one used by Hindū traders going to Mena.

The former would be the best and easiest route for passage of troops, guns, &c., to Kākaristān, but the latter is the only exit the Kākars have for their merchandise, on account of the Shirānī and Mahsūd robbers.

This year a portion of the Kākars tried to come to some arrangement with the Shīrānī tribe to let them bring their cattle down through the Dana pass, but the plan fell through for want of unanimity amongst the Shīrānī sections.

The following information is extracted from a return by Captain Macaulay:—The Kākars enter British territory from all passes to the south of the district. They import horses, pomegranates, stone-mills, and salt; and export goats, sheep, camels, donkeys, bullocks, wool, and ghī.

Most of the members of this tribe are merchants, and partly agriculturists. The chief towns this tribe trades with are Chadwān, Vehowa, Kiri, Shamozāi, Fateh Khān, and Grang. This tribe does not adjoin our border, and is not likely to disturb its tranquillity.

In conclusion, I may correct two errors I fell into in describing this tribe in Part II of my work. I am quite wrong in my surmise about the source of the Saonra and Lūnī rivers, and in connecting them with the Thal-Bora drainage, as I have now ascertained that the drainage of those places does not come east at all, but goes south to Kachī.

Again, it was quite wrong to state the Gākars had any connection with the Kākars, as they are undoubtedly of Hindū descent.

Much more ought to be known of this tribe, because three of the most important routes to Kandahār go through their country. I therefore commend this subject to the notice of my brother officers serving on the Dera Ghāzī Khān frontier, as in the cold weather many of them may be met with at Ghāzī and elsewhere. (*Mahamad Hyāt, Macgregor, Carr, Davidson, Hafīz, Samandar, Macaulay.*)

KAKAR—

A small ravine on the Rājanpūr frontier which rises in the outer hills between the Bagārī and Fazrū, and drains into the plains a little to the south of Rūm ka thūl.

KAKI—

A village in the Amāzai division, Yūsafzāi, Pēshāwar district, 3 miles north of Shābāz Ghara, situated in the open on the right bank of the Mokām ravine.

KAK ZOI—

A pass on the Dera Ishmāīl frontier, situated between the Sharana and Ramak passes, south-west of the outpost of Kot Taga. It is a *cul-de-sac*. (*Carr.*)

KĀLA—

A village of 85 houses in Yūsafzāi, Pēshāwar division, 2 miles south of Manerī. It is situated at the foot of a little nook on the north-west face of the Panjpīr hill. Its lands run with those of Swābī. (*P. H. Lumsden.*)

KĀLA—

A village in the Dera Ghāzī Khān district, situated on the east of, and adjoining the telegraph road from Dera Ishmāīl Khān to Dera Ghāzī Khān, and 22 miles from the latter, north.

There is a camping ground, somewhat confined, and shut in by jungle, on the west of the road, about 400 yards north-west of the village. North of this and adjoining it is a small travellers' rest-house. The country round is well cultivated, irrigated by wells.

The village does not present a flourishing appearance. Its bazar is very meagre; the houses, of which there are 120, are built entirely of mud, and belong—45 to Lūnds, 10 to Hindūs, 40 to Jats, and 20 to fakirs.

The village has 13 wells, the water of which is good and about 20 feet below the surface. There are 3 mosques. Supplies are procurable here after 10 or 12 days' notice. The Indus formerly flowed under this village, and the great inundation dam of the district is situated just to the west of it. (*Macgregor, Davidson.*)

KĀLĀBĀGH—Lat. 32° 57′ 57″; Long. 71° 35′ 37″.

A town in the Īsa Khel division, Banū district, on the right bank of the Indus, 77 miles east of Banū, 70 miles south of Kohāt, 99 miles above Dera, 105 miles below Atak by river, 110 miles south-west Rāwalpindī, 147 miles west Jhelam, 235 miles north-west of Lahor. It is built on the face of the hill overhanging the Indus, many of the houses being erected on sites cut out of the rock-salt, of which the hill is composed. Its streets rise one over the other in tiers, the roof of the lower forming the roadway of the higher. The bazars are narrow and dirty, one, the Rassaiwan, not being more than 7 feet in width at any part; it is covered in, and is very tortuous and steep; on the whole, the town is one of the dirtiest in the Trans-Indus provinces.

The Indus is here only 350 yards across, being compressed between by the hills on either side, which have an abrupt descent into the river. Immediately below Kālābāgh, on entering the Kachī of Īsakhel, it opens out, and within a few hundred yards of the debouchment from the Khatak hills, attains in the hot season a breadth varying from 2 to 12 miles. The velocity and depth also vary much after heavy rain, or during the melting of the mountain snows; the former is as much as 9 and 10 feet a second, whilst the depth ranges from 17 feet in the cold weather to 30 and 35 in the hot. The passage of the river is at all times practicable at Kālābāgh, boats are plentiful, and no difficulty is experienced in crossing considerable quantities of material. There are 43 boats of all sizes belonging to the place, varying from 250 to 800 maunds; of these, 18 are upwards of 500 maunds burthen, capable of bearing field artillery, but not more than

half of this number of boats could be counted on as present at the ferry in case of emergency, for about 20 are usually away, engaged in conveying goods down the river.

The population of the town in 1868 was 11,748, of whom 1,100 were Hindūs, the remainder Mahamadans; the former are chiefly Khatrīs, the latter are engaged in the alum shale, salt, and coal mines, in the manufacture of cloth, iron, and alum, also some few in building boats. In spite of the dirt of the town, the inhabitants are not unhealthy. Goitre, the principal disease, attacks young and old alike, fully 15 per cent. of the inhabitants being horribly disfigured by it. The climate is cooler than that of Banū; storms being frequent throughout the hot weather, which cool the air for two or three days.

The public buildings are—a dak bungalow, a school-house, serai, and a police station, in which there are a sergeant and 12 constables, under the charge of the Malik Mozafār Khān, honorary police magistrate of the district.

Salt, which forms the principal item in the trade of Kālābāgh, is procured from mines on the right bank of the Lūnī ravine, about 1½ mile north of the town. The miners belong to a class of Mahamadans called Ganiāhl, of whom about 150 are employed. The salt varies in colour from the purest white to the deepest red. Government pay the miners Rs. 4-2 per 100 maunds delivered at the village of Wanda, distant about half a mile from the works; of this, it is calculated that one-fourth is expended in carriage and gunpowder for blasting, so that the real profit to the miner is but Rs. 2-14 per 100 maunds, whilst the Government sell it at the same spot for Rs. 3-1 per maund. Previous to Government taking the general superintendence of the work into their own hands, the Ganiāhls (as the Khataks do now) cut the salt with the 'Chutak,' but blasting has been introduced lately, and is invariably and successfully carried on.

The total sale of Kālābāgh salt in the year 1871-72 amounted to maunds 77,607, at a rate of Rs. 3-1 per maund, thus bringing in a customs income of Rs. 2,37,671-7; the preventive establishment for the same period cost Rs. 16,272, leaving the revenue derived from salt at Rs. 2,21,399-7-0. The customs eatablishment consists of 1 patrol, 2 darogahs, 2 mohurirs, 2 kōt gasht jemadars, 12 jemadars, 1 weighman, and 117 chuprassies, with 20 dâk runners, at a monthly cost of Rs. 1,326. The greater portion of the salt is exported to Hazāra and Kāshmīr.

The alum trade comes next in importance; there are six manufactories in the town, which turn out on an average 3,000 maunds of the mineral per annum, at a profit of about Rs. 8,000. The gypseous shale from which the alum is extracted is found in mines in the neighbouring hills of Paklī; there are four shafts working within a mile of Kālābāgh; these are of small dimensions, about 4 feet in breadth and 5 in height, and penetrate to a distance of 100 to 200 paces into the hills; the miners are of the Khabral section of Mahamadans. The price of the raw shale delivered by them at the works is 19 maunds to a rupee; the Khān supplies them with torches to light the mines, they finding the implements and carriage. The shale found is of two sorts, one being of a rich deep black, soft and friable; this is the best, and yields about 9 per cent. of the pure crystal; the other description is of a dull leaden color, hard, difficult to break, and yields about one per cent. only of the pure alum, and is not accepted at the manufactory; the miners

however, by copiously sprinkling it with water and exposing it when damp to the sun, make it closely resemble the more valuable description; in this manner they palm it off on the Khān's agents, knowing that within a few hours after delivery at the works it will be in the furnace and past recognition. The *modus operandi* of extracting the crystalline alum from the gypseous shale is as follows:—Successive layers of the black alum earth and wood are piled one over each other, until the whole has reached a height of 15 to 20 feet; this heap is then plastered over with a coating of red clay, and set on fire. After 21 days the heap is pulled down, and the conglomerate of black alum shale and red clay, which is now called "sar," is placed in shallow tanks, covered with water, and allowed to soak for two days. These tanks are named "garh;" at the end of that time, all the deposit, now called "kor," is taken out of the "garhs" and the solution named "pehrtal" run into a lower tank called "chaur," where it remains 24 hours. It is then ladled into an iron cauldron, styled "karaiah" (about 9 feet in diameter), a maund of saltpetre and a maund of jamsao are added to every 100 maunds of "pehrtal," and the mixture boiled for six hours; at the end of that time the liquid is run off into the "toeh," another pucka tank, in which it remains until thoroughly cool (about four days). The precipitate (dana or makan) is then removed into a place called Bokhāra, where it is exposed for 16 days, and the residue of the liquid is once more run into a fourth pucka tank called a "nisarh." To this refuse liquid, called "rass," a black fluid ("kala pani") found in the neighbourhood is added in the proportion of 10 seers to every 20 maunds. This solution is again mixed with saltpetre and jamsao, re-boiled in the "karaiah," cooled in the "toeh," and the crystalline precipitate added to the former heap of "dana." At the end of the 16 days the "dana" is once more removed to the "karaiah" and subjected to great heat. When in a state of fusion, a solution of "sar" and water, in the proportion of a seer to a maund of "dana," is added; the boiling is continued for an hour, when the liquid is ladled into earthenware "gamlas" or "sotkis" (which hold about a maund) and allowed to cool. On the second day these are broken, and the alum, which has assumed the shape of the "gamla," is ready for sale. The outside coat is now of a dull red, but the inside is crystalline, and of various shades, from white to crimson. It fetches from Rs. 6 to 8 a maund, but the price is steadily diminishing.*

Alum is manufactured in considerable quantities at Kālābāgh and Kūtkī, whence it is exported to all parts of the Panjāb and Upper India.

The alum made at Kālābāgh is always of a pinkish color, which arises from chloride of iron. It is remarkable also that the alkaline base of Kālābāgh alum is soda.

At Kālābāgh the principal place of working is at Chatah, where the shale strata, called "rol," are nearly 200 feet thick. Shafts for excavation of the shale are sunk; some of them have been measured, and one was found by Dr. Fleming in 1848 to extend 207 feet from the entrance. The shales are very soft, and often the roofs of the excavated portions give way, no precautions being taken to prop the roof when the underlying matter has been removed.

The shales have been known spontaneously to take fire in the shafts; and Dr. Fleming remarks that smoke was constantly issuing from one of these,

* The total outturn is about 10,000 maunds per annum.

which had taken fire five or six years previous to his visit in 1848. This is owing to the decomposition of iron pyrites, or sulphurate of iron, which abounds in crystalline nodules throughout the shale. The shale, when dug out, is loaded on bullocks in the common blanket sacks everywhere in use. The road descends by a steep path to the bed of the Sind nala, and thence to Kālābāgh, along the banks of the Indus.

At the alum kilns of Kālābāgh the shale varies in value from 14 to 17 maunds per rupee; the red mound-like kilns form a striking feature at Kālābāgh; the fumes from them are said to be very unwholesome; the population is sickly, and goitre very common, though it is not attributable with any certainty to this cause.

The following is extracted from Mr. Baden Powell's "Panjāb Products:" "Among the shales of the oolitic series occurs what is called Kālābāgh "coal, which has to a certain extent been employed as fuel for the "Indus steamers. This bed is in a ravine, about a mile west of Kālābāgh. "The coal is found in lumps of various sizes in dark bituminous shales. It does "not occur in beds, but in detached masses, which appear to be compressed, "and fossilized trunks of trees; in many cases the junction of trunks and "branches can be traced. The occurrence of these masses is altogether "irregular and uncertain, and nothing like a systematic working or shaft-"cutting to reach it would be in any degree remunerative.

"The coal," says Dr. Fleming, "is very hard and light, exhibits a con-"choïdal fracture, in which its woody structure is most apparent. It is of a "jet-black color, has a brown streak, and often incloses nests of half-de-"composed wood, resembling peat.

"It burns quickly, without coking, to a light-colored ash, and emits a "large amount of smoky yellow flame. On being distilled, it yields a light "spongy coke of a glistening metallic color, with a large quantity of inflam-"mable gas. On analysis, the following results were obtained in 100 "parts :—

"Carbon (coke)	37·5
"Volatile (bituminous inflammable matter) ...	60·0
"Ash, silica, &c.	2·5
	100·0

"The large amount of bituminous matter at once refers the coal to the "lignite, or coals imperfectly carbonized; the amount of ash is small, which "may be accounted for by the solid nature of the wood not admitting of "the infiltration of earthy matter.

"This coal burns very rapidly.

"The evaporative power of coal is in direct ratio to the amount of carbon "it contains. English coal yields 50 to 70 per cent. of carbon; this coal only "37·5 ; hence double the quantity of this coal would be required; but still it "has twice the evaporative power of wood, which has only 16 to 18 per "cent. of charcoal.

"During 1850, Dr. Fleming tells us, 2,500 maunds of this coal were dug, "and from 1851 to March 1852, 2,126 maunds, at the rate of 8 maunds per "rupee, which could not remunerate the miners for any length of time. "Calculating that an ordinary steamer burns 600 lbs. an hour of English "coal, and that of Kālābāgh coal, the consumption would be nearly double.

"From considerations adduced above, the whole produce of the year 1850 "would keep a steamer going 166 hours."

The iron trade is also extensively carried on in the city of Kālābāgh, chiefly from the Vazīrī ore imported *viâ* the Sakdū pass and Daraka; there are 16 shops in the town giving employment to 108 men. The price of the best Kānīgoram iron is Rs. 4-8 a maund, about 500 maunds being annually imported. Small quantities of English ore also find their way up from Sakar, but the high price militates against its general use.

Cloth is largely imported from Sakar (varieties of English and American stuffs), and the bazar is frequented by merchants from Khost and Kūrām, who find this commodity, in consequence of the cheapness of water carriage, lower in price than in the nearer bazars of Kohāt and Banū. Native cloth is largely manufactured also.

Boat-building, which was once carried on largely in this town, has now much decreased. Before the introduction of the Indus Steam Flotilla, 40 to 50 boats, ranging from 200 to 1,000 maunds, were annually built at Kālābāgh; now half a dozen is the limit; the withdrawal of the flotilla, it is hoped, will add a stimulus to the trade. About 30 men now earn a livelihood by it; the price of a boat of 700 maunds is Rs. 600, and it employs eight men for three months. A small trade in wood also exists, rafts being floated down the Indus, and the wood sold in the city at from 10 to 14 annas a cubic foot. Gold-washing is carried on to a small extent, the price being Rs. 15 per tola; but the quantity found is very small.

There are no zemindars amongst the population, for there is no cultivation in the vicinity, with the exception of the Khān's gardens. Kālābāgh is in fact a purely commercial city. Merchants from Khost Kūram, Dāwar, Pēshāwar, Kābal, Bokhāra, Khokand, and Tashkand may be seen in the bazar, the cheapness of which attracts them from wealthier cities. A small colony of Parānchahs are settled here, who trade largely with Central Asia.

Supplies are plentiful and cheap. Situated as Kālābāgh is, close to the fertile Kachīs of Īsa Khel and Miānwalī, there is every prospect of their always remaining so; the water of the Indus is wholesome, and that in the wells near the city pure and delicious.

The Maliks of Kālābāgh have always been men of weight and distinction; the importance of their town has necessitated their friendship or co-operation being either sought or coerced by successive invaders of the Trans-Indus provinces. The present man, Malik Mazafar Khān, Khān Bahadūr, is a lineal descendant of one Kalgān, who, in the commencement of the eleventh century, came down in the train of Sūltān Mahmūd of Ghāznī, accompanied by a body of Awāns; as a reward for their assistance, and probably with a view to secure a safe passage over the Indus in case of reverses, Mahmūd gave the lands round Kālābāgh free of revenue to Kalgān, his heirs and successors for ever. Settled in a strange country, and surrounded by strange and barbarous people, Kalgān first established his head quarters at Dingot, a natural fortress on the right bank of the Indus, 4 miles north of the town of Kālābāgh. He laboured hard to conciliate the neighbouring tribes; this accomplished, he left his fortress and laid the foundations of what has been for centuries one of the most thriving commercial towns on the river Indus.

Having all to lose, and nothing to gain, by entering into war or disputes—for their whole income depended on the prosperity of the natural commerce of the town—the Maliks of Kālābāgh have always been anxious to submit

to any one whose arms they thought were sufficiently powerful to destroy, even temporarily, the trade of their city. Did invaders come from the west, the Malik hastened to avow his allegiance, and sanad after sanad, sealed with the seal of Dūrānī kings, confirming the grants made by predecessors, are in the possession of Mazafar Khān, the last being one from Zamān Shāh, dated A. H. 1208.

About this time the Dūrānī power began to decline, and in 1821 A. D., a shabby little note, very different to the royal-looking crimson silk mounted documents of the Dūrānīs, was received at Kālābāgh, stamped with the insignificant little seal of Ranjīt Sing, and commanded Malik Mahamad Azīm Khān to meet the Mahārāja at Mianwalī, bringing with him an escort of 50 horse and 50 foot, or in the event of neglect of this order to "be strong." The fame of the lion of the Panjāb had reached the ears of the rulers of Kālābāgh, and wisely foreseeing that the Dūrānī power was gone, Mahamad Azīm, accompanied by his two sons and a suitable escort, went down by boat to Mianwalī, and there made his obeisance to the Mahārāja, who then and there confirmed to him all the rights and privileges of his ancestors, *viz.*, the revenue in full of Kālābāgh, of a large tract of land Cis-Indus, also the management and revenues of the Bangī Khel Khataks, in consideration of his always riding in the train of the Mahārāja at the Dasēra festival, and presenting him annually with two horses. Mazafar Khān then accompanied the Sikh army to the siege of Mānkera, and after the fall of that place returned to his home. The tribute was in 1830 increased by Rs. 5,000 and 11 camels, and some restrictions were placed on the Khān's revenue. He was still allowed sole management, and what he could get out of the Bangī Khel Khataks, but he was only permitted to retain one-tenth of the revenue derivable from salt, and Rs. 2-4 was the toll to be levied on every camel-load of alum; two-fifths also of his jagir was appropriated by the Mahārāja. In spite of these restrictions, Malik Alayār Khān (his father, Mahamad Azīm, had died in 1824) maintained a firm friendship with the Sikhs. In 1836, when Rājā Sūchet Sing and Sirdar Fateh Sing Mān marched down from Lahār to punish the Niāzīs for their attack on the fort at Īsa Khel, Alayār Khān gave them every assistance; the Niāzīs had collected at Kotkī, a strong fort at the mouth of the Chichālī pass, and a difficult position to attack; the Malik offered to take it in rear, if the Khalsa army would attack it in front, and arming all his followers, he, accompanied by a small Sikh force under Sirdār Jowahir Sing, pushed up the Lūnd pass, meaning to march down the Bulbuli, and thus cut off the retreat of the Niāzīs by holding the Chichālī Tangī. On hearing of the movements of this force, Ahmad Khān, the chief rebel, saw that the game was up; collecting his family and his property, he retired precipitately before the Malik had reached the Tangī, and fled through Chaonterah to Banū, and thence to Dāwar. Sūchet Sing then destroyed the Kotkī fort, looted the alum manufactories, and marched on to Īsa Khel. The Sikhs were too firmly established in the country for Alayār Khān to have any dread of the Niāzīs, and he remained unmolested by them, though an object of much hatred. On Major Edwardes' reaching Banū in 1848, the Malik hastened to pay his respects, and was of course confi med in all his privileges.

On the outbreak of the Sikh rebellion, Mozafar Khān, Alayār Khān's eldest son, happened to be at Banū; he at once joined Fateh Khān Tawāna

and took a prominent part in the spirited and heroic defence of the inner fort of Dhalīp Ghar. On the fall of that fort he was made prisoner, but at his father's intercession his life was spared. The Maliks then, thinking that the British power was declining, and foreseeing the danger of being at enmity with the powerful Sikhs, presented 'nazrs,' and paid their revenue to Rām Sing Chāpīwai, who, glad of pecuniary aid at this crisis, admitted them both to full favor. The capture of Mūltān by the British, and Lieutenant Reynell Taylor's appearance at Lakī, however, again turned the scale, and Alayār Khān lent that officer most efficient aid in men, supplies, money, stores, and ammunition. This wiped out the blot of the temporary defection from our side, and on the recommendation of Lieutenant Pearse, who was deputed to Kālābāgh in 1850 to enquire into the Malik's revenues and system of government, all his privileges were confirmed, with the exception of the tenth part of the salt revenue, the whole of which was monopolized by our Government, and in place of the "Afrohi," or arbitrary money assessment of the Bangī Khels, one-tenth of their revenue was ceded to him. The two-fifths of the Cis-Indus 'jagīr,' which had been levied by Ranjīt Sing, was also remitted, the land being granted to him free of all revenue; but this does not by any means compensate for the loss of the 'Afrohi' in the Bangī Khels. His income at that time was computed by Lieutenant Pearse at Rs. 30,000 per annum, and it probably exceeds that now. In 1857 the Malik kept up his name for fidelity; he armed and equipped 60 horse and 50 foot, and proceeding to Pēshāwar volunteered to go down to Delhi with General John Nicholson. Sir Herbert Edwardes, however, judged the men better employed in Peshāwar, and he confided to Alayār Khān the care of one of the gates of the city and one of the rear-pickets of cantonments for his loyalty. On this occasion Mozafar Khān was raised to the dignity of Khān Bahādūr; he is a man of much intelligence and warm feeling towards the British Government. (*Edwardes, Powell, Fleming, Norman.*)

KĀLĀBĀGH—

A temporary sanitarium in the Hazāra district, situated on a spur from the Miān Jānī range, 24 miles from Marī. It is an excellent site, and was first built for the parties of British soldiers working on the Marī-Abbottabad road. The huts are of wood, and are now used as a sanitarium for convalescents; it has accommodation for 208 men. (*Macgregor.*)

KALA BAHRĀM KHĀN—

A little fort in the Khalīl division of Pēshāwar, 11 miles north-west of that place. (*P. H. Lumsden.*)

KALABAT—

A village in the Harīpūr division of the Hazāra district, 12 miles from Harīpūr. It has 294 houses, built of mud and stone, 4 shops, and 2 mosques. The population amounts to 1,512 souls. The inhabitants are composed of 591 Pathāns, 41 Syads, 74 Tanāwalīs, and 806 others. The water-supply is from a cut from the Dorh river, and from wells.

The produce consists of wheat, barley, moth; and supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 66 horses, 722 cattle, 37 sheep, and 6 donkeys. The headman is Khān Zamān. (*Wace.*)

KALABAT—

A village in Yūsafzāī, Pēshāwar, 4½ miles west of Tōpī, 5 miles south-east

of Swābī, 5 miles from the right bank of the river Indus. The country around is open; water supplied from 28 wells. There were roads from this to Jahangīra and Pihūr. (*Lumsden.*)

KALAGAI

A village in the Mohmand country, Yāghistān, 48 miles from Peshāwar, 30 from Lālpūra. Supplies are scarce here, and water is procured from a tank, which is filled only after rain, and from a small spring; the supply, however, is very uncertain. (*James.*)

KALAGAI—

A village in the Agrōr valley, 3 miles north-west from Oghī. It was formerly the residence of the Khāns of Agrōr, and is the best position for protecting the valley.

KALAGORE—

A village in the Dera Ishmāīl Khān district, 52 miles from Īsa Khel, 17 miles from Dera Ishmāīl Khan. It has 5 shops and 5 wells, and is situated in a grass jungle country, with a little cultivation round.

KALAĪ—

A division of the Tanāwal country, in the district of Hazāra. It is bounded north by the independent Tanāwal territory, east by the Siran, south by the Tobela tract, and west by the Indus. It has six villages, and an area of 2,825 acres cultivated, and 8,369 uncultivated. Its surface is most irregular, the highest part of it being 6,000 feet, and the lowest in the bed of the Siran 2,100, formed of steep and irregular hills, a prolongation of the Bahingra range. The inhabitants are Patal Tanāwalīs, and number 2,372 souls. They are quiet and industrious. They own 2,551 cattle. The principal crops are wheat, barley, maize, bajra. (*Wace.*)

KALA KŪI—

A watering place in the Marī hills, 8 miles from Kāhan, and at the foot of the hills near Marī and Būgtī boundary. (*Hittu Ram, Davidson.*)

KALANJAR—

A village in the Badnak sub-division, Harīpūr division of the Hazāra district. It has 252 houses, 4 shops, and 4 mosques. There are two villages, one Kalanjar, and the other Jam Kalanjar. The population amounts to 1,260 souls. The inhabitants are composed of 13 Syads, 961 Andals (? Hindwal), 17 Awāns, 216 others. The watersupply is from a well in the village, and from a ravine near, and a large tank, and the water is excellent in quality.

The produce consists of cotton, 'sarsami,' wheat, barley, &c. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 2 horses, 764 cattle, 317 sheep, 20 donkeys, and 3 mules. The headmen are Habīl, Ahmad. (*Wace.*)

KALARI—

A village in the Sangarh division, Ghāzī, 5 miles south of the Mahoi post, and in front of the Kalari pass. On the 12th June 1852 a serious raid occurred on this village, which is described by the Deputy Commissioner as follows:—

"Alī Mahamad, the headman of Matī, and 100 hillmen attacked the "village of Kalari, and killed two men, wounded a child, and carried off "22 bullocks, 22 cows, and 120 sheep, of a total value of Rs. 1,300. After "plundering the village of Kalarī the robbers returned by the Shori pass.

"Intimation having reached the Officer Commanding Detachment 4th Pan-"jāb Cavalry at the Mahoi post, the whole of the cavalry of the post imme-

"diately mounted and went to the scene of action, but Kalari being close to the hills, the marauders had retreated before the party arrived. The sowars, accompanied by some of the villagers, followed in pursuit, entering the hills at the Shori pass, which was the route taken by the robbers. They proceeded for a considerable distance through the hills, and saw nothing of the cattle, which must have been driven on ahead, but they overtook and exchanged shots with some of the marauders, who ascended the heights where horsemen could not possibly follow them. When it appeared that further pursuit was hopeless, owing to the impracticable nature of the ground, the party of sowars and villagers returned through the Mahoi pass, much to the north of the Shori pass, where they had entered.

KALCHĀS OR KALCHĀT—

A water-course in the Būgtī hills, rising in the Mīr Dost-ka-zard hill, to the north-west portion of the Sham plain, and draining to the east. Its banks are about 10 to 12 feet high, as a rule, covered with long grass and shrubs; its bed is sandy, with only a few stones and boulders here and there. There are a few pools here and there of good water, but running water is not found. From Mīr Dost-ka-zard it runs easterly, receiving the following water-courses: Khānki, Dingri, Changūl, Kharbūr, and Lotlar, all from the north (except Kharbūr, which rises in Chilo-ka-lut, on the south), and bringing down the drainage of the Khūp hill. After the junction of the Lotlar and Kalchās near Shēr Baga, the water-course is known as the Chāchār.

The watering place of Kalchās, situated at the junction of the Lotlar and Kalchās, is the favorite camping ground *en route* from the Derajāt to Bārkhān, Kāhan or Dera Būgtī. Water is procured from a large pool in the bed of the nala, and grass fodder and wood are abundant. The camping ground and the country round are dotted about with good-sized shrubs and bushes; to the east, south, and west the Sham plain is tolerably level, but to the north there is a ridge of rising ground, a watershed between the Phailāwar and Sham plain, within about a mile of Kalchas. During the correspondence about the Sham plain scheme, Sir Henry Green proposed to erect a cantonment near this place. "The force" (he says) "should not "consist of less than two squadrons of cavalry, a wing of infantry, and a "mountain train under command of a British officer well acquainted with the "Baloches, and in whom they would have confidence. Good communication "with the plains might be established by the Chāchar pass, and a support "might be cantoned at Harand." This proposal, however, was never approved of by Government. (*Vide* Sham.) (*Davidson, Bell, Paget, Green.*)

KAL-DARA—

A pass leading from the district of Rānīzāi to Swāt in Yāghistān. It starts from Shāh Kōt and goes to Mīrdeh of Sam Rānīzaī, 8 miles over a rough ravine-cut country overrun by low rocky heights; from Khārkai along a narrow glen to the Kāl-Dara hill, then up to Chapal, a small hamlet at its top, in 3 miles, then down to Derī Jolagram, in Swāt, in 4 miles. This is a steep and difficult pass, and is only used by footmen. This road is also called the Chapal route. (*Bellew, Lockwood.*)

KALDARA—

A village in Rānīzaī, Swāt, south of the crest of the Kāl Dara pass. It contains 500 houses. (*Aleemoola.*)

KALEL—

A pass north of the Karakar, leading from Būner into Swāt, Yāghistān, be-

tween the Illam and Dosiri mountains, going from the village of Gokhand in the Nūrizaī, Būner division, to Kākari, in the Babūzai division, Swāt. It is higher and steeper than Kārakar, and passable only by mules and bullocks. In many places the road leads along the face of a cliff, and is so narrow that only one bullock can pass at a time. Some idea, says Lumsden, of the state of the road may be formed from the fact that it takes a hill-man from daybreak to 4 P. M. to drive a mule from the Swāt side into Būner, but Lockwood says it is longer and easier than the Jwarai, and is practicable for laden mules. (*H. B. Lumsden, Lockwood.*)

KALERI—

A plain in the Būgtī hills, about 30 miles from Dera Būgtī, on the Harand road, situated between Siah Tānk and the Tasū plains, lying nearly east and west, and about 7 miles long by 1½ broad. There is a perennial stream here; grass is plentiful, but wood is scarce. The district is inhabited by Zarkani Būgtīs. The Kaleri river rises in the Barboz mountain, and draining to the east joins the river of Siah Tānk. Any number of troops, says Paget, could be encamped in the valley, and as water is said to be always procurable by digging in the bed of the ravine at its west end, it would (if a column were carrying on operations in these hills) probably be found better to encamp in this valley than Siah Tānk, as the camp could be more easily protected. This valley was once one of the grazing grounds of the Masūrī Būgtīs, but is now quite deserted. (*Paget, Wood, Bell.*)

KALGARĀI—

A village in the Daolatzāī division, Būner valley, Yāghistān, about 5 miles south-east of Shālbanda. It contains 400 houses. (*Aleemoola.*)

KALGARI—

A village in the Baizai division, Yūsafzāi, Pēshāwar, on the right bank of the Kalpānī ravine. West of the village, running north-west by south-east, is a steep isolated hill some 2 miles long. (*Lumsden.*)

KALGARI—

A small water-course on the Rājanpūr frontier, which rises in the west slope of the Giāndārī hill, and joins the Chahēli ravine about 2 miles south-east of the Chahēli watering place. (*Davidson.*)

KALGARI—

A water-course on the Harand border, which rises in the Marī range, some 15 miles west by south of Harand, and draining almost due west, issues from the hills near Naobat-ka-Thūl, and falls into the Kāhā about ½ mile east of Thūl Bākar.

There is a good watering place in its bed, called Garmāf, situated at the foot of the Marī hill, where there is a running stream (which is absorbed after a course of about ¾ mile). About 3½ miles from Garmāf is another pool, the Chigardāni kūnd, shortly after which the Kalgari enters the plains; its course after Garmāf (to which point it is a mountain torrent) is fairly straight, and though its bed is somewhat stony, its banks are not, like those of the Kāhā, difficult of passage. It is commanded by low hills on both banks, accessible, however, to infantry, and varies in width from 100 to 200 yards. It is the favorite road to Marī from Harand and Drigrī, being easy throughout, and practicable to horsemen and laden camels.

Khūsh Rām, Naib Tehsildār of Rājanpūr, reports that in this ravine there is an old alum mine, which was worked in the time of Ranjīt Sing. The miners were Būgtīs, and about 1,000 maunds were annually excavated from

it, and another in the Baghāri ravine, of which 12 maunds were paid as a royalty to the Government, 8 maunds to the Gorchānī chief, 4 maunds to the overseer of the mine, and Rs. 6 per mensem were paid to Gorchānīs who acted as escort. There were some seven houses of miners, and the mines belonged to the Sahkānī, Jarkānī, Sohrānī, Jalīlāni, and Patāfi sections. The alum was taken from the mine burnt, and cleaned. After paying all the above dues, all excavated became the property of the miners. Hindūs used to take nitre to the mines from Harand, and get 100 maunds of alum in exchange for 200 maunds of nitre; the miners sold their alum at the rate of Rs. 4 to 5 a maund to these Hindūs, who took it to Mūltān and Dera Ghāzī for sale. (*Davidson, Khūsh Rām.*)

KALIKARI—

A halting place on the road by the Sakhī Sarwar pass into the Khetrān country. (*Wilde.*)

KALI WAHAN—

A water-course on the Dera Ghāzī border, rising in the Kuvān hill, and joining the Vihowa, close to the Nishpī. Its bed is usually dry, very stony, and in places difficult. The route from Vihowa to Kākaristān runs partly up its course. (*Davidson.*)

KĀLPĀNI—

A village in the Daolatzāi division, Būnēr valley, Yāghistān, 1 mile from the right bank of the Barhandoh river, and 5 miles south-east of Shālbānda. It contains 400 houses, inhabited at present by the Ishmāīlzāi section. Khatak traders come to this village, bringing salt, oil, and cloth laden on bullocks, and take back ghī, honey, and rice. (*Aleemoola, Lockwood.*)

KALRA—

The head of the Pātar river, which rises in the Sikhēn hill in the Marī country. (*Davidson.*)

KALRA—

A high hill in the Khetrān country, being the spur to the north of which the Badhī runs, in the Badhī pass. Its north slope to the Badhī is a steep, nearly perpendicular drop of 100 feet. Its other slopes are fairly easy. It is frequented by Khetrān shepherds as a grazing ground. (*Davidson.*)

KALŪ—

A small village in Yūsafzāi, Pēshāwar, situated about 1¾ mile north of Lūnkhor, on the right bank of the Barwāza Kanda, in the bed of which water is found within a foot of the surface. (*Lumsden.*)

KALŪ—

A village in the Baizai division of Yūsafzāi, Pēshāwar district, situated between the Darwāzāi nala and a tributary from the west. It is inhabited by Khataks. (*Lumsden.*)

KALŪ KHĀN—

A village in the Razar division, Yūsafzāi, Pēshāwar district, 4 miles south of the eastern end of the Karamār ridge, 16 miles east-south-east of Mardān fort, and on the left bank of the Ūch Khwar, which is here 300 yards broad, and has sloping banks.

It has 400 houses (of which 323 belong to Pathāns, 20 to Kalāls, 13 to Hindūs, and 12 to Gūjars), 13 shops, and 13 mosques. Its sections are Miān Khēl, Bazid Khēl, Mānā Khēl, and Lodī Khēl. The water-supply is from wells and a tank about 50 yards broad filled by rain. The headmen are Shāhsowar and Arsala Khān. (*Lumsden, Lockwood, Hastings.*)

KALŪ KHAN KOT—

An old dismantled mud fort in the Sahra, Mūsā Khēl valley, at the fifth halting place *en route* from Mangrota to Kandahār.

The Būj hill is two long marches distant, to the west; Khān Mahamad Kot is three marches, north-west; and Paindeh Khān Kot (Mūsā Khēl) one march. It contains one spring, the supply of which cannot, however, be depended on, though it is said to last six months after rain. This is usually called by the natives the source of the Vihowa. The old village is now deserted, and there are no hamlets in the vicinity. (*Davidson.*)

KALŪR—

A village in the Īsa Khēl division of Banū, 55 miles east of Banū, 5 miles north of Īsa Khēl, on the Kālābāgh road, on the old upper bank of the Indus, and inhabited by Jats. The neighbouring land is well cultivated, and irrigated by numerous cuts from the Ūmr Khān canal. There are four wells, giving sweet water, and supplies are plentiful. It has 13 shops. (*Norman.*)

KALŪWĀL—

A village 44 miles from Dera Ishmāīl Khān, 85 from Dera Ghāzī Khān, on the lower district road; supplies and water are procurable, and the country is level, but jungly, with partial cultivation. There is an encamping ground here. (*Roberts.*)

KAMĀL—

A district of the Mohmand country, Yāghistān, situated north of the Tora Tiga ridge, inhabited by Halīmzāis.

The villages are—Ghāzibeg 80 houses, Lakai 120, Atū Khēl Bālā 50, Atū Khēl Paīn 16, Darwāzgai 40, Kasāi 35, Lachāi 60, Garang 40, Sūrtangī 100, Srah 90, Badīnkhor 115, Borīkhor 35. The Kamālīs side with Gandao in all tribal matters; they have no land in British territory.

According to another authority the following villages are in Kamāl :—

	Houses.	Fighting men.		Houses.	Fighting men.
Kārdara ...	60	100	Ambar tangaī ...	40	50
Tarkalu ...	60	80	Kandar Kala ...	30	40
Patao ...	30	40	Mainaldīn Kala ...	60	100
Zaikhikor ...	60	80	Mahamad Arab Kor ...	16	40
Wali tangaī ...	30	45	Ahmad Gūl Kala ...	60	70
Darwāzgai ...	40	50	Hāsham	80	100
Kasi ...	30	40	Lachī	120	180
Nazarbegkor ...	40	60	Kokhai Kala ...	160	325
Bunkor ...	30	40	Lakāi	200	312
Badīnkor ...	120	150			

KAMĀL KHEL—

A village in the Kohāt district, situated on a small hill 13 miles south of Kohāt, on the right bank of the Toi. It contains 138 houses, and has a population of 647 souls, of which 190 are adult males. It was founded by one Kamāl Nīāzai from Īsa Khēl with the permission of Daolat Khān, and there are three sections descended from the founder's sons, Masan Khel, Ibrahīm Khēl, and Sadar Khēl. Water is obtained from the Toi, 2 wells, and 5 tanks. Its revenue is Rs. 550. (*Plowden.*)

KAMĀL KHEL—

A village in the Kohāt district, on a mound on the right bank of the Kohāt Toi, 4½ miles south-east of Kohāt, 1½ mile higher up the Toi

than Kuteri, and 8¾ miles north of Mālgīn, from which the road comes by Mashadand. Below the village the Mālgīn road crosses the Toi *en route* to Fateh Khān Tangī, about 1¼ mile north of Kamāl Khēl. It has about 60 houses, 3 mosques, and 3 shops. The people are Bangash. Kamāl Khēl is famous for the ziārat of Tōr Kamāl, situated just above the village, on the right bank of the Toi. Above Kamāl Khēl the Toi comes down to the Tor Kamāl Ziārat through a gorge between low hills. Above these are the villages of Daūd Khēl on the right bank, and Shādī Khel on the left bank, each prettily situated in fertile valleys watered by the Toi. These villages are Bangash. (*Ross.*)

KAMĀLZĀI—

A section of the Ūsmānzāi Mandan, Yūsafzāi clan. It is sub-divided into Misharānzāi and Kisharānzāi.

KAMĀLZĀI—

A sub-division of Yūsafzāi, Pēshāwar, sub-divided into two divisions, Misharānzāi and Kisharānzāi. Kamāl had three wives; from the elder are descended Misharānzāis (from Pūshtū word "Mishar," elder), and from the second Kisharānzāi (from "Kishar," younger), and from the third the Āka Khēl. The latter consist of a few families that live in Miar, and consider themselves under Mahabat Khān of Torū, the present head of the Misharānzāis.

The Māsharānzāi villages are as follow:—Torū, Khit, Shahāmatpūr, Galadēr, Bāgo-Bānda, Kāsima, Choki, Maini Khēl, Khāo, Miar (Aka Khels), and Khatkai.

On the annexation, the head of the Mishrānzāis was Kadīr Khān, one of the chiefs who engaged for the revenue of the whole of Yūsafzāi with the Sikhs. His son, Mahabat Khān, is now alive, and draws a hereditary grant of Rs. 3,000 a year from Government.

The Kisharānzāi villages are Hotī and Mardān, all the rest are 'bāndas' of these two, *viz.*, Rurea, Dāgi, Gādar, Kaziābād, Afzalābād, Babīnī, Gūjar-Gari, Mangār, Bāghdāda, Kurag, Sāribalōl, Pirābād, Fātima, and Hamza Khān.

The principal Khāns are descended from Lashkar Khān, a descendant of Kamāl, thus:—

- Lashkar Khān.
  - Ahmad Khān.
    - Mir Afzal Khān.
      - Shāh Mahamad. (Present Khān of Mardān).
    - Mīrslam.
  - Mahamad Khān.
    - Sarbaland Khān.
      - Khoja Mahamad Khān. (Present Khān of Mardān).
  - Mīrbāz.
  - Rasūl.
  - Mansūr.

Khoja Mahamad Khān draws a hereditary allowance of Rs. 1,250 a year from Government, and Shāh Mahamad one of Rs. 500. (*Beckett.*)

KAMAR—

A large village in Land Kamar, Kohāt district, 8¼ miles south-west of Karak, on the right bank of the "Lōigarh" ravine, which rises in the Lōigarh, high

up in the Manzai country, and joins the Kashū near Azim Kili, and near the junction with the Kashū of the Spīna Tangī and Tarkhōbi ravines. Kamar used to be in the Lōighar, and from this it is known as Khwarikili, or village of the ravine, but the floods caused its removal to the higher bank. It now consists of hovel-like houses, with rough stone and mud walls, heavily thatched roofs, and scattered in groups over a sandy waste, in many parts of which the sand has drifted into heaps. Tamarisk trees grow all round and through the village of Kamar, and the other villages of this tract resemble in appearance villages in the Dera Ishmāīl Khān district, like Miān Khān Kūndi. It is really a collective name given to a group of villages of the Lands, of which the three chief are Khwarikili, Arāl, and Chākāra. Arāl is 1¾ mile from Kamar, between two branches of the Lōighar and Chūkāra, is about 3 miles east of Kamar, and is a large village in groves of bhēr trees.

Kamar is the head quarters of the Lands. The chief Malik is a very old man, called Mūrtazā Khān, whose sister married Nāsir Khān, the grandfather of Khoja Mahamad Khān, the present chief of Tīrī, and belongs to the Ghulām Khēl section of the Ahmad Khēl division of the Tārkī Khēl clan of Land Bāraks. Kamar (Khwarikili) is inhabited by most of the minor branches of the three families of Land, *viz.*, the Gharī Khēl, Khwāzī Khēl, and Tarkī Khēl. Arāl is possessed by the Mīr Hasan Khēl section of the Tūrki Khēl, and Chākāra by the Dati Khēl section of the Khwazi Khēl.

According to the Malik, Kamar (Khwarikili) has 200 houses, 12 mosques, and 6 shops. Religion is observed all over Land Kamar. The 'azān' is called punctually and regularly, and the people are methodical in prayer.

Water is got from a tank, called Dabar, in Khwarikili, and from wells in the Nari Khwar, half a mile off. In seasons of drought the flocks are sent to the Kūram, opposite Ghorīwāl. The Dabar tank was in old days the scene of a great fight between the Bāraks and the Nasratīs, who once lived about here. The Nasratīs were beaten with great slaughter, and their cemetery is still in Kamar. They were driven out of the Kamar.

Kamar is famous for its 'bhēr' fruit. It sells at 41 "ozshas" for one rupee. The "ozsha," a local measure, is a wooden bowl usually of 'shisham' wood, holding 1 sēr and 12 chittaks wheat. The Hindūs take donkey-loads of dried bher fruit from Kamar to Darsammand and Nariāb. They travel by Bahadūr Khēl, Tīri, and Daland. In harvest time they aid the people of upper Mīranzai, who give them one sēr grain in exchange for one sēr of dried bhēr fruit.

Kamar is also known for the manufacture of "aukhais," a sort of rug used for putting on beds. They are of the size of an ordinary native bed, and are thick and soft. They are made of wool dyed various colors. The people clean their own wool, twist into thread, dye it, and then give the thread to a rug-maker, who twists and plaits the thread in a thick and stiff ground-work, and then pulls up alternate loops of it, which form a soft, fluffy upper surface. The usual pattern is a red ground bordered with black, and in the centre of the red ground a pattern of squares, red, grey, black, yellow, and green. When sold to outsiders, "aukhais" cost, the superior ones Rs. 7 to 10, and the inferior ones Rs. 5 to 6. They are made in Land Kamr and in Chaontra, at Tabi Khwā and Shāhbāz Ghūndi, but the best are to be got at Shnāwa of the Gūdi Khēl. (*Ross.*)

KAMARDAND—

A village in the Boraka valley, in Baizai division of Kohāt, situated under the northernmost spur of the Mīr Khwelī Sir peak. It has 62 houses, with a population of 270 souls, of which 79 are adult males. This place was occupied by Lāl Khān, Awān from Chambai, by order of Sirdār Nūr Mahamad Khān, son of Sūltān Mahamad Khān Bārakzai. The revenue amounts to Rs. 600, and is farmed out. Water is obtained from a ravine and from a deep pool from which the village takes its name. (*Plowden.*)

KAMAR KHĒL—

A section of the Afrīdīs who consist of the following divisions:—

1.—Khūdadād Khēl	... 260	fighting men	Residing in the Sank Dara and on spurs of the Takhtazāī hills.
2.—Aimal "	... 350	do.	
3.—Paīn "	... 480	do.	
4.—Tor "	... 380	do.	
Total	... 1,470	do.	

This is a small clan, scattered about the hills south of the Dwātawī pass to Tīra Maidān, and in the glens of the Takhtazāī and Chauk Dara. They have the Sipāh on the east, the Kūki Khēl on the north, the Shalobar Kambar Khēl on the west, and the Alikhēl Orakzāis on the south. Their principal villages are—Karna Khēl and Kamar Khēlogarhī, on the north and south of the Bārā river respectively, a little below the junction of the Maidān Toi. Most of the clan, however, are scattered over the hills in detached hamlets or single huts. They are rich in cattle, and lead much of a roving life within their own limits. In winter they move down to the hills about Lār Bārā and Kajūrāi.

They are Sāmal in politics. Their principal men are Kāzī Nūrūla and Ata Mahamad. They are on friendly terms with the Sipāh. (*See* Kajūrāi for a copy of the agreement of this section with the British Government.) (*Bellew.*)

KAMAR KHĒL—

A village in the Khwara, Kohāt district, below Charāt. It is a collective name given to a straggling series of detached houses, 400 in number, which extend for about a mile on the banks of the Mūsadara nala, in which there is an abundant supply of good water. It is only occupied in the cold season by Khataks from Kaī and the neighbouring villages; in summer the place is quite deserted. The houses are flat-roofed, and strongly built of stone and mud, and surrounded by hedges of thorn. (*Plowden, Macgregor.*)

KAMAR MASHĀNI—

A group of five villages in Īsā Khēl, Banū, 77 miles from Banū, 14 miles from Kālābāgh, *viz.*—1, Tani Khēl; 2, Ghāzī Khel; 3, Shādī Khēl; 4, Jalū Khēl; 5, Āla Khēl; inhabited by the Ūmar Khēl section of the Mashāni branch of Niāzī Pathāns, and consisting of about 800 houses and 47 shops.

The cultivation around these villages is of two distinct kinds, the 'kachi' and the 'thal,' the former being in the alluvial soil of the old bed of the Indus, the latter on the sandy slopes at the foot of the Maidān range; the 'kachi' is irrigated by 12 wells, and invariably produces good crops; the 'thal' is dependent on the small drainage from the hills brought down by the Baroch, Idhwalla, and Trapail ravines, and on irregular rainfalls, consequently the harvests are varying, sometimes being excellent, at others they fail

on account of drought. There are considerable saltpetre works in the village, the outturn being about 350 maunds per annum; the price on the spot is Rs. 3 a maund manufactured, and 2½ maunds per rupee unmanufactured. Tobacco, wheat, and barley are the principal natural products, and can be obtained in plenty. The water of the wells is excellent and unlimited. There is a police station containing eight men here. (*Norman.*)

KAMAR MELA—

A village in the Khwāra sub-division of the Khatak hills, Kohāt, situated among the hills 20 miles south-west of the Shēkh Rahīmkār shrine, and immediately below Charāt, from which it is about 4 miles distant. It has about 90 houses, and is built scattered about in the most irregular fashion on the north slope of the hill above a ravine. Some of its houses are placed on the opposite sides of the ravines round it. The position is not a strong one, and the village can be approached from any direction. There is a footpath thence over Torū Sar to the Hasan Khēl villages. (*Macgregor.*)

KAMAWEL—

A hill stream on the Dera Ghāzī frontier, which rises in Malī Sēj, some 8 miles north of the Drūg stream, and runs between Marī (on its right bank) and Nīlag (on its left), both tolerably easy ridges.

Its bed is very narrow, being only from 20 to 40 yards wide. It runs through Kasrāni lands, and joins the Drūg between the Drabila and Gānjali Kachī. It was the route formerly used by the Kasrānis and Bozdārs in paying plundering visits to one another. (*Davidson.*)

KĀMĀZĀĪ—

A section of the Utmānzāi clan of Mandan Yūsafzāis. They occupy the south spurs of Māhāban, but a great portion of their lands are now occupied by the Jadūns. (*Bellew.*)

KAMBAD—

A pass which Aleemoola says leads from Dīr to Bajāwar, having an ascent of 10½ miles and a descent of 9 miles. There is an iron mine in it. (*Aleemoola.*)

KAMBAR-KHEL—

A section of the Afrīdīs who are entirely located in the Maidān of Tīrā in two great divisions, separated from each other by the Malikdīn Khēl, who occupy the central portion of the Maidān. They consist of the following sub-divisions :—

1.—Darbī Khēl	... 460	fighting men	... In Kāhū.
2—Zanā Khēl ...	... 300	"	... Shalobar Batān, the chief's tribe.
3.—Mūtkhān Khēl	... 280	"	... In Batān and Kāhū.
4.—Khoja Alī Khēl	... 400	"	In Kāhū.
5.—Alī Khēl ...	... 450	"	
6.—Shekhmal Khēl	... 580	"	In Shalobar.
7.—Pabī Khēl ...	... 360	"	
8.—Yārān Khēl	... 180	"	
9.—Mīrān Khēl	... 150	"	
10.—Watar Khēl	... 200	"	... In Bar Bārā.
TOTAL	... 3,360		

The Mūtkhān Khēl consists of the following sections: Nekzan, Pīral, Khojal, and Mirān.

The Khozal Khēl consist of the Yārān, Mīrān, Sulimān, and Kairīm Ali.

The Shekhmal Khēl consist of the Bash Khēl, Nazr Begkhēl, Vali Beg Khēl, and Mirza Beg Khēl.

About 1,500 of the Kambar Khēl are located in Kāhū and Shalobar, where they have the Kūkī Khēl to the east and north, the Kamar Khēl and Ālī Khēl to the south and east, the Akā Khēl to the south and west, and the Malikdīn Khēl and Zakhā Khēl to the west.

The remainder, about 2,000 fighting men, are located in the glens of Kāhū and Batān,—the Darbī Khēl, Alī Khēl, and Khoja Āli Khēl in the former, and the Matkhān Khel and Zanā Khēl in the latter. The Zanā Khēl, or Jūna Khél, or Nekzan Khēl, is the Khān Khēl, or chief's tribe. The Watar Khēl, though originally Sangū Khēl Shanwaris, have long since been incorporated with the Kambar Khēl. They are located separately in Bar Bārā amongst the Kūki Khēl. In winter most of the Kambar Khēl come down to the caves in Kajūrai and Lar Bārā. About 250 of this clan are in the Police and Frontier Force and Panjāb regiments, besides some in regiments under the Commander-in-Chief.

The Kambar Khēl have not many dealings with British territory, though they sometimes come to steal, and to sell 'patha' ropes and mats in the city. All dealings with them are managed through Arbāb Abdūl Majīd. The Kambar Khēl are Gār in their politics.

In 1861 they entered into an agreement with the Commissioner of Pēshāwar. This will be found under the title "Kajūrāi." (*Bellew.*)

KAMRĀNĪ GHAKĀI—

A pass leading from Swāt to Dīr, in Yāghistān, which is said to be the easiest and most frequented route to Dīr. It is still a difficult road, full of risks, and takes four days to go from Thānā in Swāt. The road first leads past Ūchūna and Gadkālān, then over a low ridge into Talāsh, then across the valley to Dairi, near the foot of the pass, then over the Kamrānī hill, and down to Shakaolī on the bank of the Panjkōra river, across to Diaran and past several villages, of which Kūnatēr is the chief, to Barūn on the Panjkōra river, then it winds along its bank by Khāl, Tormang, and Khagrām to Dīr. Through the latter part of this route the road winds along a steep hill side immediately over the river. (*Bellew.*)

KĀNA KHĒL—

A village in the Pēshāwar district, 12 miles south of Naoshahra, 23 miles from Pēshāwar, situated in the middle of the Kana Khēl pass. Supplies must be collected; water is scarce, and the encamping ground is limited.

KANA KHĒL—

A pass over the Khatak hills, between Naoshahra and the Khwara. From the village of Kana Khēl, on the north side of the range, the road goes along the bed of a ravine composed of slate rocks for 1¾ mile, and is very good; then over the pass the road is very indifferent, though practicable for laden animals. The descent proceeds along the bed of a dry ravine for two miles, and is good; thence one road goes to Khūshiālgarh, and another goes straight for the Indus at Kowa. This pass is also called the Suniāli pass, and was that used formerly in going from Pēshāwar to Hindūstān. (*Lumsden.*)

KANĀL WĀLĀ TOBA—

A halting place in the Khetrān hills, 49 miles from Sakhī Sarwar. No supplies are procurable. (*Wilde.*)

KANDA—
A village in the Ūtmānnāma division of Yūsafzāi, Pēshāwar district, situated in the open, 3 miles north of the river Indus. East of the village is a dry ravine that drains to the Badrai. It has 64 houses, and is held in 'jagir' by Habīb Khān, late Subadār, 1st Panjāb Infantry. The Jahāngīra and Pihūr road runs through it. (*Hastings, Lockwood.*)

KANDAI—
That portion of the Kāfar Kot range in Vazīrīstān which intervenes between the Kūram river and Karanga. It is crossed by a steep pass known as the Shūtar gardan. (*James.*)

KANDAO—
A village in the Ādam Khēl Afrīdī country, 5 miles south-east of Fort Mackeson, situated outside the hills on a road to Jānā Khor. It can turn out 300 fighting men. Its water comes from a spring. There is a road from this to Pakhī and Parīdi, but it is difficult and only fit for footmen.

KANDAO—
A pass leading from opposite Tajaori, in the Banū district, into the Batani hills. The Ali Khēl section inhabit this pass, and are responsible for it. (*Minchin.*)

KANDAR—
A village on the Pēshāwar frontier, situated at the north foot of the Karbala range, 5 miles south-east of Fort Mackeson, behind some low hillocks, in which there are towers; it is commanded in every direction, and is inhabited by Afrīdīs. This village, in 1867, was accused of harbouring British criminals, and was fined Rs. 100, and made to give them up. (*Macgregor.*)

KANDAR—
A village of 82 houses in the Yūsafzāi division, Pēshāwar, 9 miles east of Hotī Mardān, on the right bank of the Balār ravine, which here has water in it at all times. There are three wells attached to the village. (*Lumsden.*)

KANDAR—
A village in the Kohāt district, 24 miles east of Kohāt, on the road to Shādīpūr, and on the salt road of the Kākā Khēl. Water is generally procurable here, but the supply is not to be relied on. The situation of this village is peculiar, being built between two ridges of rock like natural walls, the houses being with their backs to the rock. It has 40 houses, all wretched flat-roofed affairs of mud. There is a tank of dirty water here. The inhabitants are Khwaram Khataks. (*Macgregor, Cavagnari.*)

KANDIKOT—Lat. 30° 27′ 29″; Long. 70° 43′ 48″. Elev. 503.
A large village in the Dera division of the Ghāzī district, situated about 2 miles west of the district road, and the same distance from Lūnd, and 3 miles north of the Nūrpūr post, in a plain surrounded by fine trees. It is the residence of the Lūnd chief, Ghūlām Haidar Khān, who lives in a large walled enclosure with two bastions. It has two wells outside, the water of which is brackish, so that good drinking water has to be brought from Gomān and Lūnd. The cultivation of this village is unirrigated, water being too far from the surface to admit of wells being made available for this purpose. (*Macgregor.*)

KĀNĪGORAM— Elev. 6,500.
The capital town of the Mahsūd Vazīrī country in Yāghistān, 106 miles north-west of Dera Ishmāīl Khān, 90 miles south-west of Banū. It consists

of about 1,200 houses, which are picturesquely built on the sides of a narrow ridge isolated from the surrounding hills. The outer walls of the houses rest on fir poles planted vertically into the slope of the hill, with horizontal timber thrown across, which form a flooring for the rooms above, and cover over the ground below. The chief roads of the town pass under these covered ways, which are barely high enough for a horseman to ride under. There are two large towers for the protection of the town. The number of shops is 32, of which 16 belong to Hindūs.

During Chamberlain's expedition, the Syads and Ūrmūr elders of Kānīgoram came out four miles to meet the force to beg protection, which was given for the reason that no Vazīrīs actually reside in this town, which is only occupied by the few remaining members of the Ūrmūr tribe, the original occupiers of the country, till dispossessed by the Vazīrīs. This request was complied with, on their paying a fine of Rs. 2,000. Iron is worked to a considerable extent at this place. There is a road from here to Ghaznī. (*Walker, Chamberlain, Taylor, Stewart, Broadfoot.*)

KANJARĪ GALĪ—

A pass leading from Paklī in Hazāra to Agror. Colonel Pollock, who crossed over it in 1870, says it is naturally far easier than the Sūsal pass. (*Pollock.*)

KANKĀRA TĀND AND KANKĀRA KHŪSHK—

Two passes on the Tānk frontier, situated between the Chīnai Khūshk and Sorah passes, west of the outpost of Mūlazai. Good roads, by which cattle can be taken, go through these passes to the Batani Bands.

Between the Kankāra Tānd and Chīnai Khūshk passes is the civil border of the Dera Ishmāīl Khān and Banū districts. There are wells of water and cultivation within the Kankāra Tānd pass. (*Carr, Macgregor.*)

KĀNRĀ—

A valley of Yāghistān which drains to the Indus, north of the Chakesar valley. It is bounded on the north by the Ajmīr hill, on which is perpetual snow, on the south by the Ghorband valley, east by the Kormang valley, from which it is separated by a high and difficult hill, and on the west by the Basī hill, which separates it from Ghorband also. The valley is in some places one mile broad, and at others the hills come right up to the stream in the middle.

It contains many villages, of which the following are the principal: Karora with 200 houses, Borshat 30, Chela 40, Nāla 20, Dūnrai 40, Chichlai 30, Sāngrai 30, Kanra 350, Sihor 40, Dalai 300, Damorai 200, Balakhānai 400, Khwar Lānrai 60, Derai 60, Gān Shāl 260, Kharerai 80, Ajmīr 100.

Most of the villages are on the banks of a ravine, which, in the hot months, has a stream capable of floating timber from the hills to the Indus. Three kinds of pine and deodar grow in these hills. From the head of the glen at Ghorband to the river Indus is two days' journey.

The population of the valley is principally composed of Azī Khēls and Jinkī Khēls. The former hold one share and the latter two shares in the lands of Kānrā, and the Azī Khēl share is a bone of contention between the Bābūzāis of Pūran and the Azī Khēls of Chakesar. Formerly the Bābūzāi share of this part of the country was in Chakesar and one-third of Kānrā; every 20 years it was agreed they should change lands with the Azī Khēls of Pūran, but some 30 years ago the Bābūzāis, finding their land in Chakesar and Kānrā better than that of Pūran, refused to change, and were consequently besieged by the Azī Khēl, and after 18 years were at last driven out

The Azī Khēl then refused to change their Kānrā land, which they now cultivate by 'fakirs.'

The Jinki Khēls have formed two factions, one for the Bābūzāis under Bāzu Khān, and the other for the Azi Khēl under their other chief, Fazl Ahmad.

Kānrā communicates with Ghorband by the Khwar Larai pass, which is practicable for laden cattle. From Ajmīr village there is a road to the north to Pathān near Pālūs, and there is also a road to Pathān Pālūs. The first stage is Pober, a Kohistānī village, the second to Jāg, and the third to Pālūs. This road is practicable, with difficulty, for laden mules. (*Lockwood, Bellew.*)

KAONA—

A hill stream on the Mangrota border, rising in the Nīlag or Bāga Roh, some 25 miles north-west of Mangrota and 20 miles north-west of Kot Kasrānī, entering the plains from 3 to 4 miles due west of the latter. It does not contain a perennial stream. It is a broad and open ravine, as a rule, free of stones, and runs through low hills; no narrow passes or defiles (for the first four miles or so of its course it is very rough, difficult, and stony).

Kasrānī shepherds graze on its banks. The Vihowa ravine can be joined by this from Kot Kasrānī by following the Kaona to its source, the Vrindh; then cross this and over raviny water-courses. Being all but impracticable, it is never used for beasts of burden. The Kaona, in rising from the hills, runs east, and passing to the south, quite close to the village of Kasrānī, it crosses the frontier road, where its breadth is about 1,000 yards, and is shortly afterwards lost in the sandy tract, or expended in cultivation. It delays the traffic on the frontier road for a short time after heavy rain, but not for more than an hour or so after the heaviest of rains. Water can generally be found in its bed, in the hills, by digging a few feet. After it debouches into the plains, water is only found in it at a depth of from 150 to 160 feet. (*Davidson, Macgregor.*)

KAONI DARA—

A tributary glen to the east of the Panjkora river in Yāghistān. It contains altogether about 1,000 houses, but has only one village, named Dil Khwāh, the rest being small hamlets, some of which do not contain more than a few families. The people are Pāendeh Khēls, and the headman for the whole is nominated by the Chief of Panjkora. (*Raverty.*)

KAORA—

A pass on the Dera Ishmāīl Khān frontier, situated between the Rai Par and Chakhanī passes, west of the outpost of Daolatwālī.

A stream of water, called the Gūzi, flows through this pass, which rises in the Shuliāra hill of the Zmara tribe, and a good road goes by it to the villages of the Zmaras, Ushtarānas, and Mūsa Khēls. The outpost of Daolatwālī and Chūta Khān and Karīmdād Khān, Kasrānīs, are responsible for this pass. (*Carr, Macgregor.*)

KAORI—

A pass on the Dera Ishmāīl frontier, north of Zarkanī, which leads to the Shekh Hidar, Isparīkāt, and Sharanī passes. It is practicable for cattle, and there is good water in it. (*Macgregor.*)

KAPAK GAKHAI—

A pass in the Mohmand country, Yāghistān, on a road between Gandao and Lālpūra. (*Macgregor.*)

KAPIP—

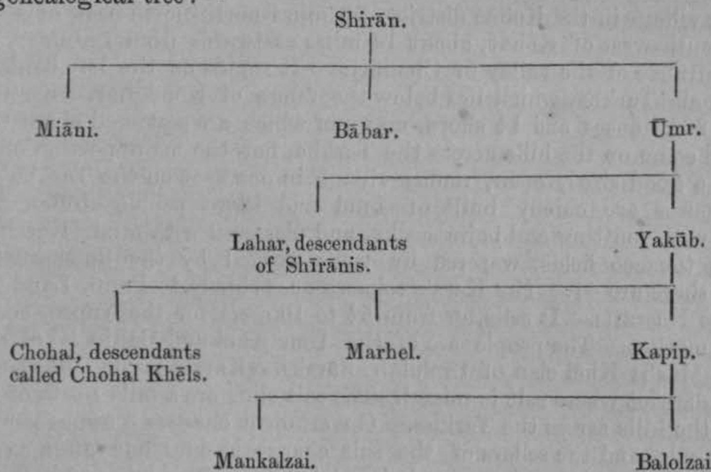
A tribe who live to the west of Drāband, Dera Ishmāīl frontier. They are a section of the Shīrānis, and inhabit with the Marhels the valley of Spasta, which is a high table-land, situated between the Takht-i-Sūlimān hill and a range of hills behind it called Shingār. The Spasta valley drains to the east through the Gat pass into the Bābar Zām.

The Kapips have the Marhel section of Shīrānis on their north, the Mūsa Khēl on their south, the Mandū Khēl, east, and the Shīrānīs on their west.

They only number some 200 men, and, unlike their confréres, the Marhels, do not come down into the low ranges of hills when the snow is lying in the Spasta valley, but remain in their own country; this they are able to do by digging houses for themselves in the sides of rocks, and by laying up supplies sufficient for the cold weather.

To reach the Spasta valley, there are two roads; one by the Drāband Zam, through the Gat pass in the Takht Sūlimān range, for footmen only, distance 5 marches; and one for laden cattle by the Sheikh Hidar or Sawān pass, through the Zao pass, distance 7 marches.

The connection of the Kapips with the Shīrānis is shown in the following genealogical tree :—



The Kapips live by agriculture, but are very poor; they have not a name for bravery as the Marhels have, but are a well-disposed tribe. They own 3 towns—Kot Daria Sarai; headmen, Nūrūla Khān and Haibat Khān. Kot Balolzai; headman, Tājak Khān. Kot Zarai, headmen, Khūmār Khān and Rahat Khān.

The products of their country are wheat, jawār, Indian-corn, and numerous kinds of fruits. (*Carr, Macgregor, Davidson, Elphinstone.*)

KAPŪR-DA-GARHI—

A village in Yūsafzāi, Pēshāwar district, about 6 miles east of Hōti Mardān. It is the chief village of the Ishmāilzāi, Amāzāi, Mandan Yūsafzāis. (*Bellew.*)

KARAI—

A bāzār in the Chichāli pass, Banū district, about 6 miles from Kālābāgh, and nearly a mile inside the pass, on the left bank of the stream, and below

a small hillock in the pass. It has about 18 houses, and a number of grass sheds, and in the alum season from 20 to 25 shops. The bāzār runs at the foot of the hill, and the houses cluster on the hill side. Above the bazar, on the hillock, are the ruins of the house of Alam Khān Nīāzī. In summer there are only 5 or 6 shops in the bāzār. The alum factories, with their pits, furnaces, cauldrons, and heaps of red refuse earth, lie between the bāzār and the stream. The cliffs bounding the pass are striking. On the right they are from 150 to 180 feet high, and are crested by a wall of sandstone rock. High up on the hill side, and below the wall of rock, are the alum mines. The black earth is brought down the hill side with much labor by bullocks. Six factories are now working, and five have been abandoned. The works are taxed by Government, unlike those of Kālābāgh, which form part of the Malik's 'jaghir.' The alum goes to Amritsar and to Firōzpur and Sirsa. The working expenses of a factory average Rs. 25 a day, and as alum sells at Karai at from Rs. 4-12 to 5 a maund, at least 5 maunds must be produced daily to make the working of the factory pay. A load of alum sells at Karai for Rs. 24. A load is 5 maunds 13 seers, Lāhōr weight. In a good year the maker obtains about 300 loads. (*Norman, Ross.*)

KARAK—

A large village in the Kohāt district, 29 miles north-north-east of Banū, 60 miles south-west of Kohāt, about 14 miles eastwards from Latamar, at the west entrance of the valley of Chaontra. It stands on the left bank of the sandy nala Tarkha, which lies below the range of Kondghar. Karak comprises 205 houses and 14 shops, many of which are scattered about the valley and some on the hills across the Tarkha, but the main portion of which forms a good-sized, open, roomy village in one spot on the Tarkha's bank. The houses are chiefly built of mud and large pebble stones, and are roofed with matting and bajra stalks, and plastered with mud. Karak stands among tobacco fields, watered by wells worked by the Persian-wheel, of which there are 41. The Karak tobacco goes chiefly to Banū, Land Kamar, and the Nasratīs. It sells for from 5½ to 10 seers for the rupee, according to the market. The people are of the Ūmr Khēl and Bāhin Khēl sections of the Māshī Khēl clan of Ūzshdah Bāraks. Karak is one of the places in the district where salt is mined. The salt cliffs are a mile north of Karak, inside the hills across the Tarkha. Government charges 3 annas per maund for the salt, and the sellers of the salt charge besides one anna a maund. This mine is chiefly frequented by Khataks, Povindahs, and Banūchis. (*Ross.*)

KARAKAR—

A pass in Yāghistān, leading from Jāwar in Būner to Ligānrai in Swāt. The ascent is by a zigzag path up the face of a steep mountain, with six distinct landing places in the zigzag, to the village of Karakar, on the top of the pass. Bullocks and mules cross the pass, but three or four are lost out of every drove of 400, by getting off the path and tumbling down the hill into the khud below; camels can be got over by lightening the loads and leading each carefully over. The ascent is about two miles long, and the descent one and a half mile. At the foot of the Swāt side is a spring of water which feeds a ravine which runs along the foot of the hills, forming a narrow pass, along which the road leads; this pass is about a gunshot wide and five miles long, winding

about among the lower features of the mountain, and comes out in the plain of Swāt at Barī Kot. The hill right and left of the pass is accessible to light infantry, though rough and steep. This is by far the best pass between Swāt and Būner. It is a good deal infested by robbers, and guards are therefore necessary. (*H. B. Lumsden, Aleemoola, Lockwood.*)

KARA KHEL—

vide "Alādēr."

KARĀLS—

A tribe of Hazāra, who inhabit the Nara tract of the district, which is drained by the Haro and Samūndar. They are also found in the hill villages of the Jadūn tract. The population is 16,615. They are undoubtedly of Hindū origin, and were converted to Mahamadanism many centuries back. Their character is much like that of the Dhūnds, and they are not to be trusted. They are very poor and cringing at present. Hasan Alī Khān, the chief of this tribe, was considered to be disaffected at the earliest part of our rule, and Major Abbott ordered him to reside in a Jadūn village under surveillance. This chief's conduct too was not beyond suspicion during 1857, and this tribe certainly were the ringleaders in the attack of Marī. (*Abbott, Wace, Mackeson.*)

KARA MANA—

A river which rises in the Orakzāi hills, and joins the Kūram river at Sada. (*Lumsden.*)

KARAMĀR—

A hill in the Yūsafzāi division, Pēshāwar, about 15 miles east-north-east of Hotī Mardān. It is covered with trees, and there is some level ground on the top, but I do not know whether water is procurable near the summit. It might be a favorable site for a small sanitarium for Mardān. (*Macgregor.*)

KARAM WALA TOBA—

A halting place on the Sakhī Sarwar route to Bārkhān, 41 miles from the entrance of the hills, and on the west of the Ūnt Toda pass. Here water is abundant and of the best quality, from numerous streams flowing from the main range towards the Khetrān country. (*Wilde.*)

KĀRANGA—

A narrow gorge in the Vazīrī hills, on the left bank of the Kūram, north of Banū, on the road from the Kūram river to Chaparī, by the Zangara ravine. It was formerly impracticable for laden camels, but during General Chamberlain's Kābal Khēl expedition it was rendered practicable by blasting. This road is taken by parties who come up the Kūram from Banū, as the narrow place on that river called Tangī is avoided. (*James.*)

KARĀNĪ—

A name given to certain tribes of Afghānistān who are called Pathāns, but are believed to have a different origin from those who are acknowledged to be Afghāns, *viz.*, the Durānīs, Ghilzāīs, Kākars, &c. The tribes included in the title "Karānī" are the Orakzāis, the Afrīdīs, Mangals, Khataks, Khūgianīs, &c. (*Bellew.*)

KĀRĀR—

A mountain to the north-east of Chaontra, Kohāt district. It is bounded on the north by the Sanda valley, on the east by the Edal Khēl, on the south by the Kuli Khēl, on the west by the Akori. It has two main peaks, 1, Kārār, on the east, 2, Muzdaki, further west. It affords good grazing for camels. There is salt in it, especially on its south face, where

an old mine used to be worked, and is now watched by a tower above the Tarkha, over against Nari of the Edal Khēl. (*Ross.*)

KARHADA—

A village in Bajāwar, on the road from the Talāsh valley to Bajāwar. It is on a plain. (*Aleemoola.*)

KARI—

A precipice in Amb territory, just above Mandī, on the right bank of the Indus, which extends for about 1½ mile, and prevents passage along the bank of the river to Amb. (*Coxe.*)

KARIĀNĪ—

A pass on the Tānk border, leading over the Naser range, from Kīrī Gholām to Kot Kirgī. It is practicable for laden camels. (*Macgregor.*)

KARĪROSAM—

A village in the Khwaram division of the Khatak hills, Kohāt district, situated 5¾ miles south-east of Shawīkī, at the east of the Shawīkī valley, and on the road to Mālgīn, which is about 5¾ miles from it. It is also on the road from Mālgīn to Shakardara, and is about a mile from the junction of the Mithān and Tīrī Toī, above which the roads branch to Shakardara by the Bragdi and Tarali routes.

The Mālgīn salt mines are in a range called the Landaghar, east of Karīrosam and between the Tīrī Toī on the south and the Tarkha on the north. It has about 30 houses, but no shops. Water is procured from three tanks, and when they dry, from a spring of indifferent water in the adjacent ravine. (*Ross.*)

KĀRKAN MIĀN OR ROD SHAM—

See "Chilat Shām."

KARKARA—

A pass leading from the Mūlazāi division of the Banū district, between the Chīna and Gulhāra passes, into the Batanī hills; a minor division of which tribe occupy land near its mouth. (*Urmston, Minchin.*)

KARKAN WĀM—

A Kachī situated on the Banū frontier at the mouth of the Sakdū pass, about 11 miles from Jānī Khēl. The river bed is here very wide, and the Kachī consists of a large patch of fertile land on the right bank. It is irrigated by a water-cut brought from the Krāstī pass. Captain Maclean proposed that a post should be erected near this place, in lieu of that of Jānī Khēl. (*Maclean, Macgregor.*)

KARNOGHA—

A wild and rugged tract in the Kohāt district, lying below the north-east slopes of Kund Hukani, and in the angle formed by the Lughārī and Tīrī Toī streams. It is about 4 miles from the Lughārī to the Tīrī Toī, by the road across Karnogha, which may be divided into three parts.

The ascent from the Lughārī takes 17 minutes by a long narrow pass, at first over boulders, and getting smoother towards the top, whence the road runs for 23 minutes through a broken country below Kund Hukani, which has a general slope to the Toi, traversed by ravines, which deepen to "khads" near the Toī. There is then a rough but easy ascent of 20 minutes, leading to a stony upland plain which lies between the broken tract above named, and an equally broken but higher tract above the left bank of the Lughārī.

The descent thence takes 15 minutes. The upper part is easy and good, but the lower is rough and steep, and the roadway narrow. (*Ross.*)

KAROH DARA—

A valley of Yāghistān, tributary to the Panjkōra valley. It is described as a narrow defile between high hills, about 20 miles long, and containing many villages, of which the following are some of the principal :—

Akhāgrām.	Kumeia.	Darokai.	Owārai.
Shābazāi.	Manzai	Kharkabanj.	Shudial.
Bandagāi.	Gūlibāgh.	Shashkar.	Trigrai.
Jabāi.	Sperkaī.	Kharposai.	Mosai.
Khonantangai.	Shīn Kanrai.	Pāshtār.	Birārai.
Goda.	Jukrai	Mānrai.	Bāgh.
Mitrora.	Shiga.	Bargholai.	Doriāl.
Gal.	Kabal.	Tātogrām.	Lago.
Rangarai.	Kar.	Landai.	Ayarakaro.

The Karoh Dara is inhabited by the Karohī section of the Paēndeh Khēl Mālīzais. There is said to be a road into Swāt through this glen, which is good and clear of obstruction, and the only one by which guns could be taken into Panjkōra; it is said to have been used several times by Sūltān Mahamad Khān when in possession of Pēshāwar.

The roads to Swāt, according to Lockwood, are the Selai Kandao or Kachalo and the Doghalgi or Tangū passes. The latter is described as being a good road. Both descend into the Naikbī Khēl division of Swāt. (*Bellew, Raverty, Lockwood.*)

KARORAI—

A pass in Yāghistān, leading from Azīkhel-Baizai-Swāt to Ghorband. It is practicable for laden cattle, and the water-supply on it is famed for its excellence. It is sometimes closed by snow. It starts from either Khwazo Khela, Janulargai, Shalpīn or Jishah, and goes over the pass to Lilawar, a village in Ghorband, inhabited by Miāns. It is one day's journey. (*Lockwood.*)

KAROTI—

A large tribe of Afghānistān who inhabit the district of Kārābāgh, and the table-lands of Dūr Tselae, Saroba, and Sarafzai, on the eastern borders of Khorasān. They trade largely with Hindūstān *viâ* the Gomal pass, and the wealthier of them, leaving their wives and the poorer members of the community to take care of their camps, which are pitched in the northern portion of the Derajāt, proceed to the markets of Lahor, Delhi, Mūltān, and even Calcutta and Bombay, for the purposes of trade; bartering the fruits of Kābal, madder, asafœtida, for English goods, tea, &c.

The tribe is divided into three great sections, the Zaku Khel, I-Khel, and Adu Khel, and these again into numerous sub-divisions. They number about 15 to 20,000 souls, of whom perhaps two thousand migrate yearly to Hindūstān, the remainder remain in Khorasān. There seems no doubt that the Povindah and agricultural branches of the Karotis belong to one and the same clan, in spite of the assertion of Lumsden that they are not.

The Povindah Karotis are undoubtedly Ghalzais, and are claimed as connections by the Kati Khēls of Tank, Niāzīs of Īsa Khēl, and Miān Khēl of Drāband.

Their yearly profit in the Hindūstān trade is estimated at about £8,000 per annum. They pay a grazing tax of Rs. 900 to the Nawāb of Tānk

for the privilege of grazing their cattle during their stay in Hindūstān. Of late years several Karotis have settled on the Shekh Būdīn hill, in the Derajāt, and do not return to Khorasān.

The Karotis are on friendly terms with all the Povindah tribes, both Lohānī and Ghalzai, with the exception of the Sūlimān Khēl, with whom they have an old and very bitter blood-feud. With the Vazīrīs, of course, they are at enmity, and have to proceed with the greatest caution up the Gomal pass, as far as Dwā Gomal, owing to the constant attacks of the Mahsūd thieves. At Sarofzaī precautions are always taken to protect the cattle against the Jadrans, who in their way are as great thieves as the Vazīrīs, and who make constant attacks an unarmed parties on the Sarofzaī hills.

The following table shows the Sections of the Karotīs:—

Sub-divisions.	Sections.	Nos.	Trading clans.	Nos.
1. Zakū Khels ...	1. Ahmad Khel ...	...	1. Hakūmat* ...	160
	2. Ghorī Khel ...	500	2. Machmud* ...	140
	3. Shamū Khel ...	600	3. Firoghar* ...	120
	4. Shartorai ...	700	4. Tumass† ...	200
	5. Ambar Khel ...	400	5. Pasenī* ...	140
	6. Lalū Khel ...	140	6. Panī Khel ...	120
	7. Hatai ...	60	7. Bārā Khel ...	120
	8. Īshdānī ...	50	8. Babī Khel ...	140
	9. Babatai ...	60	9. Alizai ...	100
	11. Tohr Khel ...	100		
	12. Said Khel ...	100		
2. I-Khel, or Ya Khel.	... ...	...	1. Kasam Khel* ...	...
	... ...	...	2. Janū Khel* ...	...
3. Adīn Khels ...	1. Marzak ...	1,000	1. Mara (Marwat)*	1000
	2. Sultān Khel ...	60	2. Sanji Khel* ...	400
	3. Surānī Khel	200	3. Banzai* ...	175
	4. Trip Khel ...	40	4. Idazai* ...	120
	5. Kimāl Khel ...	...	5. Sto Khel* ...	200
	6. Basnāz Khel ...	...	6. Kimal Khel ...	40
	7. Bachú Khel ..	80		
	8. Kúnda Khel ...	100		
	9. Radan ...	200		
	10. Bai Khel ...	60		
	11. Abāz Khel ...	400		
	12. Mado Khel ...	70		

Chief Towns.

1. Sarafzai, inhabited by Zaku Khel agriculturists; it contains about 500 houses. Supplies to any extent may be obtained here; sheep also in abundance. The water is found in wells, and is sweet and plentiful.

It is three long marches distant from Ghāznī, the 1st halt being Fakir-Killa, the 2nd Balai, the 3rd into Ghāznī.

2. Aspīna contains about 400 of the Umbo Khel section of the Zaku Khels; it is situated in a fertile and populous plain, and the water, which is obtained rom Karez, is plentiful.

3. Zwaka, a village of about 100 men, chiefly Said Khels (Zaku Khels).

4. Shai Kot, a village containing about 200 Zaku Khels; water from Karez.

5. Chānak Wah contains about 100 men, a village of Zaku Khels; ruins of a fort, the village is walled; water from Karez.

6. Banzai, a village of Adi Khel, agriculturists; it contains about 150 men, and is on the border of the Saroba valley; water from Karez.

7. Sarobai, a valley containing about 300 men of various Adi Khel tribe; it is contiguous with the Fūrmūl district.

8. Kārābāgh, a large district; water obtained from Karez. (*Norman.*)

* These clans all trade with the Derajāt.
† This clan trade with Kandahār; they seldom visit the Derajāt.

KARPASI—

A ravine on the Rājanpūr border, said to be the source of the Gazbo, at the south foot of Giāndārī. There is water here from a pool at a place surrounded by high hills.

Between the southern slope of Giāndārī and the Andarālī ridge is a plain which really is the connecting link between these ridges, and drains into the Sorī on the north and the Zangī on the south. This watershed is the boundary between the grazing grounds of the Mazārīs and the Shambānīs. (*Davidson.*)

KĀR TANGĪ—

A small defile in the Banū district, about quarter of a mile south of the Ūrmūlī pass. It has a very difficult entrance, but there is some cultivation inside, and two small villages of Bobai Batanīs about two miles from the mouth. (*Norman.*)

KASHA—

A river rising in the Orakzai country, at the Zawaghar, and flowing west; it enters British territory near Shāhū Khel, where it is a considerable stream, and is known as the Ghūrbīn Toi. It passes through the country of the Alī Khel, Akhel, Rābia Khel, and Mīshtī Orakzais. The villages of the Ākhel on its banks are Sabi Mela, Karapa, and Sarka; of the Rābīa Khel, Ūzgūr, Adūmela Inzawar, Katsa, and Guda; and of the Mīshtī, Khaorī, Kasha Zara Mela, Kāsim Shāh, and Ajmīr. Above it is called Khānkaī; from Shāhū Khel it runs east, and joins the Hangū river at Rāīsān. (*Macgregor.*)

KASHĀRĪ KACHĪ—

A valley on the Dera Ghāzī border, belonging to the lands situated a few miles west of the Nūrpūr post, and on the left bank of the Sorī ravine. (*Davidson.*)

KASHGARĪA—

A village in Dīr, one march from the town of that name, on the road to Chitrāl. (*Sapper.*)

KASHI—

A pass in the Zīn range, west of, and a few miles from, Dakū. It is impracticable for laden camels, but horsemen can go with difficulty. A little fair water is procurable from the ravine of this name draining to the Siāf. (*Davidson.*)

KASHMĪR SMAS—

A cave in the Pajar range, on the Yūsafzāi border. Several officers have visited it, but, though within the British boundary, the trip is a dangerous one, owing to prowling bands of Būnerwāls.

KĀSIMA—

A village in the Baizai division, Yūsafzāi, Pēshāwar district, 5½ miles north-east of Lūnkhor. It contains 120 houses and 8 Hindū shops. It is surrounded by ravines, and has the Kalpānī on its east, and a branch of the Landai Kanda on its west, separating it from the villages of Sarobai and Tāzāgram. The ravines here are in some places 40 feet deep, with perpendicular banks. Water is procured from the stream below the village and from a few wells, and the supply is good and perennial. The inhabitants of this village are all Khataks; the headmen are Sikandar Mīr Afzal, and Hastam. The sections are Shāhbāz Khel and Mīshak. The houses are scattered about on the tops of little plateaux divided by deep impracticable ravines, and are made of stone and mud, with flat roofs. The

cultivation is all 'lalmi' here, but on the Kalpānī are several very flourishing gardens, watered from wells in the bed of the river. Thence there are roads to all the passes to Swāt and Būner, and this is one of the usual halting places. (*Lumsden, Macgregor.*)

KĀSIMA—

A village in the Kamālzai division, Yūsafzāi, Pēshāwar, situated in the open plain, about 2½ miles south-east of Torū. It has two wells, one of which is in the Masjid; 63 houses of Pathāns, 22 of Awāns, and 53 of Hindūs; 3 shops and 3 mosques. The headmen are Bostān and Shāh Nawāz. (*Lumsden.*)

KASMOR—Lat. 28° 26′ 29″; Long. 69° 36′ 24″. Elev. 245.

A village in the Jacobabād district, 80 miles from Jacobabād, 30 miles from Rojhān, 22 miles from Sūī, and 3 miles from the right bank of the Indus. It is the chief place of the sub-division of the same name. There is a tehsīl here and a guard of eight men from Jacob's Rifles. The village has about 250 houses of wattle and dab. Formerly there was a post of the Sind Horse here, but it has been moved forward 3 miles on the Sūi road, and has been reduced to 40 sabres. The country round Kasmor is very thickly wooded. The village is connected with the Indus by a canal, and in the floods the whole of the country round it is under water, and for this reason it is surrounded by a dam. Water is plentiful and good here; supplies are procurable in small quantities without notice, and wood and grass are abundant. The soil is very good, but there are very few inhabitants. Large herds of cattle and camels graze in the surrounding jungles. There is no regular travellers' house here. (*Macgregor.*)

KASRACHĪNA—

A pass leading from the Banū district, between the Sakhdū and Saroba passes, into the country of the Mahsūd Vazīrīs. (*Thorburn.*)

KĀSRĀNIS—

A Baloch tribe who inhabit the extreme north of the Dera Ghāzī Khān district, a portion of the south of the Dera Ishmāīl district, and the hills to the immediate west of these tracts.

They are bounded on the north by the Kūra; on the east and south there is no defined boundary, as their lands are scattered about in the district; and west by the Drūg hills.

Bruce sub-divides this tribe as follows:—

I, Lashkārānī; II, Khūbdīn; III, Bhada; IV, Wasūānī; V, Laghārī; VI, Jārwār; VII, Rustāmānī.

I.—The Lashkārāni section he again sub-divides into—1, Masūānī 18, fighting men living at Kot Kasrānī; 2, Ranjānī 12, at Kot Kasrānī; 3, Dunāni 10, at Bātī; 4, Mandwānī 30, at Barot Mandwani; 5, Bohāni 30, at Jok; 6, Bakhshāni 11, in the hills; 7, Totāni 5, in the hills; 8, Hamlānī 30, at Jok Hamlānī; 9, Ahrāni 10, at Rūd Doha; 10, Banjāni 5, at Barot; 11, Gazānī 7, at Barot Mandwānī; 12, Mahamadānī 5, at Barot Mandwānī,—total 163.

Fazl Ali, chief of the Kasrānis, states there are only 12 men in No. 1; he calls No. 3 Dāmānī, and estimates it at 13; No. 4 at 50; No. 5 at 20; No. 6 at 12; No. 7 at 10; No. 9 at 10; No. 10 he calls Begānī 8; No. 11 Gatānī, at 10 to 12,—total 194.

II.—The Khūbdīn sections are—1, Dilshādānī 20, living at Kot Kasrānī; 2, Mirānī 8, at Jok Nola; 3, Mahamadānī 20, at Kot Kasrānī; 4, Kaimānī 50, at Koh Nala; 5, Sharānī 6; 7, Gurija 5, in the hills; 7, Chalgari 25, in the hills; 8, Jandānī 10, in the hills; 9, Syadānī

5, in the hills; 10, Shāhlānī 25, at Bir Hind; 11, Shorānī 23, at Sorjūha; 12, Lalānī 25, at Tibi; 13, Isānī 15; 14, Josānī 30, in the hills,—total 368.

Fazl Ali says No. 1 numbers 40; No. 2, 12; No. 3, 15; No. 4 62; No. 5 he calls Shāhbāzānī 8; No. 6, 6; No. 10, 30; No. 11, 20; No. 12, 15; No. 13, 25,—total 306.

III.—The Bhada sections are—1, Brohānī 80, living at Bātī; 2, Ināyatānī 12, at Koh Satra; 3, Makarānī 7, at Rūd Doha; 4, Jamawānī 15, at Bātī; 5, Sobānī 15, at Lahri; 6, Morādānī 25, at Kot Kasrānī; 7, Laghānī 40, at Mithwānī; 8, Alānī 12, at Kot Kasrānī; 9, Langwānī 12, at Shamtala; 10, Atānī, 7; 11, Admānī 40, at Jok Bodū; 12, Kūpjānī 5; 13, Hūlatānī 35, at Ratira,—total 305.

Fazl Ali puts No. 2 at 15; No. 3 at 10; No. 1 he calls Yārwānī 80; No. 4, 10; No. 5, 12; No. 6, 30; No. 7, 62; No. 9, 32; No. 10 he calls Ratānī; No. 11, 63; Nos. 12 and 13 are not mentioned, but mixed with the Wasūānī section.

IV.—The Wasūānī sections live in Darakaona, and are—1, Bigānī 15; 2, Hurwānī 15; 3, Lūtfānī 17; 4, Isīānī 10,—total 57.

Fazl Ali does not divide this into sections at all.

V. The Laghārī sections are,—1, Jalānī 15; 2, Bador 17; 3, Lalānī 23; Doānī 25,—total 80.

This section is not mentioned at all by Fazl Ali.

VI.—The Jārwār sections are—Jārwār 120, live in Jok Jārwār and Kakra,—total 120.

Fazl Ali puts this section at 40 men.

VII.—The Rustāmānī sections are—1, Rustamānī 80, living at the Rorhati ravine; 2, Kosah 10, at Sabna; 3, Khandak 10, at Balna; 4, Chura 10, at Chawānī; 5, Rahmānī 6, at Jok Rahmānī,—total 116.

Fazl Ali puts No. 1 at 30; No. 4, 40; No. 5, 8,—total 58. Grand Total 1,109. Fazl Ali's total is 1,160.

Minchin's list differs so much from the above that I think it will be best to give it separately.

Residing in the Dera Ghāzī Khān district.

1.	Yārwānī of Bhātī	140	Bruce's		
2.	Hamlānī of Hamalwālā	50	Section	I	No. 8
3.	Balwānī of Bhātī	22			
4.	Hamlānī of Sahrī	20	,,	I	8
5.	Sulānī of Kevali	15			
6.	Rustamānī of Gornali	17	,,	VII	
7.	Daneani of Ditto	12	,,	I	3
8.	Lukānī of Lukānī	10			
9.	Lukānī of Toriwala	50			
10.	Kolātānī of Jok Tibi	70			
11.	Lagārī of Tata	70	,,	V	
12.	Adamānī of Jok Būdū	100			
13.	Shalānī of Berhind	40			
14.	Sorani of Jok Chūri	20	,,	II	11
15.	Kosa of Jok Sona	20	,,	VII	2
16.	Wasūanī of Khoan	40	,,	IV	
17.	Mandwānī of Jok Bist Mandwānī ...	160	,,	I	4
18.	Mandāni of Khowan	10	,,	I	12
19.	Mirānī of Jok Nokwālā	15	,,	II	2
20.	Bulchānī of Bulchānī	30			
21.	Chaora of Nari	50			
22.	Dilshadānī of Kot Kasrānī ...	120	,,	II	
	TOTAL ...	1,081			

Residing in the hills.	1.	Bakhsānī of Dudoshī	60	Bruce's		
	1·	Josānī of Ditto	30	Section	I	No. 6
	3.	Rahmānī of Korianli	20	"	VII	5
	4.	Josānī of Ditto	30			
	5.	Totānī of Ditto	30	"	I	7
	6.	Kasmānī of Ditto	220	"	II	4
	7.	Yārwānī of Bhātī	200			
	8.	Bowānī of Vihowa Pass	250			
	9.	Shitānī of Setra	30			
	10.	Sukānī of Mithāwan	100			
	11.	Tindānī of Ditto	40			
	12.	Shidānī of Setra	40			
		TOTAL	1,050			

Residing in Dera I. K.	1.	Sukānī of Daolatwala	100
	.	Jārwār of Jok Būdoo	40
	3.	Bakrānī of Shādīwālā	60
	4.	Tangra of Tangra	120
	5.	Admānī of Laghārī	30
	6.	Sulānī of Tibi	200
	7.	Pehur of Pehur	15
	8.	Jārwār of Jok Boga	30
		TOTAL	595
		GRAND TOTAL	2,726

Van Cortlandt says the Kasrānīs of the plains are estimated at about 8 or 900 men. "One-half of these inhabit Kot Kasrānī, Jhara, Pehūr, and "other villages in the Sanghar division; the other half live along the foot of "the hills in (Kirīs or Joks) temporary villages. The Kasrānīs of the hills "are estimated at about 500 men; they are divided into several sects, each "having one or more headmen, as follows:—

"*1st.*—Kumānī, about 150 men. These live within the Kaora pass, and are "addicted to thieving; they also join the Bozdārs in most of their "marauding excursions. The headmen of this sect are Mita and "Mānā.

"*2nd.*—Jarwānī, about 160 men, inhabiting the Bhātī pass and the hills "opposite. These are divided into two parties, one under Ūmar and "the other under Bakhsha and Thaga. The first inhabit the Bhātī "pass, and are on amicable terms with the Kasrānīs of the plains. "They are an orderly set. The second live further in, and are of "predatory habits, and generally act in concert with their neigh-"bours in the Kaora pass.

"*3rd.*—Kasrānīs under Hillum Khān, about 30 men, living inside the "Lithra pass; are a thievish set.

"*4th.*—Lukhānī, about 60 men, with Lakha Khān at their head, live within "the Sebrī and Mitwāhan passes. Yūsaf Khān, the leader of the "foray against Fateh Khān, was a Lukhānī.

"*5th.*—Vasūānī and Chāndia, from 25 to 30 men, live inside the Bagoh "pass; the heads of this sect are Fatha and Alī; the latter is given "to plundering.

"*6th.*—Vasūānī and Lalānī, inhabit the hills inside the Vihowa pass. They "are estimated at from 60 to 80 men; the headmen are Mahamad

"and Brahīm. The latter is the most influential of the two, and "is a noted marauder."

From Vihowa to the Kaora pass, the Kasrānīs, both inside the hills and in the Dera Ishmāīl Khān district, are estimated at from 250 to 300 men.

According to the Census Report of 1868, there are 376 Kasrānī souls in the Dera Ishmāīl Khān district, and 2,938 in the Dera Ghāzī; total 3,314 in the plains; of these, about one-third only, or 1,105, are adult males, the rest being women and children.

There is of course very little data to go on in estimating the number of this tribe in the hills. Van Cortlandt says that it is 500 fighting men, Pollock 750, Minchin 1,050, and Bruce about 373, or on an average 668. But the average of the estimates given by the above authorities of the fighting strength of those living in the plains is 1,668, or 563 more than the actual amount, which is only 1,105, so that if we also reduce the average of the estimates of the hill Kasrānīs by one-third, we shall probably be nearer the truth. Thus 444 will be the number of the hill Kasrānī fighting men, and 1,105 of those of the plains; total 1,549.

The following are the Kasrānī passes—Khaona, Barhand, Kohand, Bhāthī, Rorhālī, Litra, Mathwāhan, Bāja, Vihowa, Kuār or Kūra.

The following list of Kasrānī villages in the Dera Ghāzī district is furnished by Mr. Fryer, Settlement Officer:—

Kot Kasrānī.	Rindwalī.
Jok Būdū.	Thata.
Berūt.	Bhatianwalī.
Chuta Mar Gata.	Rūshialī.
Hamalwalī.	Tibi.
Khetrānwalī.	Barul Madrani.

In the Dera Ishmāīl Khān district their villages are—

Daolat wālā.	Laghārī.
Jok Bindu.	Tibi.
Jok Shadīwālā.	Pihūr.
Tangra.	Jok Boga.

In the hills their principal villages are Bātī and Korianli, and they live principally about the Vihowa, Litra, and Mithāwan passes.

The Kasrānīs have large herds of camels grazing on the sandy plain between Kot Kasrānī and Vihowa, which affords good pasturage; and a large portion of the tribe reside in small detached temporary villages along the foot of the hills near the mouth of the passes, into which they take their cattle for water, and are on good terms with their own fraternity in the hills. A portion of the tribe also cultivate land near the river irrigated by wells.

In former times, when the Vihowa route through their country was frequented by traders from Kābal and Ghāznī, the chiefs of the Kasrānīs received a transit duty of about 1½ rupee for each loaded camel.

The Kasrānīs are the most northern tribe of all the Baloches. They are said to be descended from one Kasra Rhind Baloch. Very little seems to be known of their history before annexation. They are always described as a very predatory race, but of their feuds, &c., there is no information.

When the Mūltān outbreak took place, and Lieutenant Edwardes took the field against Diwān Mūlrāj, Mita Khān, the Kasrānī Chief, took posses-

sion of the fort of Mangrota, and ejected the Diwān's governor. He then quietly waited to see how events would turn out, prepared to act his part accordingly, and when he saw the scale turning in favor of the British Government, he offered his services to Lieutenant Edwardes.

On annexation, he was confirmed in the grants which he had enjoyed under former Governments, which he seems to have done little to deserve, for he winked at raids and petty robberies by the hill portion of his tribes and by his neighbours the Bozdārs, till, as we became better acquainted with the border, and satisfied of his ability to check raids on his portion of the frontier, we obliged him to do so in consideration of his light assessment and money allowances. He was hand-and-glove with the Bozdārs when they lifted cattle from the Sanghar plain. At last their conduct became so bad that, early in 1852, Major Nicholson, the Deputy Commissioner of Dehra Ishmāīl Khān, suggested that the Kasrānīs in the plains should be held responsible for the good conduct of their brethren in the hills. The matter being referred for the opinion of Mr. Van Cortlandt, that officer, after consultation with Mita Khān, stated that it would not be just to compel Mita Khān to take charge of the passes between the Litra and Kaora, as the country opposite them was not inhabited by his tribe, and he could not exercise that control over them that he could over the passes from Sanghar to Litra, where the villages of his tribe run parallel with the hills, and cultivation extends to the mouth of the passes.

However, as there seemed no alternative, Mita Khān proposed that he be allowed to entertain a Jemadār and 25 Sowars, and a Jemadār and 30 footmen, to enable him to take upon himself the responsibility of the whole of the passes (with the exception of the Kaora), and he agreed to bind himself to put down marauding, and to restore whatever might be taken through these passes. This plan Mr. Van Cortlandt considered reasonable, considering the position of the passes and the extent of country he would have to look after.

For the passes already under his care, Mita Khān was allowed a reduction in the rent of his lands to the extent of Rs. 400 per annum, which he again made over to the cultivators under him, besides taking little or nothing from those cultivating in the immediate vicinity of the passes. This system was in force under the Sikh Government, and was continued by Mr. Van Cortlandt.

It appears that this plan was eventually sanctioned in a modified form, and Mita Khān was held responsible for all the passes from Kot Kasrānī to Vihowa, he receiving an allowance of Rs. 500 per annum.

But the tribe, being divided and scattered in their separate jurisdictions, as before stated, soon became disorganized, and raids and other crimes were perpetrated on the Kasrānī border, which brought down on them the anger of Government, who were subsequently obliged to adopt severe measures against them. The worst of these outrages was the celebrated attack on Dera Fateh, of which I take the following account from Major Nicholson's report.

It appears that one Nānak Mal, a Government watcher over the cotton crop of Yūsaf Khān, Kasrānī, disappeared from the village of Daolatwālā, (in which Yūsaf Khān had land) in November 1851. Yūsaf Khān himself resided in a little village called Yūsaf-kō-Jok at the foot of the hills, opposite Daolatwālā, close to the mouth of the Kūra pass.

Mr. Simson, the Assistant Commissioner, having reason to believe that the watcher had been made away with by Yūsaf Khān, ordered the Thānādār of Girang to seize him; but the Thānādār, unable to find Yūsaf, sent in his brother Mahamad instead, who was put in prison. On the 17th of February 1852, Mahamad attempted to escape from the jail, and hurt himself so badly in leaping from the wall that he died on the 29th of the same month. His body was removed to his village, and after burying it Yūsaf went off to the hills, accompanied by all the Kasrānīs of his village, and commenced exerting himself to raise his tribe in the hills against Government. The Thānādār of Girang reported all this to Mr. Simson, but he did not at first apprehend anything more serious than cattle-lifting. On the 16th March, Mr. Simson left Dera for Drāband with Sir H. Lawrence; the Thānādār was not aware of this, and consequently his report of the 15th, stating that matters had assumed a more serious appearance, and that troops were required to protect Dera Fateh Khān, did not reach Mr. Simson till the evening of the 18th, thirty-six hours after the attack had been made.

It appears that the Kasrānīs, about 300 foot and 40 horse, started from the Kūra pass, where they had been assembled for two days previously, at sunset on the evening of the 16th, and marching between the posts of Gorwalī and Vihowa, arrived at Dera Fateh Khān at early dawn on the 17th.

The force at the police station consisted of 14 sowars and 19 foot, and 6 of the police establishment, 16 being absent on duty, and 9 having been lent on the occasion by the Governor of the fort of Girang. This force was not strong enough to offer much opposition, and the Kasṛānīs plundered such portion of the bazar as was not under fire from the station for an hour, and then retreated with the loss of three killed and one prisoner, carrying with them most of the cattle belonging to the village. The amount of plunder obtained from the bazar was very trifling, as the townspeople had previously, in anticipation of an attack, deposited all their most valuable property in the police station.

The Kasrānīs took a more southerly direction in their retreat than that by which they had advanced, making for the road between Vihowa and Thata (the two most northerly posts in the Dera Ghāzī Khān district), to both of which the Thānādār lost no time in despatching intelligence; and collecting such people of the country as were willing to assist, followed himself in pursuit of the plunderers.

He was joined by about 40 cavalry from the two outposts mentioned above, near the village of Tibiwala, 7 miles to the southward of Vihowa. He had with him 9 horse and 30 foot from the fort of Girang, and Mahamad Khān, headman of the village of Vihowa, and Kaora Khān of Tibi, with about 30 horse and the same number of foot between them.

The Kasrānīs had taken up a strong position behind an embankment, where they were out of fire. The Thānādār and people of the country were for employing the footmen to drive them out before making use of the cavalry; but the Naib Risāldar of the 4th Panjāb Cavalry present, insisted on charging them at once, which he did, but after a most gallant attempt was repulsed with the loss of the Jamadar and three men, and three horses killed, and six men and nine horses wounded. The Kasrānīs then pursued their retreat to the hills without further molestation, entering the Litra pass, which is about 8 miles to the

southward of the Kūra, from which they had issued, and having gone over in their advance and retreat upwards of 50 miles of ground. Mahamad Khān, Khetrān, of Vihowa, was the only man of the country who accompanied the cavalry in their charge, but considering the nature of the ground, the villagers cannot be considered culpable for holding back from the desperate attempt made by the cavalry.

On the morning of the 19th Major Nicholson reached Vihowa with Sir H. Lawrence; on the 21st, acting on intelligence received, he was enabled to seize 33 of the Jahāngīra Kasrānīs and 2 of the hill ones; some of these men were afterwards recognized as having been with the plundering party on the 17th, a few articles found on them having also been proved to have been taken from the bazar on that occasion.

Mita Khān, the Chief, did not join in the foray, because he had too much at stake in the plains to commit himself openly against Government; but he did not exert his influence to prevent it, and he sent no intimation of the gathering or intentions of his tribe to any of our frontier officers or posts. On being taxed by Major Nicholson with his culpable neglect, he attempted to deny that he possessed any influence among his tribe, or knew anything of their intentions, but on its being recalled to his recollection that he had shown his influence a few years ago by laying siege to Dera Fateh Khān at the head of his tribe, and being told that he must be either with or against Government openly, he changed his tone, and the next day as an earnest of his intentions sent in two mountaineers whom he had been required to seize, and promised to capture more.

Of the hill chiefs, the principal ones in the foray were Mita of Mala, Bakhsha of Bajul, and Bakhsha of Birot; the first of these was badly wounded in the head by a sword-cut. Ūmar Khān, of the Bāti pass, did not accompany the expedition, having a well and some land in the Sanghar district.

Major Nicholson considered the infliction of summary punishment on the Kasrānīs desirable in every point of view; but he thought the chastisement of such a poor hill tribe, thinly scattered over a very rugged country, and without anything deserving the name of a village, extremely difficult.

In the meantime, he considered that the strength of the posts of Vihowa and Thata should be increased to 50 cavalry each, with a sufficient number of foot, to enable the whole of the cavalry to take the field in an emergency; and that a post should be established at Daolatwālā, of the same strength also, that at least 100 infantry should be left at Dera Fateh Khān to re-assure the people, who were much alarmed and inclined to forsake their homes for some place of greater security. Until Yūsaf Khān was captured or killed, or heavy retribution inflicted on the Kasrānī tribe, he did not consider it safe to relax these precautionary measures.

Annexed is a list of killed and wounded on the part of the police and people of the country, and a statement of loss sustained by the Katris and villagers of Dera Fateh Khan, furnished by themselves.

Killed.—Police horse 4; foot 1; Mīr Khān, headman of village of Nūtkānī, 1; total 6.

Wounded.—Police horse 1; foot 2; total 3.

Police horses killed, 2; wounded 2; villager's horse killed, 1.

Owing to Major Nicholson's representations, a force, under Brigadier Hodgson, consisting of 400 men of the Panjāb Infantry and 400 of the

6th Police Battalion, marched from Pehūr, 13 miles on the Bātī pass, at 10 P. M. on the night of the 11th April 1853.

It reached the mouth of the pass exactly at daybreak on the following morning, and found the enemy (who had evidently received information of its approach) in position behind breastworks on the hills on either side. They were, however, soon driven off by the skirmishers, and the column advanced and destroyed Bātī and other villages situate about a mile inside the pass, the loss being trifling, 1 killed and 7 wounded.

The house of the Malik of one of these villages, Ūmar by name, and of his son Abdūla, who held aloof from the plundering of the tribe, were spared by Major Nicholson's desire. The troops commenced their return march to Pehūr at 9 P. M.

The inhabitants of the Kasrānī Jok (or temporary villages), of Roda Tiba, Hamlānī, Kakarwālī, and Rustamānī in the plains near the pass joined the enemy on the approach of the force, which therefore burnt their villages.

The villages of Syad Yūsaf Khān and Admānī, in the same quarter, the inhabitants of which remained peaceably in their homes, were not molested.

The effects of this expedition were to put a stop to all but petty offences.

After a short time Yūsaf Khān died, and his son Karm Dād was afterwards pardoned and permitted to return to his village on the security of Nawāb Faojdar Khān of Dera Ishmāīl, who is connected with the Kasrānīs by marriage.

Mita Khān was employed by General Chamberlain in the campaign against the Bozdārs in 1857, to keep open his communications and assist in the destruction of villages. But he was never trusted, and it was only after the capture of the Khānband that any attempt was made to use him.

Mita Khān died in 1861, and was succeeded by his son Fazl Khān, a lad then about 14 years of age. As there was no one man of sufficient importance and probity in the tribe to whom the office of guardian could be confided, it was thought advisable to make Ahmad Yār Khan, the lad's father-in-law, one of the principal guardians, associating Kaora Khān of Tibi, Mosalim Khān, and Naorang Khān, three of the principal headmen of the tribe, with him, in case their services should be required to check aggressions on the part of members of their several sections of the tribe. This arrangement proved a complete failure; none of the guardians showed any interest in their young charge, but each, on the contrary, endeavoured to arrogate to himself the position and influence of the chief. The lad was in consequence neglected, and left to associate with inferiors, taught to smoke churrus, and spend all his time in sport.

In March 1863 Captain Minchin reported that for some time past he had received continual reports of the very unsatisfactory state of affairs existing in the Kasrānī tribe, owing to the minority of the young chief Fazl Khān, and the efforts made by the guardians to keep him in a state of pupilage while they used his power to their own advantage. He therefore thought it necessary to proceed in person to Mangrota to investigate the case.

He then brought to notice that the Kasrānī Chief received an allowance of Rs. 500 per annum in cash for the responsibility of the passes from Sanghar to Vihowa, and that the late Chief Mita Khān also received the lease of the Jara estate, subject to the payment of rent when the estimated profit of the estate exceeded Rs. 462-12-6 per annum, on a life tenure.

It was quite clear that this money grant and 'jagir' were both made especially in favor of the chief in consideration of his undertaking the charge of these passes, leaving to him to make his own arrangements with the members of his clan. But as the 'jagir' grant was made in commutation of an old Sikh grant of grain, which was divided amongst the members of this tribe, and was not solely the appurtenance of the chief, the Jara Inām had always been regarded as a bone of contention between the chief and his clansmen, and the subject of many bitter disputes.

Formerly the Chief Mita Khān had the lease of the tract known as Moza Kot Kāsrānī, paying the Government demand on it, *viz.*, Rs. 409, and receiving from the sub-proprietors a small sum in cash, assessed on the cultivated portion of the estate, and averaging about Rs. 900.

At the last revision of settlement made with Mita Khān, it was arranged that he should lease the lands direct to the actual proprietors, he consenting to this on condition of his receiving clear in cash Rs. 400 for the charge of the passes, Rs. 100 being paid to the tribe, Rs. 462 on account of the Jara Inam, and Rs. 20 to be paid by the tribe; total Rs. 882 per annum. He was induced to agree to this arrangement by his son-in-law, Ahmad Yār Khān, a wily intriguing man, of whom he stood terribly in awe, and who, as it subsequently transpired, appropriated to his own use the Rs. 100 which was to be divided amongst the tribe.

This agreement was ratified before Captain Minchin, who had then been but a short time previously placed in temporary charge of the district, and who did not perceive the mischief of this agreement, which virtually broke off the connection between the chief and his tribe, and made him a stipendiary of Government, receiving from Government a gratuity for performing certain duties, which in his original position he could easily have done, but under the altered state of affairs made him dependent for its fulfilment on the good will of men in no way bound to him by any ties but of a mercenary nature. Fortunately the severe punishment received by the Bozdār tribe in 1857 operated as a check on the perpetration of the more heinous crimes, which the influence of these chiefs would have been powerless to prevent.

Captain Minchin ascertained that the young chief's patrimonial estate consisted of a few barren acres on the right of the frontier road from Kot Kasrānī to Vihowa, where the water from the hill streams seldom or never reached. The estate consisted of 75 acres, assessed at Rs. 2-14-11, or 7 pie per acre. He had also two wells leased to tenants at Narī, the value of which was estimated at Rs. 40 a year. Independent of the Government allowance for the charge of the passes, he had absolutely no private property whatever. The Jara estate was only granted to his father on a life tenure, and it was entirely carried away by the river in 1861.

Having assembled the principal members of the tribe, and explained to them fully all the facts of the case, Captain Minchin then asked them individually whether they were willing to assist their chief, and would agree to return to the former mode of paying their revenue through the chief. All the headmen, who chiefly benefited by the current arrangements, at once refused to return to the old system, objecting to the loss of profits and restraint to which they would be subjected, as they could not remove their grain until the appraisement had been effected; while the tribe at large agreed to any arrangement that would benefit their chief. Captain Minchin

then recommended, as the Kasrānīs living inside the hills were the really responsible persons for the safety of the passes, that the sum of Rs. 150 should be paid to them from the Government allowance, leaving Rs. 350 for the young chief, which, with his own private property and the lease on half rates of the Jara estate, would raise his income to about Rs. 450.

This proposal was approved by His Honor the Lieutenant Governor, and in July 1865 Captain Minchin again reported that all the headmen of every section of the tribe residing on the Kot Kasrānī estate had agreed and signed a deed to the effect that they would pay the young chief Rs. 1,000 a year, out of which he would arrange for the payment of the Government demand, whether increased or not at ensuing settlements. In carrying out this plan, he was greatly assisted by Ahmad Yār Khān, without whose co-operation, he admits, he should not have succeeded. This man, it will be remembered, was formerly greatly opposed to the young chief, whose father-in-law he is, but he turned over a new leaf and worked heartily to establish the position of his son-in-law in the tribe.

The young chief's income would then consist of a grant of Rs. 500 a year for the charge of the several passes in the Kasrānī country, of which, however, he had to make large grants to the members of his tribe residing in the hills, through whom the safety of the passes is ensured. He had six "bargīrs" in the frontier militia, which gave him about Rs. 30 a month, or Rs. 360 a year. He only possessed two small farms in his own right, the profits of which at the outside were not to be more than Rs. 100 a year. His income on these several accounts therefore amounted to about Rs. 1,960, out of which he had to pay the Government demand assessed on the Kot Kasrānī estate, and the grants to his clansmen for looking after the passes; this latter sum, including grants to headmen of sections and others to encourage cultivation and for good services rendered, was not to be less than Rs. 500 a year, and Captain Minchin strongly advocated the retention of the Government demand assessed on this estate at its former amount, *viz.*, Rs. 417, which would leave the young chief a yearly rental of about Rs. 1,043 per annum, to enable him to support his position as chief, while any increase in the demand would decrease his income and render his position critical. This proposal was also sanctioned.

It will be remembered that Kaora Khān of Tibi was one of the headmen who strove by every means in his power to undermine the authority of the young chief and arrogate it to himself. He was a man of great wealth and influence, and succeeded most effectually at first, till Captain Minchin's attention was called to the disorganised state of the tribe, and introduced the remedial measures detailed above. These arrangements did not at all chime with Kaora Khān's views, and he became a disaffected man, and it was not long before he committed himself.

In the beginning of September 1868, Lieutenant Grey, Deputy Commissioner, Dera Ishmāīl, ascertained during the investigation of a case of bribery against Hīra Sing, Tehsildār of Kolāchī, that one Khāir Shāh, who was in 1862 supposed to have accidentally shot himself at Yakūb's well near Tibi with the gun of Kaora Khān's son, Jahāngīr Khān, was in fact shot by Jahāngīr Khān himself, and that through unsparing bribery Kaora had succeeded in procuring the suppression of the case by the Tehsīldār Sūltān Mahmūd Khān, Khetrān, and the Tehsildār Hīra Sing. Lieutenant Grey on this determined to proceed unexpectedly to the spot and arrest Jahāngīr

Khān, and then, having sent Kaora Khān and others who were likely to prove obstructive to the enquiry across the river to Leia, to proceed with the investigation in person.

He took Kalū Khān Bahadūr, Raīs of Kolāchī, and some sowars as escort in a separate boat, and with his few servants, orderlies, and writers in his own boat, started on the evening of the 9th November with the avowed intention of proceeding to Leia to investigate a murder that had occurred there, but intending to land in the early morning at Yakūb's well, which is opposite Leia, and take all parties by surprise, this being, he thought, the only way to prevent the absconding of the criminal, or the suppression of the evidence. However, it appears that from the time that this crime came out in the Kolāchī investigations, Kaora Khān had been warned and advised to protect himself.

The boat containing Kalū Khān and his sowars fell behind during the night, and towards morning Lieutenant Grey's boat was moored at Fateh Khān to await it; when it appeared in sight he started again for Yakūb's well, which was about half an hour further down the river. But the river branches at Fateh Khān, dividing upon a long island, which at that season (September) was just hidden under water, and by some mistake Kalū Khān's boat followed the east channel, which leads to the left or Leia bank, and even when they found their mistake, pursued that course, hoping to be able to get across into the right channel, instead of having to track the boat back against the stream; consequently, while Lieutenant Grey supposed them immediately behind him, and expected them every moment throughout the morning, they did not arrive till late at night.

Lieutenant Grey, seeing that his escort did not come up, and fearful that delay might upset his plan, landed, and at once sent to arrest Jahāngīr at Tibi, 3 miles off, at the same time keeping under his own surveillance Yakūb, who was at his well, and Kaora Khān and his agent Mūsa, who happened to be in the fields of his own well, close to Yakūb's. He then sent off to collect the various witnesses to the murder from the villages round. Meanwhile the day wore, and the guard not arriving, he was unable to send off Kaora, Yakūb, and Mūsa, as he had intended, and they, being emboldened by seeing him unprotected, determined, as evening drew on, to bring matters to a crisis. Lieutenant Grey saw all this, but as he remarked in his report, "to with-"draw from my attempt was a step not to be contemplated; to retain "my prisoner and Kaora and the others that I had under surveillance through the night was impossible;" so determining to endeavour to carry the matter through, he ordered Kaora and the others to mount, retaining Jahāngīr, the prisoner, before whom the inquiry must be conducted, and sent them to the boats under charge of the Mūnshīs and orderlies that were with him, to whom he gave such arms as he had, and remained with a writer and Jahāngīr Khān, and proceeded with the investigation.

On the way to the boats Kaora Khān was met by one Mīrbāz at the head of a score of horsemen, and they all galloped back accompanied by a large concourse of footmen, and surprised and surrounded Lieutenant Grey in the village. Their demeanour was at first threatening, but Kaora maintained a tone of respect, merely insisting on the necessity, for his own safety, of Lieutenant Grey's accompanying him to the hills. There being no help for it, Lieutenant Grey mounted and proceeded to Tibi, where half an hour sufficed to put all the families and property of the rebels on the road,

and then they marched through the night, reaching the foot of the hills about 3 A. M.; there Nūr Mahamad Khetrān was occupying the Bhātī pass with a strong gathering, but unfortunately another pursuer, Joda Khān Dastīr of Babba, attacked the party near the mouth of the pass, and turned it off from it, so Kaora Khān took his prisoner in by a small pass which joined it further up, beyond where Nūr Mahamad was posted. Kaora Khān, Khetrān, Thānādār of Jalūwalī, arrived about this time, and the pursuit became hot, but Kaora Khān, whose arrangements were commendable, kept Lieutenant Grey in advance and covered the retreat, threatening, if brought to bay, to kill him first, and then sell his life dearly, which threat of course kept the pursuers at a distance. Meanwhile Mehr Shāh, a priest of the Baloches, sent to the Bozdārs to close the exit from the Kasrānī country, and Karīm Dād Khān and Nūr Mahamad Khān, Kasrānīs, and Fazl Khān, chief of the tribe, and the principal Kasrānīs of Mangrota and that neighbourhood, joined actively in the pursuit.

Finally, Kaora Khān and his party were brought to bay some 13 miles beyond Bāti, and after considerable negotiations with Sūltān Mahmūd gave it up as hopeless, and released Lieutenant Grey in the evening on condition of his people retiring. This accordingly was done, and the party got safe that night to Litra, whence next day Lieutenant Grey proceeded to meet Mr. Beckett, Assistant Commissioner, who had come with the 1st Panjāb Cavalry to join in the pursuit.

During the day that he was in restraint, Lieutenant Grey was hard-pressed for terms, but he succeeded in turning the matter off by expressing his conviction that the Commissioner would ratify no conditions that he made, and Kaora Khān had to content himself with a promise that all the grain then in his house would be sent him, and, as he pressed it, that Government should be informed of his contrition, and lastly that, in the event of Government summoning him, he should have a safe conduct, or that if Government refused, he should be informed; he said that he on his part would commit no farther outrage.

Meanwhile, on the news of this outrage reaching Dera Ishmāīl, the 1st Panjāb Cavalry under Captain Vivian, accompanied by Mr. Beckett, at once turned out and marched towards Vihowa, making Mīran, 33 miles, by the morning, but before they could get further, intelligence reached that Lieutenant Grey had been given up, and so, except one troop which was ordered into Tibi, the regiment returned. The 1st Panjāb Infantry under Captain Keen, and the 4th under Colonel Hood, were embarked in boats, and the latter had actually started before the news of Lieutenant Grey's release arrived. Lieutenant Grey returned to Dera on the evening of the 13th, and on the 14th the Commissioner, Colonel Graham, accompanied by Lieutenant Grey, escorted by a company of infantry, went down in boats to Tibi to take steps for the capture of Kaora Khān. Sūltān Mahamad of Vihowa was deputed to induce the chiefs of the neighbouring tribes to refuse him an asylum. Kalū Khān and Naorang Khān, Gandehpūrs, had meanwhile been despatched by Lieutenant Grey, immediately on his release, into the hills at the head of the Ushtarānas to cut off his retreat. They followed him up to the Zmara boundaries, but he managed to escape them by a ruse.

Having failed to secure the rebel by these means, the Commissioner now deputed Gholām Hasan Khān Alīzaī with Sūltān Mahamad Khetrān to "set "before him his position, and induce or compel him to come in." Kaora

Khān received the deputation at the head of 100 men, but, after a long conference, they utterly failed in their object. Having thus failed a second time, the Commissioner summoned the tribes to his assistance. His call was responded to. From the north the Ūstarānas brought 600 men, and were placed under the Gandehpur Chief, Kalū Khān, and there came also 120 Bābar horse and foot under Mahamad Gūl, and 120 Miān Khels, and from the south the Bozdārs came 1,000 strong, followed by the Hadiānīs 700, Lūnds 400. To these forces was entrusted the duty of blockading the hill Kasrānīs on the north, south, and west. The principal men of the plain Kasrānīs were also summoned, and ordered to bring in the criminal under the following penalties:—(*1st.*) Forfeiture of allowances for guarding the hill passes. (*2nd.*) Confiscation of standing crops as a fine. (*3rd.*) Deportation of the plain chiefs to Dera Ghāzī Khān. (*4th.*) Blockade of the hill portion of the hill tribe.

The chiefs at once took up their responsibilities, and collecting their clansmen in the plains, entered the hills, and returned in a few days with 22 families, including about 40 women and children belonging to the rebels.

The Kasrānīs were again despatched to the hills to perform the essential duty of bringing in Kaora Khān, and with them were associated, as advisers and supporters on the part of Government, a chief of the Kosahs with 50 men, and one of the Gorchānīs with the same number. The tribe returned again, after some days, with five of the principal rebels, but with the intelligence that Kaora Khān, his son, and others, escorted by about 80 of the hill Kasrānīs, had escaped beyond the Kala Roh, and sought shelter with the Mūsa Khels.

To guard against such escape, or to make such shelter more difficult, the Commissioner had proclaimed a reward of Rs. 10,000 on the heads of the four principal rebels, and to provide the means of payment of the reward, of feeding the tribes who had assembled, and of meeting the fines which would hereafter be inflicted on the criminals, the moveable property of Kaora Khān and of a few of his chief abettors had been seized and sold, producing upwards of Rs. 20,000.

This pressure being continued, Painda Khān, the chief of the Mūsa Khels, at last brought Kaora Khān into Mangrota, and delivered him up to Captain Sandeman on the 27th October. A darbar was then held by the Commissioner, at which he thanked the assembled chiefs and distributed the following rewards:—

					Rs.
To the	Bozdārs	who brought	1,000	fighting men...	2,500
,,	Hadiānīs	,,	700	,, ...	2,000
,,	Lūnds	,,	400	,, ...	1,000
,,	Ūshtarānas	,,	500	,, ...	1,000
,,	Kosas	,,	50	,, ...	700
,,	Bābars	,,	120	,, ...	750
,,	Mīan Khels	,,	120	,, ...	750
,,	Esots	,,	100	,, ...	300
,,	Gorchānīs	,,	50	,, ...	300
,,	Nūtkānīs	,,	50	,, ...	500
,,	Gandehpūrs	,,	40	,, ...	200
			3,140		10,000

and at the same time the following "Khillats" were bestowed on the chiefs of the tribes:—

		Rs.
Jamāl Khān (Lagārī)	...	500
Kalū Khān (Gandapūr)	...	500
Paenda Khān (Mūsa Khel)	...	500
Ashak Khān (Bozdār)	...	400
Naorang Khān (Gandapūr)	...	400
Gholām Haidar Khān (Lūnd)	...	400
Gholām Haidar Khān (Khosa)	...	400
Zamān Shāh (Syad)	...	300
Ramzān Khān (Ūshtarāna)	...	300
Fateh Khān (Ūshtarāna)	...	300
Mahamad Gūl, Akhunzāda (Bābar)	...	300
Mehr Shāh (Syad)	...	250
Nihalān Khān (Bozdār)	...	200
Fazl Mahamad Khān (Miān Khel)	...	150
Wadū Khān (Bābar)	...	150
Pūrdil Khān (Mian Khel)	...	150
A Risaldār (1st Panjāb Cavalry)	...	100
A Subadār (1st Panjāb Infantry)	...	100
		5,400

The political expenses of the above force amounted in round numbers to Rs. 15,000, and this sum, as well as the Rs. 10,000 reward, was charged to the criminals and to the Kasrānī tribe generally, and the cost of the "Khillats" to the Government.

A bitter blood-feud has existed for many years between the hill Kasrānīs and their neighbours, the Bozdārs, which every now and then breaks out afresh and gives a good deal of trouble to the local authorities. The difficulty is in preventing the Kasrānīs in the plains from assisting their kinsmen in the hills; and it is only by enforcing the responsibility of the chief and his headmen that it can be done. It is, however, altogether a clan quarrel, and neither of the tribes bear any ill-will towards the Government.

In July 1869 a raid was made by a body of Kasrānīs and Ushtarānas (residents of British territory) on the Bozdārs beyond the frontier, in revenge for the murder of three Kasrānīs by men of the Bozdār tribe, and for an outrage committed in British territory against the mother of the Kasrānī chief. The chiefs of the Kasrānīs and Ushtarānas were fined, and further required to pay the Bozdārs compensation for the raid, while the Bozdārs made amends for the injuries inflicted on the Kasrānīs; and the dispute was thus satisfactorily adjusted.

A truce has lately been established between the two, and should it be again broken, the tribe in fault ought to be obliged to give compensation to the other, according to the Baloch custom. The usual way of settling a blood-feud is called "Vanī ya Bani," which is giving a bride to the relations of the deceased, or a grant of land. The former is the most effectual of all the ways of closing a Baloch blood-feud.

The following genealogical tree of the Kasrānī chief's family is taken from Captain Minchin's report:—

Dilshād.

Lāl, Chief. — Būdū. — Mahmūd.

Lāl, Chief → Kūtab, Chief.

Būdū → Gūl, Chief.

Gūl, Chief → Būdū, Chief; Ahmad.

Būdū, Chief → Hamāl, Chief. Died without heirs.

Ahmad → Muslim.

Mahmūd → Sirdār → Mita Khān, Chief → Fazl Khān, Chief, present Chief.

Fīroz Khān was Chief before Dilshād; he was killed by the Esot Pathāns; and as he had no children he was succeeded by his relation Dilshād. (*Van Cortlandt, Pollock, Minchin, Nicholson, Raverty, R. Bruce, G. Jacob, Fryer, Grey, Fazl Ali, Graham, Sandeman.*)

KĀTĀKĀNI—

A hamlet in the Kohāt district, in a glen below the south-west of the Gūrgalot Sīr, a little off the salt road from Mālgīn to Nakhband, which is sometimes called from this the Kātākānī road. It is 5 miles lower down the Kohāt Toi than Kuteri, and is just across the river from Ziārat Bānda, where the salt road crosses the Kohāt Toi. It has seven or eight houses inhabited by Seni Khataks. (*Ross.*)

KATA KHAT—

A village in the Sūdūm valley, Yūsafzāi, Pēshāwar district, situated 2 miles to the west of Chārgolāi. The Mokām flows past within 500 yards of the village, and supplies it with water. The surrounding country is much cut up by ravines. It contains 50 houses, 10 of Pathāns, 20 of Ghūrghūshtis. The headman is Akbar Khān. (*Lumsden, Hastings.*)

KATA KŪSHTA—

A village in the Khaibar pass, Yāghistān, 1½ mile north-west of Alī Masjīd, whence the stream, which runs past that place, issues from the ground. (*Leech.*)

KATASAR—

A village in the Gandao valley, Mohmand country, situated 14 miles north-west of Shabkadr, containing 120 houses, and able to turn out 200 fighting men. (*Macgregor.*)

KATGALA—

A village in Swāt, Yāghistān, containing 100 houses. It is situated on the gap leading from the Adīnzaī division of Swāt into Talāsh. There is a defile of Katgala leading to Swāt from Kunatēr. On the brow of the hill overlooking this place are numerous ancient ruined buildings. (*Aleemoola, Lockwood.*)

KATGARH—

A village in Mīranzai, Kohāt district. It has 86 houses, 147 armed men, and is a bandah of Togh. (*Macgregor.*)

KATHGHAR—

A village in the Dera division of the Dera Ishmāīl district, 4 miles north-west from Dera Fateh, 12 miles east from Vihowa. It has 171 houses, 10

shops, and 3 mosques. The population amounts to 878 souls, of which 262 are adult males. The inhabitants are composed of 600 Baloches, 260 Jats, 78 Rorahs. The water-supply is from tanks dependent on rain, and the water is fair, but not plentiful. The produce consists of bajra, jowar, wheat, barley, &c., and a few supplies are procurable here after due notice. The stock of the village embraces 5 horses, 190 cattle, 20 camels, and 10 donkeys. The headmen are Barkhoda and Mahamad Hūsen. (*Macaulay.*)

KATHĀI—

A pass in Hazāra, leading from the Kathāi glen of Agrōr into the Konsh valley. The road is rather rough, but quite practicable for laden animals, General Wilde's force having returned by it from Konsh in the campaign of 1868. (*Wilde.*)

KATĪGARHĪ—

A village in Baizai division of Yūsafzāi, Pēshāwar district, situated about 3½ miles south of Lūnkhor and 4½ south-west of Kātlang, on the right bank of the Togh Nala, which supplies it with water, and about ½ mile above the waterfall, where it dashes through a narrow chasm in the hills into the plains of Hotī. The ravine at this village is 30 feet deep and 50 wide, with a stream of water running down the centre. (*Lumsden.*)

KATĪ KHELS—

A section of Daolat Khel Lọhānī Povindahs, who reside at Tānk (*vide* Daolat Khel). The present chief of the Katī Khels is Shāh Nawāz Khān, son of Aladād Khan, who fled from Tānk to the Vazīrī tribes when the Sikhs crossed the Indus. (*Macgregor.*)

KATILAI—

A valley in Swāt, Yāghistān, on the south bank of the river, running up towards the Jwārāi pass. It is well cultivated and stocked with trees, producing various kinds of fruit. In Miller's map of Swāt there is a village of this name, which is evidently the same. The valley is called Syadgānī or Katilai indifferently after these villages, the former being situated near the Jwārāi pass, the other nearest the river. (*Bellew, Miller.*)

KĀTLANG—

A village in Lūnkhor, Pēshāwar district, 5 miles east of Lūnkhor, containing 187 houses, which are grouped in three parts, two on the right and one on the left bank of the Gada ravine, which is in some places 50 yards wide, and has the Kalpānī on its west, and a branch of the Landāi Kanda on its east, separating it from the villages of Sarobai and Tazagram. The ravines here are in some places 40 feet deep, and the banks perpendicular. Water is procured from the stream below the village and from a few wells. The inhabitants are Khataks. There is a police force here of 20 men. The village is on the road to Swāt by the Mora pass.

During the Salārzai complication of 1868-69 there was an extra police force of 27 men kept up here. A Thāna is now being built. (*Macgregor.*)

KATZ KAI—

A Vazīrī village on the banks of the Ūcha-khwar, peopled by the Langar Khel section of the Alīzaí Mahsūds; it can turn out about 50 fighting men. Supplies and water are scarce. (*Norman.*)

KAUBAT—

A village or sub-division in the valley of Maidān, in Bajāwar. Aleemoola says it consists of "9,000 houses, with its hamlets, and has 5,000 "matchlockmen, and that there is an iron mine in the neighbouring hills

"which border on Chitrāl." Montgomery's Sapper says it is in Jandūl, between Miankala and Jānbatai; he does not say anything about its size, but only that it is notorious for thieves. (*Aleemoola, Sapper.*)

KAŪL—

A beach on the right bank of the Indus, 4¼ miles below Rokwān, between Babar Patan and the Kharjuan nala, which joins the Indus opposite the junction, on the left bank of the Sohan. This beach is about 1½ mile long, and is famous for (Zarkashi) gold-washing, and is at present under Muzafar Khān, Malik of Kālābāgh. The Raīs of Makhad also claim it, as the Sāghrīs say that their real boundary is not the Muliwala nala above Babar Patan, but the Kharjuan, some 3 miles lower down. The Indus is in April about 200 yards across at this spot. Its edge is fringed with the black sandy earth in which gold is found. The gold-washing is carried on by people from Kālābāgh, who stay here about ten days at a time. The Sohan junction is about 500 yards in breadth, and the line meeting is clearly marked. When in flood, the Sohan is said to force its way right across the Indus current. It is a dangerous spot for boats. The Sohan is the boundary on the left bank of the Indus, between the Sāghrīs, who are under Rāwal Pindi, and the Bangī Khel under Banū.

Opposite Babar Patan, the Indus, on the left bank, is joined by the Sisaul nala, on both banks of which are heaps of stones, the ruins of Sisaul, a town of Hindkis which is said to have heen destroyed in the last century by Shādī Khān, Toghal Khel Sāghrī, when he founded the present Makhad. The Saghrīs believe that the Pathāns destroyed Sisaul out of jealousy. They say that it was a large town full of traders, and rivalled Makhad. (*Ross.*)

KAYĀN—

A village in the Mada Khel country, on the right bank of the Indus, about 2 miles above Darband. The Indus can be crossed here by boats; thence there is a difficult road to the Chamla valley. (*Coxe.*)

KAZIĀBĀD—

A village in the Kamālzai division, Yūsafzāi, Pēshāwar district, situated in the open on the right bank of the Gada ravine, 6 miles north by east from Hotī Mardān.

KAZĪ KHEL—

A village in Hashtnagr, Pēshāwar district, close to Chārsada, on the banks of the Swāt river. There is a ferry here of two boats. (*Bellew.*)

KAZĪR—

A petty division of Tīra, comprising a small tributary valley of the Tīra beyond (? north) of the Mānī Khel pass, in which the villages and forts of Bar Mahamad Khel are situated. The cultivation depends partly on springs and partly on rain. The inhabitants, who are Orakzais, live in caves. (*Agha Abbās.*)

KECHI KA KOT—

A quadrangular fort in the Būgtī hills, in the centre of the Pātar plain, near a water-course which runs from the Barboj hill, and carries the drainage of that hill to the Pātar ravine. It was built by, or is at any rate known as the residence of, Kechi, father of Gorām, Jemadār of Frontier Militia. Its walls are 45 yards long, 18 inches thick, not loopholed, and 12 or 14 feet high. It is now deserted. (*Davidson.*)

KHADAKZAI—

A section of the Akozai Yūsafzāis who reside north of the Rānīzais, on

the right bank of the Swāt river. They inhabit the villages of Barāngola and Tirūna. They are a very insignificant clan. (*Lockwood.*)

KHADĪZAI—

A section of the Ishmaīlzai Orakzai who inhabit the country to the north of the Alīkhel. They have about 120 families and the following sub-divisions:—Torkhan, Mali, Bahadūr, Ramdat, Mīr, Alam Sharini, and Shemali. They are Sūnīs, and Sāmal in politics. They never have any dealings with British territory. Their principal village is Sidara. (*Mahamad Amīn.*)

KHADĪZAI—

A village 8 miles north-west of Kohāt, 1 mile north of the Hangū road, inhabited by Bar Mahamed Khels and Syads. Its sections are Shāh Alia Khel (Syads), Tīrai, Matiam, Kanda Arabī. There is a shrine of Mian Fateh Shāh on an eminence called Spīnawari; another, Shekh Ali Ziārat, is below in a grove of trees. They bring gram and wood here from the Sipāh hills. A stream of dirty water runs through the middle of the village. Its crops are wheat, barley, jowar, and rice. Chikar Kot is a hamlet of this village, and was founded in Coke's time. This village can turn out 20 to 25 matchlockmen; Chikar Kot the same number. The Government revenue is Rs. 865. It was deserted in 1849 and 1850; re-peopled in 1851. The population is 227 souls; armed men 107; Hindūs 7. (*Plowden, Coke, Macgregor.*)

KHADRI—

A small village in lower Dāwar, about a mile south-west of Idak; its inhabitants are emigrants from the Mandora clan of Idak; the village is walled, contains 140 fighting men, but has no shops. (*Norman.*)

KHADRZAI—

The name of a sub-division of the Razar division of the Yūsafzāi clan. It is also the name of a division of the Yūsafzāi district which lies to the south-east of the Karamār ridge, on both sides of the Ūchkhwar. For villages and more information, *vide* "Razar." (*Macgregor.*)

KHAIBAR—

A range of hills in Yāghistān, through which the pass of this name runs. It is connected by a ridge between Garhī Lāla Beg and Landī Khāna with the Sūfed Koh, of which range the Khaibar mountains form the last spurs ere it sinks into the Kābal river or the plains of Pēshāwar. The elevation of the connecting ridge is 3,400 feet, but it rises again to 6,800 feet in the Tātara peak. This range first goes north for 15 miles, and thence it spreads east and west, throwing minor spurs north to the Kābal river, and south to the Khaibar defile, west towards Daka, and east towards Pēshāwar. The length of its north portion may be about 35 miles, and its average width about 15 miles. On either side of the ridge which connects it with the Sūfed Koh, two insignificant streams rise; the one flows north-west to the Kābal river, the other a little south of east towards Jamrūd. The beds of these streams form the Khaibar defile. On the north of this defile is, as I have said, the Khaibar range, and south is another range which divides the defile from the Bārā valley, and is also a spur of the Sūfed Koh. These two ranges respectively throw their spurs south and north, like two comb placed with their teeth inwards, the teeth being prevented from quite meeting by the streams above-mentioned. According to the closeness with which these spurs approach each other, is the width of different parts of the defiles. The intervals between the spurs carry down the drainage of the hills from the north and south, and in some of these drainage lines are roads of

more or less impracticability which lead over the Bārā range to the Afrīdī country, or to villages situated in these small glens. Another point to be noted before I come to the details of the Khaibar defile is, that the crests of the bounding ridges do not appear to be practicable, though the valleys of the Kābal and Bārā rivers which again bound them are.

To commence then from the east end of the Khaibar at Jamrūd. Immediately on leaving Jamrūd, the defensible ground may be said to commence, as the bounding spurs come almost up to that place in round bare knolls of low actual height, but very sufficient command of the road. Kadam, however, 3 miles from Jamrūd, is generally considered to be the actual east entrance; at this point the hills begin to close in, and 1,000 yards further the width of the pass is 450 feet; the bed is easy, level, and covered with small shingle. The hills on the left are very steep; 500 yards further on this width gradually lessens to 370 feet, the hills on either side being sheer precipices. At 1,200 yards further the width is 190 feet, the hills being steep for 50 or 60 feet in height, then sloping back; 850 yards further the width is 240 feet, the hills on right being sheer precipices, and on the left rounded and practicable. At 1,050 yards further the width is 280 feet, the hills being very steep on both sides; 850 yards further the width is 290 feet, the hills on both sides being steep; 1,050 yards further the width is 210 feet, the hills on the right being perpendicular, and on the left not so steep; 1,050 yards further the width is 70 feet, the hills being very precipitous on both sides; 500 yards further the width is 230 feet, the hills on the left being precipitous, and on the right rounded and practicable; 2 miles further the width is 250 feet, the hills on the right being perpendicular, and on the left practicable; 1,050 yards further the width is 65 feet, the hills on both sides being very steep, those on the left perpendicular; 1,050 yards further the width is 110 feet, the hills on both sides being comparatively easy and practicable; 880 yards further the width is 210 feet, the hills on the left being steep, and on the right open and easy; 2 miles 220 yards further the width is 200 feet, the hills on the left being steepish, and on the right open and comparatively easy. At Ali Masjid, 1,300 yards further, the width is 40 feet, the hills being perpendicular and impracticable. Between Kadam and this Moorcroft says the mountains on either hand are about 1,300 feet high, slaty, and to all appearance inaccessible; 1,450 yards further the width is 270 feet; hills on left precipitous, on right comparatively easy; 1 mile 1,000 yards further the width is 390 feet, the hills being very steep; 6½ miles beyond this lies the Lalabeg valley, which averages 1½ mile broad; 880 yards further the width is 10 feet or less, the hills being quite perpendicular; in 1,600 yards further the road goes over the Landikhana pass, the width being 140 feet, and the hills being very steep, especially on the left; 3¼ miles further the width is 300 feet, the hills being steep on the left, but not so precipitous on the right; 2¼ miles further the width is 200 feet, the hills being very steep on both sides; 3 miles further is Daka, where the defile opens. The total length of the defile therefore from Jamrūd to Daka is about 33 miles.

The road lies through the bed of the river, and is in general easy in gradient (except at the Landīkhāna pass) and covered with loose stones, which become larger as the head of the stream is reached. These in some places cause the road to wind, but are easily removable.

The elevation of various points of the pass are—

Jamrud,	1,670.	Kadam.	Tangi.
Alī Masjīd,	2,433.	Lalabeg.	Landi Kotal, 3,373.
Landīkhāna village, 2,488.			Daka, 1,404.

If the elevation of Jamrūd, 2,433, given by Mr. Scott of the Survey is right, these figures would be increased 763 feet.

The ascent over the Landi Kotal pass is narrow, rugged, steep, and generally the most difficult part of the whole road. Guns could not be drawn here except by men, and then only after the improvement of the road; the descent is along a well-made road, and is not so difficult.

Just beyond Alī Masjīd the road goes over a bed of projecting and slippery rock, which makes this portion extremely difficult for laden animals.

The Khaibar can be turned by the Tātara road, which enters the hills about 9 miles north of Jamrūd (another branch entering 2½ miles nearer), and either joins the Khaibar road at Luadgai, or keeps the north of the range and goes to Daka.

Again there is the Abkhāna road, which scarcely has anything to say to the Khaibar mountains, but which leads to the same points.

The Karapa road in a circuituous manner leads from Pēshāwar to Jālālābād. Again, by the Bārā valley a force can go between these two places, Nādar Shāh, it is believed, having traversed it. But these three last roads need not be described here, nor indeed is there any necessity for doing more than to allude to them, as all are described elsewhere. But there are some other paths by which portions of the defile can be turned.

From Jamrūd a path goes due west, and crossing the spurs of the mountain north of the pass, joins the defile at Tangī, 6 miles from Jamrūd. This path does not save anything in distance, and would only be practicable for infantry.

The next road enters the hills by a gorge 2 miles north of Jamrūd, and is called the Shādī Bagādī road; it passes through the Tangīs of Bagādī, Kāfar, and Shādī, and joins the main defile south of Alī Masjīd. It ascends to the Kāfar Tangī, and then descends; the worst part is here, considerable improvements being necessary to make it easy of passage. Camels can use this road laden, and it is said that Shāh Zāmān, Dūrānī, brought guns by it. It thus turns 10½ miles off the defile, but its distance is nearly the same, being 9 miles. It is undoubtedly much more difficult, and it does not turn Alī Masjīd, one of the strongest parts of the defile. From Shalmān, on the Tātara road, a path comes over the main Khaibar ridge to Luadgai, and thence into the defile. The distance is from 8 to 9 miles. A force advancing from the west could from Daka go to Shalmān, and thus turn the most difficult part of the defile at Landī Kotal. From the Bārā valley roads cross the Bārā ridge and join the defile at Tangī, Alī Masjīd, and Lālā Chīna. These would be of more use to the Afrīdīs in coming from their own country to aid in the defence of the pass at different points, and they would therefore have to be looked to in order to secure the flanks of a force operating from the east; yet it is possible that gold might induce the Afrīdīs to allow a force to go by them and turn portions of the defile.

The Dādgala road appears to leave the defile at Lālā Chīna, and thence goes to Chūra, whence it leads to the shrine of "Durbubas" (Dara Abas), a distance of 10 miles, and 18 miles beyond it goes to Pesh Bolāk. Of the nature of this road I am ignorant; it is probably practicable only for

footmen; but it is evident that it might be used by a column of infantry either from the east or the west, to turn the whole of the defile from Lālā Chīna westwards.

Lastly, there is a path from Lālā Beg to Pesh Bolāk which avoids the difficult part at the east foot of the Landī pass, and not improbably joins the Dādgala road.

There appear to be two roads over the Kotal or Landī, according to Aleemoola, who says: "One is to the east below the brow, having four "windings and ascents and descents 3 kos in extent, the other by the stream "along a ridge, two windings and ascents and descents 1 kos, in extent, not "a gun road." This is in coming from the west.

Among the physical difficulties of the defile should be noted the liability of a sudden fall of rain to convert the roadway into a dangerous torrent, from which at some parts, or at night, it would be extremely difficult for a force caught in it to escape. Burnes' camp had a narrow escape below the fort of Alī Masjīd. The months in which these sudden rises in the torrent may be looked for are July, August, December, and January.

Of the water-supply in the pass I have not so much information as I could wish. From Kala Kahūta to Kadam there is no want, as a stream of water follows or crosses the road nearly the whole distance, though in some places it disappears under the bed, to re-appear again lower down. Below Alī Masjīd there is some water; thence to the Lālā Beg valley there appears to be none. In that valley there are a few springs and two tanks to collect the water in, and in the villages on each side of the road there are wells. There is a spring below the summit of the Landī Kotal, on the west, and thence to within 1 mile of Daka there is no water.

The wells of Haft Chah are said to be quite dry, though they appear to have had water in them formerly. The water in the Khaibar is said not to be good, as if allowed to stand for any time it becomes covered with oil, and is impregnated with antimony, and all the sickness at Alī Masjīd during the time it was held by British troops was attributed to it. Mackeson's evidence as to the water in the Khaibar is as follows:—From the old tower of Daka to the post of Landīkhāna, 8 miles, there is no water; again, from the stream at the foot of the Landīkhāna hill to the source of the stream above Alī Masjīd is 12 miles without water; and again, from below Alī Masjīd to Fatehgarh is 14 miles without a drop of water. Of course no supplies of grain could be looked for in the defile, though perhaps money would induce the inhabitants to collect some at such points as Lālā Beg, Alī Masjīd, and Lālā Chīna.

The portions of the Khaibar held by the different clans are said to be as follows:—

From Syad Mir's Choki, south-east of Jamrūd, to Shadi Bagadi road, by Sipāhs ..	... 1,000	strong.
From Shadi Bagadi to Sultan Tarah, by Kuki Khels	3,000	,,
From Sultan Tarah to Alī Masjīd, Malikdin Khel and Kambar Khel	... 6,000	,,
From Alī Masjīd to Garhi Lālā Beg, Zakha Khel...	3,000	,,
From Lālā Beg to Haft Chah, Shinwaris	... 3,000	,,
TOTAL	...16,000	fighting men.

This number is, however, very much exaggerated, and even if it is not, there is no case on record of all the Khaibaris being unanimous on any single point, so that the whole fighting strength could never be brought up at one time.

Of course the points that would be chosen for camping in the defile must depend in a great measure on the size and mobility of the force, the amount of opposition offered, and many other points; but putting these out of the question, there are two which must of course be looked to under all circumstances, *viz.*, water and space.

When Colonel Wade forced the Khaibar he halted at—1, Gagrī, between Kadam and Lālā Chīna; 2, Lālā Chīna; 3, Alī Masjīd.

When the army of the Indus returned to India they halted as follows:—1, Daka; 2, west foot of Landī Kotal; 3, Alī Masjīd; 4 Kadam.

On the return march from Kābal, the halting places adopted by the columns were Daka, Alī Masjīd, and Jamrūd.

It is thus seen that the places a force can halt at are—1, Kadam; 2, Gagrī; 3, half a mile beyond Jabagai, at the junction of stream of Badki; 4, Lālā Chīna; 5, Alī Masjīd; 6, at different points of Lālā Beg valley; 7, west foot of Landī Kotal; 8, Daka.

There are, according to Aleemoola, seven places in Khaibar at which tolls are taken, *viz.*—

1st.—At Kadam of the Kūkī Khels.
2nd.—At the same place of the Sipāhs.
3rd.—At Alī Masjīd.
4th.—At Ishpola.
5th.—By Khuza Khel. }
6th.—By Piru Khel. } Shinwaris. Taken on the top of Landī Khana.
7th.—Mirdad Khel. }

The sums levied for the whole of Khaibar are as follow:—

	Rs.
A camel laden with cloth	4
Do. do. with grocery	3
A horseman	3
A Hindū foot passenger	$1\frac{1}{2}$
A Musalmān ditto, or unladen camel ...	$1\frac{1}{2}$
A load of leather	2
A load of salt	1
Mule load	3
Pony load	3

In the time of the Dūrānī kings the Maliks of the Khaibar received the following sums:—

	Rs.
Kūkī Khel...	25,000
Malikdīn Khel	25,000
Sipāh	25,000
Zaka Khel	25,000
Mirdād Khel Shinwārīs	10,000
Pirū Khel „	10,000
Khūza Khel „	10,000
Total ...	1,30,000

From Saranawala and Jamrūd to Painda Gaya, on the Mohmand border, black-mail is levied jointly, and divided equally, by the Shinwāris and Afrīdīs. During the occupation of Kābal by the British Government about Rs. 1,25,000 was allowed, according to the account of the greybeards of the Khaibar, annually to the Khaibaris, in consideration of their keeping the route open. All duties levied on merchandise were realized and appropriated by the Government. After the withdrawal of the British from Afghānistān, the Amīr, Dost Mahamad, assigned the following allowances to the heads of tribes in the pass:—

	Rs.
To Zaka Khel	2,000
„ Sipāhs	4,000
„ Kūkī Khel and Kambar Khel conjointly ...	5,000
„ Malikdīn Khel	7,000
„ Loargi and Sangū Khel Shinwāris	7,000
Total ...	25,000

But about three years before the death of the Amīr, Dost Mahamad Khān, the continued misconduct of the Khaibaris, who did not allow free passage to all travellers, led that chief to discontinue the allowances. These allowances were, however, restored by Mahamad Rafīk Khān, the envoy of Sher Alī Khān, who came to Pēshāwar through the Khaibar during the early period of the first reign of the Amīr. They continued to be paid for one year, after which period they were stopped, in consequence of the internal dissensions which for several years clogged the machinery of the Kābal Government, and they have not been restored up to the present time, though the Amīr, Sher Alī, recently promised to renew them.

During the Afghān war the Khaibar was the scene of many skirmishes with the Afrīdīs and of some disasters to our troops. Colonel Wade with from 10,000 to 11,000 of all arms, including the Sikh Contingent, moved from Jamrūd on the 22nd July 1839 to Gagrī; here he halted a day and entrenched his position; on the 24th July he again marched to Lālā Chīna; on the 15th he moved to the attack of Alī Masjīd, sending one column of 600 men and 2 guns under Lieutenant Mackeson to the right, and eleven companies of infantry, one 6-pounder gun, and one howitzer to the left; while below a column was placed to watch the mouth of the Shādī Bagādī gorge. Both columns drove the enemy before them, the right meeting with some opposition, and the left getting into a position to shell the fort. On the 26th all the enemy's outposts were driven in, and on the 27th they evacuated the fort. The enemy had 509 Jazailchis, and were supported by several hundred Khaibaris. The British loss was 22 killed and 158 wounded. After this there was no further opposition.

A strong post was left in Alī Masjīd and a detachment near Lālā Chīna to maintain communication with Pēshāwar, and a post of irregulars under Lieutenant Mackeson was placed near Daka.

The post near Lālā Chīna was attacked during the operations. It was garrisoned by Yūsafzāi auxiliaries, whose numbers had been thinned, and the survivors were worn down by continued sickness, when the Khaibaris, estimated at 6,000 strong, attacked their breastwork. They were long kept at bay, but the marauders were animated by the love of plunder, and persevered in their attacks. They were aware that the devoted garrison had recently received their arrears of pay, and that the sum of Rs. 12,000

was buried on the spot, which was an old Khaibari haunt. Finally they carried the weak field-work, and mercilessly put to the sword 400 of its defenders. They did not keep possession of it, but, after repeating their vain attempts on Alī Masjīd and Captain Ferris' posts in the valley, retired to their mountains.

When Jalālabād was blockaded, it was proposed to send a force through the Khaibar to its relief, and as a preliminary measure Lieutenant-Colonel Moseley was detached on 15th January 1842 to occupy Alī Masjīd with two regiments of native infantry. He marched on the night of the 15th January, and reached the place with little opposition the next morning. Through some mismanagement, however, only a portion of the provisions requisite for the two regiments accompanied them. It became necessary therefore to forward the residue without delay, and to this end, and with the purpose of afterwards moving upon Jalālabād, Brigadier Wilde advanced from Jamrūd with the remaining two regiments (the 60th and 30th Native Infantry) and four Sikh guns. But the appearance of Colonel Moseley's detachment had alarmed the Afrīdīs, who now rose and, closing the pass, prepared to resist Brigadier Wilde's entrance. The Brigadier nevertheless pushed onwards on the 19th January, and encountered the enemy at the mouth of the pass; but, owing to the uselessness of the Sikh guns, and the inadequacy of his force with so powerful a body of the enemy advantageously placed in his front, his attempt to reach Alī Masjīd totally failed. He was beaten back with heavy loss, himself receiving a wound in the face.

The situation of Lieutenant-Colonel Moseley, shut up as he was in Alī Masjīd, with scarcely any provisions, now became desperate. He was not long, however, in deciding upon the course which it became him to take under circumstances of so serious a nature. He determined to cut his way back to Jamrūd; his reasons for doing so being, that he found that the remnant of his stores only amounted to 5 maunds of attah for the subsistence of 2,500 men, who had already been five or six days on half rations, and who had been exposed for eight days without tents to an inclement climate.

"The importance," says Colonel Moseley, "of retaining possession of the "post of Alī Masjīd was, however, so strongly impressed upon me by Captain "Mackeson, the Political Agent, that when about this time my detachment "staff, Brevet Captain Thomas, gallantly came forward and volunteered "to hold it (with only four or five days' scanty provisions) with 150 "of the original 'Jazailchi' garrison, I felt it my duty not to oppose "the proposition, dangerous as the experiment doubtless would have been, "and on the night of the 23rd arrangements were completed by the Political "Agent for making over the command of the higher and smaller of the forts "to Captain Thomas."

But on the morning of the 24th Captain Mackeson represented that his Jazailchis had changed their minds, and had resolved not to remain after the departure of the two regiments. The evacuation of the fortress had now become inevitable, and the collective force marched on the morning of the 24th about daybreak.

The return was accomplished in the face of a wary and active foe, whose numbers, always considerable, were invariably found to be greatest above the narrower and more difficult defiles.

Among the precipitous heights that skirt the Shādī Bagādī and Kāfar Tangī passes, they were especially numerous; and here, in spite of the best

exertions of the troops in crowning the heights and checking their attacks on the rear guard, they directed against them, from beneath the shelter of their steep and scarcely perceptible breastworks, a galling fire, which inflicted heavy loss in killed and wounded. It was here that Captain Alexander Wilson fell at the head of the 64th Regiment.

About this time, finding that the cattle, from having been almost starved during the preceding six days, were too feeble to carry their burdens, Colonel Moseley sent orders to the officer commanding the rear guard to relinquish all such cattle as had a tendency to delay his movements, and to come up and join the main body. This he accordingly did, and after four hours' hard fighting the force succeeded in reaching Jamrūd.

"I have," says Colonel Moseley, "deeply to deplore the numerous "casualties that have befallen the detachment under my command, although "it is some satisfaction to know that the loss on the part of the enemy "was likewise considerable.

"Finally, I cannot abstain from an expression of my regret that I should "have been unaccompanied by either cavalry or guns. A detachment of the "former arm would have been most useful in cutting up the enemy between "Alī Masjīd and the Kāfar Tangī pass, where the baggage was chiefly "plundered, and where the ground was good for cavalry to act upon." The British loss on this occasion was 32 killed and 157 wounded.

After this nothing further was attempted till the advance of General Pollock on the 6th April 1842. On this occasion two columns were formed, the right consisting of 12 companies infantry, and the left of 12 companies infantry, besides 400 Jazailchis. The enemy had barricaded the mouth of the pass, and occupied the rocky and precipitous hills on the right and left. Both columns, after considerable opposition, succeeded in routing the enemy and gaining possession of the hills on either side. While they were in progress the enemy was shelled from below.

The enemy then evacuated this position and fell back. The columns on the crests continued their advance, though every inch of ground was contested, till at last, seeing every position of theirs crowned, the enemy ceased any further opposition. This affair was so well arranged that not a single baggage animal fell into the enemy's hands, and the loss of the British was only 14 killed, 114 wounded. After this no opposition was offered throughout the remainder of the pass.

On the return march of General Pollock, the army marched through the Khaibar in three divisions. The first, under General Pollock, passed through with no loss. The second, under General McCaskill, was not equally fortunate, one brigade being overtaken by night, left two mountain-train guns with the rear guard, which was suddenly attacked and the guns taken, though they were recovered next day. The rear guard of General Nott's force was also attacked on the 5th and 6th November between Landī Khāna and Lālābag, and also on leaving Alī Masjīd.

It is evident that it would be difficult to find a defile with an easier gradient and roadway than the Khaibar. Except in one place, the Landī Kotal, which can easily be improved, it is practicable in its whole length, not only for guns, but also for carts. Indeed, Sir Willoughby Cotton brought his buggy and many carts of his force over the Landī Kotal; but even if these had not accomplished this feat, there seems to be no doubt that

a road could be cut with an easy gradient, and any width, without very much difficulty or delay.

There is no doubt, however, that the Khaibar could be made with an adequate force, and after a further and careful reconnoissance, very difficult indeed to force, if defended by a scientific enemy. It might even be made difficult by the unskilled and disunited Afrīdīs; yet I maintain that all the strength of the Afrīdī clan could not prevent an adequate and well-handled force from passing through it without loss of baggage and with a comparatively trifling loss of men. In support of this opinion, I would advance the fact of Sir C. Wade's passage with a loss of only 180 men, of General Pollock's with a loss of 128 men, and of the same General's return march with a loss of not more than 50.

The following remarks on the subject of the re-opening of the Khaibar are from a report by Colonel Pollock :—

" There are, however, two individuals connected with either Government " who oppose the greatest impediment to the opening of the Khaibar route, " and exert every nerve to frustrate all attempts in that direction. Having " ascertained after enquiry the proceedings of these individuals, I have no " hesitation in placing the real facts of the case before my own Government. " One of these men is Arbāb Abdūl Majīd Khān, Khalīl. In that portion of " the Pēshāwar district which is situated on the Khaibar border, as well as " in the villages of the Khalīl division, as also in the cantonment of Pēshā- " war, not a single criminal offence is committed by the Khaibaris without " the consent and privacy of Arbāb Abdūl Majīd Khān, who regards the " depredations of the Khaibaris in British territory as the source of personal " honor and distinction. Again, whenever a Khaibari robber carries off " property or cattle, or even human beings, from British territory, the Arbāb, " who is known to possess influence on the border, is applied to, either by " private individuals or Government officials, to procure the restitution of " the plunder. The usual reply of the Arbāb conveys the demand of a " certain amount of ransom on the part of the robbers, which being satisfied, " the money is divided equally between himself and the depredators, and " the property or captive is then restored to its owners or friends. In this " way does the Arbāb at once maintain an appearance of loyalty to Govern- " ment, prove his influence over the independent tribes of the border, " by showing he can recover plundered property, and line his own purse " into the bargain. It is his maxim that the misconduct of the Khaibaris " is the source of his honor; that if they should refrain from depredations " in British territory he would be disregarded.

" In the early period of British rule the misconduct of the Arbābs of " Khalīl, who instigated the depredations of the Khaibaris and other hill " tribes in British territory, induced Colonel Mackeson to deport them to " Lahor, where they were placed under close surveillance. In all the villages " of the Khalīl division every hamlet and every village is well provided " with arms and crowded with people. Nevertheless, Khaibari robbers pene- " trate without opposition to the very walls of Pēshāwar, and carry off not " only property, but human beings to their hill fortress. These successful " depredations are attributed to the fact, ascertained after careful enquiry, " that the arms of the robbers of Khaibar are conveniently deposited, not " only in the village of Takāl itself (the residence of Abdūl Majīd), but in " other villages of the Khalīl division, where they gird them on whenever

" they proceed on their predatory excursions, and these villages afford them " a secure retreat on their return from the scene of their depredations. The " records of the criminal court of Pēshāwar are replete with evidence of the " shelter which these robbers obtain in the villages of Khalīl.

" The other individual is Sūltān Mahamad Khān, Mohmand of Lalpūra.

" He levies black-mail at the following rates on the Karapa, Tārtara, " and Abkhāna routes, which are the principal thoroughfares of trade between " Afghānistān and India :—

	Rs.
From every foot passenger	1
From every sowar	2-4
On every laden horse	2
On every package of goods	4

" Three-fourths of the receipts from these sources are the perquisites of " the tribe, the remaining one-fourth is the share of the Khān himself. In " addition to this income he holds some villages in Jagir. If the policy or " power of the Amīr were to open the Khaibar to general traffic, the three " routes now controlled by the Khān would virtually be closed, and he " would incur the loss of a large income; and these selfish considerations " urge him to influence the minds and to stimulate the refractory spirit of " the Khaibaris.

"It is his well-known saying, that when the Khaibar route is opened, the " veil will be lifted from the face of Afghānistān.

" I submit for the consideration of Government the sentiments at present " entertained by the people of Khaibar. They dislike with extreme aversion " the intervention of any Arbābs or dependants of the Government of Kābal. " They solicit a lump allowance of Rs. 1,25,000 per annum, to be paid " in equal shares by the British and Kābal Governments. In the event of " this allowance being granted, they express their readiness to send the sons " and brothers of their chief men to Pēshāwar and Kābal, to be detained " there as hostages, and they engage to allow both Governments to establish " police posts for the protection of the roads, and further to guarantee on " their own part the security of life and property in the Khaibar.

" In the event of any outrage being perpetrated by any of their tribes-" men, they engage to deliver the offender to the justice of either Govern-" ment, to restore plundered property, or to pay such fine as may be agreed " upon. But their Afghān morality and feeling will not permit them to " surrender any absentees who may fly from the justice of either Govern-" ment and find an asylum in their country. Both the Governments must " engage under no circumstances to attempt the occupation of the Khaibar, " nor to exercise any authoritative interference in the internal affairs and the " domestic economy of its inhabitants, who engage on no account to claim " any share in the arrangements for the control of the road or the manage-" ment of the traffic, which will remain entirely in the hands of the two " Governments.

" The two Governments may levy such duty on traffic as they may deem " expedient, as was once imposed by Colonel Mackeson. The receipts from " this source to be the exclusive property of the two Governments, the " lump allowance of Rs. 1,25,000 being accepted by the Khaibaris in full pay-" ment of all claims." (*Leech, Mackeson, Pollock, Masson, Moseley, Wilde.*)

KHAIL—

A village in Panjkora, 6 miles below Tormang, 2½ miles from Kūnater, on the bank of the Panjkora river. It has 600 houses, 3 "hūjras," and close to it is a square fort having four towers containing 30 houses. There are besides houses without the fort and 600 "jarībs" of cultivation on the bank of the river. This is probably the village in Bellew's map, named Khal. (*Aleemoola.*)

KHAIRĀBAD—

A village in the Pēshāwar district, situated on the right bank of the Indus, opposite Atak fort. It is a small place in three parts, situated respectively to the north-east and west of the old Sikh fort. The bridge of boats is about ¼ mile above the village, but the ferry in the rains is a little below it. A quarter mile from the bridge is a bungalow belonging to the Public Works Overseer and a godown, and two hundred yards further on the Pēshāwar road is a small bazar and serai, and an encamping ground. The inhabitants of this village draw their water from the Indus. The old Sikh fort is placed on commanding ground, but it is commanded to the west, and has no water-supply, and besides is now in ruins. (*Macgregor.*)

KHAIRIGALI—

A temporary sanitarium in the Hazāra district, situated on the main ridge of Miān Jānī, about 7 miles from Marī.

The site is a good one, on the top of a ridge overlooking the valley of the Jhelam, and under the Chūmlī peak. It consists of wooden huts originally built for the parties of British soldiers at work on the Marī-Abbottabād road, but has latterly been used as a station for a Mountain Battery, R. A. It has accommodation for 100 men. (*Macgregor.*)

KHAIROKHEL—

A village on the frontier of the Banū district, 40 miles south of Banū, and 3 miles from Pahār Khel. There is a small mud tower here, and a garrison of 8 horse and 5 foot for the protection of this part of the frontier. When the natural tanks about the post fail, water is brought from Kharoba pass. There is a small travellers' bungalow here. (*Macgregor.*)

KHAISHKI—

A village in the Hashtnagr division, Pēshāwar district, on the left bank of the Kabal river, 5 miles above Naoshahra. There is a ferry here of two boats, but it is little frequented. Aleemoola says it has two divisions, one of Shekhs and Mian Khels, the other of Panchtana, the first of 600, the second of 1,700 houses and 25 Hindū shops. Both could furnish 200 foot and 40 horse. Between the two quarters is a mound with some ancient ruins on it. (*Bellew, Aleemoola.*)

KHALERĪ—

A dry water-course in the Harand border, rising in the Marī hills and draining into the Kāhā, which it meets about 4 miles from where it enters the plains. It runs through high hills at first; latterly it is fairly easy; by it is a road to Marī from Harand practicable for footmen, but almost, if not quite, impracticable for horses. (*Davidson.*)

KHALĪ GALĪ—

A hill stream in the Bozdār hills, rising in the Bel Bata or Suroh hill, and joining the Saonra or Sagar near the east entrance to the Saonra defile, and within a short distance of the Kahir Kachī.

It is the road generally used by the hillmen by which to bring down wood from Suroh to the plains. (*Davidson.*)

KHALĪL—

A village in the Razar division, Yūsafzāi, Pēshāwar, situated in the open plain, about 2 miles north-east of Nāwakala. It has 15 houses of Yūsaf Khel, Ahmad Khel 20, Chaora Khel 20, 60 in all, and two mosques. The headman is Abdūla. (*Lumsden.*)

KHALĪL—

A division of the Pēshāwar district, lying between the Pēshāwar cantonment and the mouth of the Khaibar pass, and bounded north by the Kābal river, south by Mohmand and Khaibari waste land, east by Daudzaī and Pēshāwar, and west by the Khaibar. Its extreme length is 20 miles from north to south, and breadth 10 miles from east to west.

This tract is for the most part highly cultivated and productive, and possesses an extensive command of water from the Kābal river and the Bārā river on the south. The water is carried along in deep cuts to the different villages, and then divided to smaller aqueducts. The produce is chiefly cotton, Indian-corn, sugarcane, and rice, which last is famed for size and whiteness, that grown in lands watered by the Bārā being considered the best.

The population of the Khalīl division in 1868 was 34,338, or 470 per square mile; of these, 9,969 were adult males. According to religion, there were 33,602 Mahamadans, and only 736 Hindūs. According to race, 16,484 were Khalīls, 162 Kashmīrīs, 696 Khatrīs, 16,492 miscellaneous Mahamadans.

There are 63 villages in this division. There are 72·80 square miles in this division, of which 24·51 are cultivated. The number of enclosures is 5,738, with 6 souls in each, and of houses 7,680, with 4 souls.

The following statistics of villages in the Khalīl Division of the Pēshāwar District are furnished by Captain Hastings.

Names.	No. of souls.	No. of houses.	No. of ploughs.	Names of herdsmen.	Stock.					Produce.	Tribes; Sections.
					Horses.	Cattle.	Sheep.	Camels.	Other.		
Abdara ...	497	113	20	Samandar, Zahid ...	...	56	53	...	195	Barley, wheat, jowar ...	Pathan; Bala and Pain.
Achīni Bala ...	752	199	59	Syad Mahamad, Mahamad Sharif.	4	130	211	...	183	Barley, wheat, cotton, jowar.	Pathan.
„ Pain ...	493	103	56	Arsala and Yusaf ...	6	119	243	...	129	......	Pathan and Awan.
Palosi Makdazai ...	579	142	46	Mansur, Biland ...	3	140	......	...	139	Cotton, barley, wheat.	Pathan.
„ Daluzai ...	543	119	59	Ghulam and Fazl ...	...	102	137	...	109	Jowar, wheat, cotton ...	Ditto.
„ Talarzai ...	734	152	60	Firoz and Azmat ...	...	137	377	...	149	Ditto ...	Ditto; Mansur Khel, Umazai, Lakarai Khel, Ahmadzai.
„ Piran ...	104	51	11	Pir Mahamad, Hanif ...	4	14	5	...	41	Ditto ...	Ditto.
Pushti Khara Bala ...	723	148	78	Habib, Najibula ...	7	156	253	...	138	Ditto ...	Ditto; Bala and Pain.
„ Pain ...	787	153	34	Daud and Azmatula ...	3	95	166	...	163	Ditto ...	Ditto; Manazai, Ghazi Khel.
Pawaki ...	760	133	58	Rahman and Daud ...	1	127	196	...	169	Ditto ...	Ditto; Alisherzai, Atanzai, Umarzai, Abu Bakrzai.
Takal Bala ...	2,857	571	91	Ata Mahamad, Jan Mahamad	115	339	691	12	1,382	Ditto ...	Ditto; Akazai, Mogalzai, Sinzai.
Takal Pain ...	877	281	94	Mir Ahmad, Mahamad Zarif	...	208	140	...	144	Ditto ...	Ditto; Charandha, Daudzai.
Haji Pandu ...	193	53	23	Nawab and Mazula ...	1	47	46	...	73	Ditto ...	Ditto; Aziz Khel, Hasnzai, Ghazi Khel.
Regi Aftazai ...	480	102	43	Yar Mahamad and Amir ...	1	117	79	...	108	Wheat, barley, cotton	Ditto.
„ Ukizai ...	517	113	46	Hasn and Sadula ...	2	110	150	20	116	Ditto ...	Ditto.
„ Badizai ...	436	111	52	Mahmud and Sarfaraz ...	...	123	701	...	111	Ditto ...	Ditto; Bala and Pain.
„ Yusafzai ...	620	103	52	Amir and Jan Mahamad ...	2	145	12	...	77	Ditto ...	Ditto.
Sufed Dheri ...	2,369	665	97	Husen and Rahman ...	4	207	342	...	93	Ditto ...	Ditto; Yarkhan Khel, Musa Khel.
Sangu ...	1,081	288	86	Atai and Pir Mahamad ...	9	175	566	...	270	Ditto ...	Ditto; Bakir, Pir Mahamad, Zarmast.
Sarband ...	1,734	379	171	Mula Yusaf, Bazgul ...	15	256	589	...	409	Ditto ...	Ditto; Ahmad Khel, Dalaz, Langar Khel, Isazai, Shamozai.
Lakrai Sikandar Khan	163	50	14	Mir Ahmad ...	...	29	16	...	46	Ditto ...	Ditto.
„ Kaniza ...	585	121	42	Hasn and Shah Nawaz ...	4	96	63	...	84	Ditto ...	Ditto; Lakrai, Kanizai.
[illegible] Bala ...	327	94	[illegible]	[illegible] and Fakir ...	5	49	44	...	60	Ditto ...	Ditto.

„ Pain	928	204	65	Syad Ahmad, Mir Ahmad	4	140	322	...	148	Ditto	Ditto; Bala and Pain.
Naodeh Pain	323	148	47	Paendeh and Yasin	3	94	331	...	112	Ditto	Ditto; Seppao, Shekhan.
Achar	624	186	......	Firoz, Aziz	4	90	60	...	103	Ditto	Ditto; Begzai, Chandzai.
Buda Gidar Khel	240	951	16	Firoz	8	26	15	...	42	Rice, wheat, barley, sugar, cotton.	Pathans.
Panam Dheri Bala	405	113	47	Syad Ahmad, Nur Mahamad	1	96	75	...	104	Ditto	Ditto.
Panam Dheri Pain	404	68	20	Ibrahim, Gul Mahamad	3	41	......	...	82	Ditto	Ditto.
Patwar Bala	311	95	35	Saifula, Yar Mahamad	3	74	4	...	63	Ditto	Ditto; Bala and Pain.
Patwar Pain	406	77	31	Saifula, Mir Ahmad	4	65	3	...	58	Ditto	Ditto; Bala and Pain.
Garhi Chandan	694	102	103	Shah Pasand	8	207	429	3	293	Ditto	Ditto.
Chalgari.											
Gari Hamid	......	113	11	Ishmail	...	24	74	...	44	Ditto	Ditto.
Darbangi	420	95	33	Chikan	3	85	2	6	115	Ditto	Ditto; Shah Pasand Khel, Abdul Majid Khel, Mahamad Syad Khel.
Garhi Sher Dad	313	98	49	....	2	85	121	...	194	Ditto	Ditto.
Garhi Sado	252	61	31	Mahamad Syad Aobab	...	63	......	...	66	Ditto	Ditto.
Kuchian	463	186	76	Hasan	12	193	28	...	96	Ditto	Ditto.
Gara Tajak	226	71	45	Sher Zaman, Sher Dil	5	108	2	...	38	Ditto	Ditto.
Mathra	605	147	42	Ata Mahamad, Fateh	1	161	25	...	18	Ditto	Ditto; Baruzai, Sapo Khel, Fakir, Ali Mahamad.
Aza Khel	1,974	423	311	Dosteh, Fazl	20	660	518	101	952	Ditto	Ditto; Mamu Khel, Lalu Khel, Ghalib Khel, Zangi Khel, Sado Khel, Jalal Khel.
Adizai	2,202	499	301	Sarfaraz, Arsala	23	751	489	4	411	Ditto	Ditto; Valizai Ghalizai.
Pushti	270	51	49	Jahangir, Mohib	...	110	20	...	54	Ditto	Ditto; Shekh Ahmad Khel, Langar Khel.
Garhi Chandan	346	71	81	Nur Mahamad, Mazula	...	189	60	...	79	Ditto	Ditto.
Matani	1,031	199	139	Syad Ali, Biland	13	326	220	...	345	Ditto	Ditto.
Mariamzai	1,023	189	169	Dalil, Jan Mahamad	3	317	1,091	3	344	Ditto	Ditto; Khuda Khel, Basha Khel, Zartad, Ghazi Khel, Kanda Ghar.
Yusaf Khel	303	57	57	Saifula, Syad Kandar	280	108	205	...	180	Ditto	Ditto.
Sufed Sang	798	134	138	Majid, Nur Mahamad	...	293	484	...	233	Ditto	Ditto.
Sara Sang	278	71	34	Syad Ahmad, Nur Mahamad.	1	68	33	...	59	Ditto	Ditto.
Shahi Bala	1,209	370	......	Suliman, Mir Alam	2	320	552	12	361	Ditto	Ditto.
Shahi Pain	493	128	......	Ashraf and Fateh	...	87	113	...	129	Ditto	Ditto.
Kafar Dheri	541	92	......	Abdul Rahman, Mahamad Ali.	11	159	96	...	193	Ditto	Ditto.

KHALĪLS—

A tribe who inhabit a portion of the Pēshāwar district between the Khaibar hills and Pēshāwar. Elphinstone says they, with the Mohmands and Daūdzāis, formed the Ghorīa Khēl clan of Afghāns, and were formerly settled along the banks of the Tarnak river, south of Ghaznī. They descended to Pēshāwar in the reign of Kamrān, son of Bābar, and with the assistance of that prince drove the Dalazāks across the Indus. From their residence in the open plain they have always been more subject than other tribes. Their chiefs are styled Arbābs. They resemble the Yūsafzāis in a great measure. They wear, in winter, dark-blue coats of quilted cotton, which are thrown aside as the summer advances, when a large Afghān shirt and a white and blue turban form the dress of the people. A "lūngi," either twisted round the waist or worn over the shoulder, is always part of their attire. The Khalil "Arbābs" in the time of the Sikhs held their lands in "jagir" on condition of service, and this was continued to them on the annexation of the Pēshāwar district by the British. During the Mohmand disturbances in 1850-51 they permitted a number of the hostile members of this tribe to escape through their fief. For this misfeasance their "jagirs" were reduced, and they were temporarily exiled to Lahōr. But afterwards they were allowed to return to their homes. The Khalīls are nevertheless still in league with the Zakha Khēl and others in their robberies in Pēshāwar. According to the census of 1868, the number of Khalīls was 18,363, and these chiefly residing in the Pēshāwar district. Of these there are 31 serving in the Bengal army and 44 in the Panjāb force.

The two principal representatives of the Arbābs of Khalīl are Arbāb Abdūl Majīd Khān, and Shāh Pasand Khān, brother of the late Mahamad Amīr Khān. Besides these head Arbābs, there are several others called Arbābs, but their allowances and portions are comparatively insignificant. Amongst the more conspicuous of them may be mentioned Arbāb Fateh Khān, Arbāb Aslam Khān, Arbab Sherdil Khān.

There is a file in the office of the Commissioner of Pēshāwar regarding the portion, allowances, and perquisites of the Khalīl Arbābs. Notwithstanding the presence of so many men of influence, the villages of Takāl, Bālā, and Paīn, belonging to the Khalils, and the residence of their chief, are notorious for petty thefts and burglaries; the culprits are seldom brought to justice, owing to the headmen screening criminals. (*Elphinstone, Munro, Census Report.*)

KHALLAT—

A village in the Zaīmūkht country, situated high up in the hills in a very striking position. It is inhabited by Khwaedād Khēl Zaimūkhts. (*Macgregor.*)

KHALPATR—

A pass on the Tānk border, situated between the Janāzi and Matkan passes, west of the outpost of Kot Nasrān. A road through this pass joins the Kowa within the hills, and cattle can be taken up it. (*Carr.*)

KHÁLSA—

A division of the Pēshāwar valley, bounded north by the Kābal river, east by the Khatāk division, south by that of Mohmand, west by that of Khalīl.

The population of the Khālsa division in 1868 was 38,118, or 269 to the square mile; of these 10,825 were adult males. According to religion,

36,854 were Mahamadans and 1,262 Hindūs. According to race, there were 905 Syads, 16,256 miscellaneous tribes, 662 Parāchas, 252 Kashmīris, 18,779 miscellaneous Mahamadans, 550 Khatrīs, 605 Aroras. Of the miscellaneous tribes, 16,000 are Khund Pathāns. There are 62 villages in this division. There are 14,144 square miles in Khālsa, of which 6,890 are cultivated. There are 6,196 enclosures, 8,077 houses, giving 6 to an enclosure and 4 to a house.

For a list of the villages in Khālsa, *vide* "Naoshahra." (*Census Report.*)

KHĀLSA—

A tract in the Hazāra district, situated between the Dōr and Siran rivers, just at their junction. It is a plain country, but has three hill villages, Baīl, Garhan, and Sari, which lie in a glen of Gandgarh. The lands of the villages amount to 30,162 acres, of which 13,588 are cultivated and 16,304 uncultivated. They are watered by both rivers, though the Dōr is apt to run short in a dry season. The principal crops are wheat, barley, mustard, maize, tobacco, rice, and cotton. The inhabitants are Ūtmānzais, Gūjars, Sūlimāns, and Awāns, and number 8,567 souls in 1,663 families, giving 182 souls per square mile. They own 7,108 head of cattle. (*Wace.*)

KHALTI—

A village in the Jāmpūr division of Dera Ghāzī, 4 miles north-east of Harand, consisting of 30 houses inhabited by Khalti Jats and a few Rhīnd Lūnds.

KHĀNAI KOT—

A village in the Lanjānī valley, Khetrān hills, situated close to and south-west of Rahīm Kot, and east of Daku Kot, on the left bank of the Badhi, stream, and at the foot of the western portion of the Lanjānī valley. It contains a small population of about 70 families, and is sometimes made a halting place between Bārkhān and Rothar (Raknī), being about ⅓rd of the distance (8 miles) between. Supplies are available to a fair amount, and water is good from the Badhī, a perennial stream. The town is surrounded north, south, east, and west by low hills, the Lanjānī valley, which is here narrow, stretching away south-west. In shape the enclosure is rectangular, with sides of about 100 yards. (*Davidson.*)

KHĀNBŪT or KHARBŪT—

A watering place on the Rājanpūr border, in the upper Sorī, about 8 miles from where it enters the plains. It is a large pool of clear but very brackish water, about 15 yards wide and some feet deep, at the foot of a huge rocky hill, some 250 yards wide, situated on the right bank of the ravine. The left bank of the ravine, which is here 100 yards wide, is perpendicular, and but little lower than the right. Near this the ravine of this name joins the Sorī; it rises in low hills a few miles off, and runs southerly to the Sorī. Water is procured from two or three pools at its source, of the same character as that of the big pool. Kharbūt is celebrated in the history of the Drīshaks as the site of a fight between the Jakrānīs and Drīshaks on an occasion when the former came on a plundering expedition to Asnī. They were followed by a small band of Drīshaks under Fīrōz Khān, who, coming down by the Gardano pass, cut off their retreat at Khārbūt. The actual fight took place at a small open space of ground, some 200 yards square, on the right bank of the Sorī, about 800 yards lower down the Sorī than Khārbūt itself. In this fight Towiz Khān, the Tomandār, and five other Drīshaks were killed, and the rest routed by the Jakrānīs. (*Davidson.*)

KHĀNBŪT—

A watering place on the Rājanpūr frontier, in the Sorī ravine. There is a large pool here, the water of which is brackish. The hills on both sides are high and somewhat precipitous, and the Sorī channel is confined. (*Davidson.*)

KHANDĪ—

A pass leading from Banū district, opposite Tajaori, into the Batanī hills. The Alī Khēl Batanī live near it, and are accountable for it. It is a small and unimportant pass. (*Urmston.*)

KHĀNĪ KHĒL—

Vide "Vazīrīs."

KHĀNKĪ—

A small water-course in the Būgtī hills, rising in the Kūh hill, and draining into the Kalchas. It always contains one or two watering places from a small spring, the water of which, however, is soon absorbed. There is good pasturage on its banks. (*Davidson.*)

KHAN MAHAMAD KOT—

An old abandoned Lūni fort, situated about 60 miles west of Mangrota, in fairly open ground, but not far from the under-features of the Marī range (Kālā Roh), and on the left bank of the Lūni stream. It is usually a halting place *en route* from Mangrota to the west, *viâ* the Lūni, and is the 5th march. (*Davidson.*)

KHĀNŌRA—

A pass leading from the Hashtnagr district of the Pēshāwar valley to the Utmān Khēl country. The road starts from Tangī, a short way east of Abāzāi, and goes to Prāngarh in 10 miles over an open plain intersected by ravines, then on to Uchālgāt in the hills in 5 miles, then between and over low spurs of the Khānōra mountain to Dabr 6 miles, and on to Loimīanah 2 miles, then cross the Swāt river on raft of skins and on to Targao in the next 6 miles. (*Bellew.*)

KHANPŪR—

A village in the Nāgrī valley, Būner, Yāghistān, 5 miles north from Malkā. It is inhabited by the Mobārak Khēl Amazaīs. Taylor considers this the best spot in this valley at which to encamp a large force, as it is situated in the middle and is distant from all high hills, and there is water near. (*Taylor.*)

KHĀNPŪR—

A division of the Hazāra district, situate in the southern portion of the Hazāra district. It is bounded on the south by the Rāwal Pindī tehsil; on the east by the Dhūnd tract of the Hazāra district known as Dana; on the north by the Karāl hills and the Harīpūr plain; and on the west by the Khatar tract of the Atak tehsīl.

Three-quarters of its area is a secluded hill tract, little visited by district officers. The remaining fourth is plains. It is naturally divided into four tracts. The most eastern portion, known as Dhāka Utla (the upper hills), has a comparatively mild climate. The centre portion, known as Dhāka Tarla, consists of low hot hills. The north-west corner, known as Bāharwāl, is a slip of the Harīpūr plain, and is also a dry parched tract; while the west portion, known as Panjkata, is a highly irrigated basin into which the Haroh debouches as it leaves the hills. The following are some of the principal statistics of the tract:—

SUB-DIVISION.	No. of villages.	AREA IN ACRES.				Land revenue.	Population.	PER PLOUGH.	
		Cultivated.	Proportion of cultivation irrigated.	Waste.	Total.			Acres cultivated.	Revenue.
Panjkata	19	6,533	Half ...	8,974	15,507	7,909	6,271	10	14
Baharwāl	9	6,787	*Nil* ...	8,062	14,849	3,004	3,386	15	12
Dhāka Tarla...	28	3,228	One in 20	29,303	32,531	3,627	5,611	6	5
Dhāka Utla	30	6,263	One in 10	47,876	54,139	6,380	8,040	6	6
Total of Khānpūr ...	86	22,811	...	94,215	117,026	20,920	23,308	...	...

The return of culturable land uncultivated is very small; and the population is decidedly dense with reference to the available cultivation, as the following data will show :—

	Panjkata.	Bāharwāl.	Dhāka Tarla.	Dhāka Utla.	TOTAL TRACT.
Number of souls per square mile of total area...	261	147	110	95	127
Number of souls per square mile of cultivated area ...	627	308	1,122	804	647
Acres per holding	6	12	4	5	6

The total number of holdings is 3,821.

The population is nearly all agricultural and of an unusually miscellaneous character. There are 105 families of the Sarangāl Gakhars, descendants of Diwān Fateh Khān, who, together with a few Syads and others, grantees of the Gakhar family, claim the proprietary rights of the tract. The remainder of the population is thus composed; in every 100 souls—

7 are Syads.
24 are Awāns of numerous different stocks.
32 are Gūjars of numerous different stocks.
5 are miscellaneous Dhūnds.
9 are Hatārs (Bhattis).
15 are of other miscellaneous classes.
8 are menials and artizans. (*Wace.*)

KHĀNPŪR—

A village in the Hazāra district, 17 miles south of Harīpūr, on the right bank of the Haro river, about 3 miles above its debouchment into the Panjkata plain, 21 miles from Rāwal Pindī.

This village has been the residence of the Gakhar chiefs from their first location in the tract till now. It has 624 houses, 56 shops, 17 mosques. Its water-supply is from the Haro river, and is good and abundant.

It is the centre village of the Khānpūr tract, and has a considerable trade with the outlying villages, and with the towns of Harīpūr and Rāwal Pindī.

Its lands are naturally divided into two distinct tracts. The irrigated tract, 109 acres in extent, consists of rich gardens formed out of the alluvial lands that border the Haro river; they are assessed at Rs. 765 revenue, *plus* a separate lease of the produce of the fruit trees, fixed at Rs. 400. The gardens were noted for their fruit trees in the Gakhar days; but great numbers of the fruit trees have been since destroyed, and they now mainly yield luxuriant garden crops, such as sugar, turmeric, garlic, &c. They are the finest specimen of garden cultivation in the district; there is in fact nothing of the sort in other parts of the district, some land in a few villages round Harīpūr excepted; and it is much to be regretted that the Haro autumn floods are steadily making inroads into their area.

The unirrigated tract is separated from the former by a high bank. It measures 1,503 acres, of which 94 is good manured (lipāra) land; 74 acres (kund) and 719 (maira) are fair land; and 582 (sikar) and 33 (kalsi) are very indifferent. The assessment stands at Rs. 765.

The population are a motley gathering, as might be expected on lands which must have been more directly under the Gakhar management, owing to its being the head-quarters of the family, than those of the outlying villages. The total population is 2,782 souls, of whom 115 are the Gakhar chiefs and their collaterals. Of the remaining 2,667 souls—

135,	or 5 per cent.,	are Awāns of various stocks.
351,	or 12 per cent.,	are Maliārs of various stocks.
139,	or 5 per cent.,	are Shekhs, Syads, and Koreshis.
97,	or 4 per cent.,	are Moghals of various stocks.
92,	or 4 per cent.,	are Gūjars of various stocks.
314,	or 11 per cent.,	are Khatrīs and other Hindūs.
1,534,	or 59 per cent.,	are mixed miscellaneous Mahamadans.

The village has 45 horses, 1,298 cattle, 863 flocks of sheep and goats, 18 camels, 65 donkeys, 35 mules, and 321 other animals.

The village was founded by Dīwān Fateh Khān when he was first assigned this tract by his father in A. D. 1597, and settled on it. The tradition goes that his father sent with him a family from each village in the rest of his tract, and that they formed the first tenantry of the village. The alluvial land, on which now stands the Khānpūr gardens, in common with the unirrigated land, was previously waste, but was brought under cultivation from the time the village was founded. It was not, however, till seven generations after the founding that the alluvial tract was irrigated. Sūltān Roshan Alī and Nawāzish Alī, about A. D. 1742, were the first to take a water-course out of the Haro on to the alluvial tract. These chiefs then obtained fruit trees of a number of descriptions from Kābal, Kashmīr, and the Panjāb, and formed the gardens that have since existed.

Both the gardens and the rest of the villages suffered greatly during the great famine of A. D. 1783, and it is reported that it was not until the beginning of the present century that the gardens had fully recovered.

The village has been three times burnt since it was founded. Once, about A. D. 1670, in the time of Sūltān Bishārat, the Khattars took advantage of the chief's absence on a war expedition to burn his houses; but it is

said that they spared the rest of the village. Again, in 1779 A. D., a Dūrānī Governor passing through Hazāra burnt the village, because the Gakhar chiefs had refused to submit to his arbitration in a dispute between themselves and the Tarīn chiefs of the Harīpūr plain; and lastly, in A. D. 1813, Dīwan Mohkam Chand, with a Sikh army from Rāwal Pindī burnt the village. It was subsequent to this last occasion that the Gakhar chiefs first became dependent to the Sikhs. They tendered the Sikh Government their ancient imperial tribute of a horse per annum, and rebuilt their village; but no Sikh occupation of the tract took place till A. D. 1831. In that year the Gakhars were ousted, and have remained so ever since, excepting when they took advantage of our Sikh wars to resume their old positions for the *rabi* harvest in 1846, and for the *kharif* of 1848 and *rabi* of 1849.

There is a 'thana' and a travellers' bungalow here. The headmen are Rājā Fīroz Khān and Rājā Jahāndād. (*Wace.*)

KHĀNPŪR—

A village in the Dera division of Dera Ghāzī, 9 miles south-east of Choti. It has about 100 houses, inhabited by Jats and Hindūs. Water is procured from wells, and is good. There is a good deal of cultivation round it.

KHAO—

A village of 32 houses in Yūsafzāi, Pēshāwar district, situated 2 miles south-west of Torū, ½ mile from the right bank of the Kalpānī ravine. It has 2 wells attached to it. (*Lumsden.*)

KHAR—

A village in Bar Rānīzai, Swāt, Yāghistān, 3 miles from the north foot of the Malakand pass, and 43 miles from Hotī Mardān. (*Lumsden.*)

KHARAR DAWAG—

A high peak of the Kālā Roh range, situated 20 miles in a direct line west of Sakhī Sarwar. It belongs to the Hadiānīs, and contains a plateau with a large pool of water, and occasionally a few acres of land are cultivated, when the Hadiānīs and Dūrkānīs are on sufficiently good terms. (*Davidson.*)

KHARASPŪN—

A branch of the Vihowa river, rising in a low water-shed running between the Chillat Sham and Būj hill, and draining northerly. After a course of 15 miles or so, during which it passes through a very narrow and difficult defile, the hills rising on either side almost perpendicular, it is known as the Būr Kūhi, and joins the Vihowa at Chitarwatr. (*Davidson.*)

KHARBAR—

A water-course in the Būgtī hills, rising in the Chilo-ka-Lat, and carrying the drainage of the south-east portion of the Sham northerly to the Kalchas, which it meets about 2 miles west of its junction with the Lotlar.

Its bed is free from stones and boulders, and is dotted about with fine large trees. Its banks are covered with excellent pasturage. It contains no watering places, except at about 2 miles from where it runs into the Kalchas, where there are springs of good water. The Mamdānī-wālā-Gaz, rising near Gokand, runs into it about 4 or 5 miles from its source. (*Davidson.*)

KHARBOZA—

A village in the Tīrī valley, Kohāt district, 16 miles on the road from Tīrī to Gandiaor. In August 1856 a party of 200 Tūrī horsemen carried off

200 head of cattle from this place, and killed a little girl. Again in July 1854 a party of 60 Tūrīs made an unsuccessful attempt to raid this village. (*Henderson.*)

KHARI—

A tract of country in the Hazāra district, lying between the western base of the southern part of Gandghar and the Indus. It is of alluvial formation, and has 15 villages, the principal of which are Nagārchiān, Dherī, and Aldojabī. The area of the tract is 14,709 acres, of which 223 is irrigated cultivation, 7,837 unirrigated cultivation, 849 culturable, 5,794 waste. The principal crops are wheat, barley, mustard, maize, bajra, and cotton. It has 56 wells for irrigational purposes, the water of which is from 13 to 25 feet below the surface. The soil is mostly light 'maira,' half clay, half sand, friable, easily worked, and free of stones. The climate of this tract is hot, but it is favorably affected by moisture from the Indus. (*Wace.*)

KHARKAI—

A village in Bāizāi division, Yūsafzāi, Pēshāwar, inhabited by Ūtmān Khels. It has 190 houses in all (of which 80 belong to Dalazaks, 110 to Yūsafzāis), 11 shops, and 7 mosques built of stone and mud. It has 6 wells, 3 of good and 3 of bad water. The best drinking water is taken from a large well outside the village. The village is enclosed by hills, except on the south-west. To the north the hills that separate it from Swāt rise to the Ban peak, from which an excellent view of the Shāh Kot pass, Swāt, and lower Rānīzai can be obtained. This peak was ascended by Lieutenant Walker, R. E., while employed on his survey of the Trans-Indus frontier, and also by Captain Lockwood, of the Guides, in 1872. North-west of the village is a pass to Warter in lower Rānīzai, some 4 kos distant, which is practicable for laden camels. East of the village, over the Tangī hill, is a pass to Palī *viá* Ghāzī Bābā, 3 kos; it is a difficult road, but horsemen can go by it. There is a good gun track to the village from Lūndkhor, which is $7\frac{1}{4}$ miles distant. This is the best behaved village of the Utmān Khels. The headmen of the village are Gholām and Mīr Ālam. (*Lockwood, Beckett.*)

KHAROBA TAND AND KHAROBA KHŪSKH—

Two contiguous passes leading from the Banū district, 3 miles south of Brahīm Khel, into the Ūrgarī Batanī settlements, on the eastern slopes of the Gabar mountain. Water is always to be found in the Tand Kharoba, and the land in the immediate vicinity of the stream is cultivated by the Ūrgarīs, Sher Amad Khān-ke-Kīri and Rahmat Khān-ke-Kīri being the principal villages. A good camel road, about 3 miles from the mouth, runs off to the Sowan pass. The Kharoba Khūshk is not cultivated; water is found only by digging wells in the bed of the ravine. About 3 miles up are three small Urgarī hamlets. These passes are often called Saroba. The Kharoba ravine goes past Tari Khel and Adamzai, and joins the Tochī river. There is a fair path from it to the Manglīn pass, practicable for horses. (*Norman, Macgregor.*)

KHAR SIN—

A tribe of Syads who reside among the Ūshtaranās on the Dera Ishmāīl frontier. They consist of 50 families, and are very harmless and inoffensive. Formerly they lived in the Bozdār country at Gargoji, a few miles from Drūg, but were plundered mercilessly by the Bozdārs some years ago, since which they have found an asylum with the Ūshtarānas, the old enemies of the Bozdārs. They are a pastoral and agricultural clan, and own fair lands in the Jāfar country, to which they are gradually returning from Kūī and its vicinity.

They are a branch of the Kharsīns of Ūch and Ahmadpūr in Bahāwalpūr territories, and with them came over from Bokhāra some 100 years ago. Of the Kharsīn tribe some 200 families live among the Kākars of Peshīn, a few among the Marīs, and some 8 or 10 families among the Lūni Pathāns.

Among the Bozdārs, Lūnīs, and Mūsa Khels, they are said to have a very large number of disciples. The act of plundering them by the Bozdārs was that of a small section, and not with the sanction of the head.

The word "Kharsin," which is only a Pathān corruption of Gharshin, is derived from the supposed fact of their having, while residing about Bora and Peshīn, at the request of the herdmen of the tribes, solicited the divine aid to turn their bleak and rugged hills into grass-covered mountains; the prayers are said to have been answered, and to this the thriving condition of the Bora and Peshīn country is said to be due. (*Davidson, Macgregor.*)

KHASARA—

A small pass in the Banū district, about 6 miles south-west of the Tochī post, and 5 miles north of the Khasora pass. There is a little cultivation along its banks, belonging to the Khān Khel and Narmī Khel sections of the Vazīrīs. Water is found in small quantities at two springs. A road runs up this pass and joins the Tochī stream just at the foot of the Shinkī Kotal. It is practicable for camels, and is much used by travellers to and from Dāwar. (*Norman.*)

KHASERA-KE-KILA—

A ruined fort, commanding the junction of the Khasera and Shūza passes, in the Batanī country; built by Gūlrang, Tata Batanī, in order to shut up the main road for Vazīrī thieves. It might now be utilised, were the Batanīs sufficiently strong to cope with these border marauders. (*Norman.*)

KHASOR—

A tribe who live in the Khasor hills, in the Dera Ishmāīl district. They say themselves they are descended from the Lohāni, but this is denied. They are generally small weakly men, and may number about 300 houses. (*Macgregor.*)

KHASOR—

A range of hills in the north-east corner of Dera Ishmāīl Khān district, which run parallel to the Indus for 30 miles. Their length is about 50 miles. They are clearly a spur of the Mōhar range, itself connected by the Batanī range with the Vazīrī system. Between the Mōhar and Khasor ranges is the valley of Paniāla. The range impinges very closely on the Indus, especially at the two Kāfar Kōts. The following is from a report on the geology of the ranges of Banū district by, I believe, Dr. Costello :—"The west and north aspect of the Khasor is entirely composed "of miocene sandstone and conglomerate, which also extends under the "narrow valley which separates it from the Mōhar range. Under the "miocene are seen some thin beds of turassic limestone, very partial, and "evidently much denuded. Under these are very extensive beds of turassic "limestone shales and clays, rich in fossils, but no salt. Under the trias are "very large and thick beds of carboniferous limestone, which form the whole "of the east and south aspect of the range, which swarms with fossils to an "incredible extent." This range is inhabited by the small tribe of Khasors. (*Costello.*)

KHASORA—

A small and unimportant pass in the Mulāzāi division of the Banū district. It connects the Tajori Katz, a cultivated land belonging to the Mandi

Khēl section of Uräspūn Batanīs, with British territory. It is frequently used by Vazīrī thieves, who drive their booty up the Khasora, across the Tajori Katz, then through the Chīnai pass to the Mūi Band, and across that plain by the Khwajehda into their own territory. (*Norman.*)

KHASORA—

A river in Vazīristān, which rises in two branches from the Shwēgarh and Razmak ridge. The height of its source is probably not less than 6,500 feet, and at Dwa Warka, a distance of 30 miles, it is 3,000 feet in elevation; at its exit (18 miles further) into the plains it is 1,000 feet, giving a fall of 100 feet per mile in the first part of its course, and in the last 110 feet per mile. It is everywhere fordable during the dry season, but becomes an impassable torrent after rain. It debouches into British territory about 16 miles south-west of Banū, and is the main road followed by Ahmadzāi and Ūtmanzāi Vazīris, on their annual migrations to Shāwal. It was also the route followed by Sir Neville Chamberlain on his return from the Māhsūd expedition of 1860, and the whole course of the stream, the banks of which are studded with villages and covered with cultivation, was carefully mapped by Major Walker of the Survey, who accompanied the column.

Major Urmston confounds this pass with the Khasara, a small and unimportant defile leading into Dāwar, about 5 miles north of the Khasora. (*Norman, Macgregor.*)

KHASTAI—

A small tribe of Pathāns beyond the Dera Ghāzī border. They are agricultural and pastoral; quiet and peaceably disposed. They own one village, Chondāi. Their headman is Jahān Khān. (*Davidson.*)

KHASŪRA—

A group of villages in Vazīrīstān, situated on the Lalizāī Algad, peopled by the Mūchi Khēl section of Alīzai Māhsūds, who can turn out about 300 fighting men. Water is plentiful in the stream, but the country is barren, and supplies scarce. (*Norman.*)

KHATAK—

A division of the Pēshāwar district, comprising its extreme south and east portions, and extending from the crest of the Khatak Maira, south, to the boundary of the Kohāt district.

It has a length of about 50 miles, and an average breadth of about 15 miles. The population of the Khatak division in 1868 was 41,162, or 133 to the square mile. Of these 11,263 were adult males. According to religion, 39,558 were Mahamadans and 1,595 Hindūs; according to race, there were 2,031 Syads, 1,914 Mogals, 18,247 miscellaneous Mahamadans, 106 Khatris, 1,302 Aroras. There are 77 villages in this division. There are 309 square miles in Khatak, of which 66·68 are cultivated. The number of enclosures is 6,214, with 6 souls in each, and 8,366 houses with 4 souls in each.

For a list of villages of this division, see "Naoshāhra."

The principal villages of this division—Spīn Khāk, Dāgh, and Jalūzai—are in the plains. The country is much intersected by ravines, and is chiefly grazing ground. Jalūzai is on the way from Pēshāwar to Charāt. The Khataks have always behaved well towards the Government, and are in all respects comparatively well-conducted Pathāns. The villages above-named used to be exposed to raids by the Hasan Khēls of Jānākhor and Kūī; and the open country all the way down to the three Urmar villages is a common pasture ground, in which large herds often graze, and where cattle raids

were formerly occasionally committed, unless strong escorts (badragas) accompanied the cattle. (*Census Report.*)

KHATAK BANDA—

A village in Mīranzai. It has 55 houses and can turn out 84 armed men, and is a 'banda' of Mahamad Khoja.

KHATAKS—

A tribe of Pathāns who inhabit the south-east portion of Pēshāwar and the south and east portions of the Kōhāt district. The Khataks are descended from Lukmān, the grandson of Kārlanrai, of the Sārbān branch of the Afghāns.

Lūkmān was one of four brothers, Ūtmān, Zadrān, Ūsmān, from whom are sprung the tribes named after them.

The story of how he fell in with his wife Sabāka and obtained the surname of Khatak is told in the 'Hyāt-i-Afghanī.' The first is uninteresting, but the name Khatak is said to come from the Pukhtu expression 'pah khattar,' meaning he has come to grief, in allusion to his having been saddled with a wife as ugly as sin, unknowingly. This wife was Sabāka.

Lūkman and Sabāka had two sons, Bolāk and Tūrmān, and the latter had again two sons, Tārī and Tarākī. From these three then, Bolāk, Tarākī and Tārī, sprung the Khatak tribes.

Mahamad Hyāt gives the following genealogical tree of the Khataks. They are divided into three primary branches—I Tārī, II Tarākī, III Bōlāk:—

- *I.—Tari.*
  - *Miri Khel*... Ores Khēl. Khwaram. *Yasin.* Watr.
  - Chief's branch.
  - *Anu Khel*—see below.
  - *Ishmail Khel* Ghari. Tarki. Mari. Khwaji.
- *Barak*. .
  - *Amanzai*
    - Sarmat. *Gudi Khēl.* Mashi.
      - Hati Khēl...
        - Mirgi Khēl . Kabal Khēl. Ala Khan Khēl.
        - Kami ... Alaf. Shakhl. Bahram.
      - Janda Khēl.
        - Mir Khan... Dalil. Kajir.
        - Shekh Hasil Mirbaz.
  - Babar.
  - *Kalzai*
    - Ishmāīl Khēl. Ari. Tarki. *Mashi.* Biyan.
      - Paend. *Haidar.* Mashar.
        - (Khazin.) *Kanu.* (Aziz.)
          - Shui Khēl. Shakhawat.
    - Mandan. Darshi. *Mandui.* Ako.
      - *Madi* ... Ayak. Masi.

The chief's tribe is the Anū Khēl, and Khoja Mahamad is descended from Malīk Akor, as follows:—Yahiā, Shāhbāz, Khūshiāl (his brother Jamāl Khān, founder of Fakīr Khēl). Mahamad Ashraf, Mahamad Afzal, Sadūla, Shāhbāz, Nāsir Alī, Khūshiāl, Khoja Mahamad, present Khan of Tīrī.

- *II.—Taraki* ...
  - *Asturi Khel* ... Ahmadi. Bahram. Khojak Khēl. *Nasrati* Udni. Lagari. Mapal.
    - ... *Ganda Khel* ... Bogar Khēl. Jili Khēl. Nasir Khēl. Nandar Khēl. Darkhan Khēl.
    - ... *Kashid Khel* ... Mirgul Khēl. Aladad Khēl. Ashraf Khēl. Dawar Khēl. Sultan Khēl.
    - ... *Badin Khel* ... Guldin Khēl. Chargi Khēl. Ali Khan Khēl. Alam Khēl. Lashkar Khēl.
  - *Yusaf Khel* ...

- *III.—Bolāk.*
  - *Saghri* Nandra Khēl ...
    - Makori.
    - Nara.
    - Gali.
    - Rozi.
    - *Bangi Khēl*
    - Shau.
      - *Abi Khēl* Maruz. ...
        - *Jūnū Khēl* ...
          - Jamali Khēl ...
            - Shahbaz Khēl.
            - Mirbaz Khēl.
            - Misri Khēl.
          - Jalaldin Khēl..
            - Karimdad Khēl.
            - Kharak Khēl.
            - Mirza Khēl.
            - Chaori Khēl.
        - *Sūda Khel* ...
          - Mariam Khēl.
          - Alam Shah.
          - Dilaor Khēl.
          - Sado Khēl.
        - *Tapasi* ...
          - Makti.
          - Kuti.
          - Sagu.
      - *Tarka* ...
        - *Bābar* ...
          - Bazid.
          - Mamarki.
        - *Matūn* Shui. ...
          - Daolat Khān.
          - Mala Khān.
          - Majnum.
          - Dia.
        - *Haibat* ...
          - Tārkī.
          - Mohrgul.
          - Gurb.
  - *Marozi* ...
    - Mamudi.
    - Khoja Khēl.
    - *Ata—Ditu* ...
      - Mosha Khēl.
      - Warmali Khēl.
      - Mandi.
      - Khwaram.
    - Acho Khēl.
    - Ghaor Khēl.
    - Mamun Khēl.

I. The *Tārī* comprise—(1) Akor Khēl, of Akōra and Tīri. (2) Bāraks, in all their branches. (3) Many clans in Zehra, Patāla and Khwara, and along the Kābal river. (4) Bābar in Khwara and in "Kānī," now joined with the Bangi Khēl.

II. The *Tarākī* comprise the following:—(1) The Tarākī of Dara. (2) The Mohmandi in Zehra. (3) The Nasratīs of the Khatak Thal and below the Shīngar range.

III. The *Bolāk* are descended from two sons—(1) Ishmāīl Khān, from whom have sprung MOST of the Khataks in Yūsafzāi, who are of Bōlāk's race, and (2) Marwat, who had six sons as follows:—

(1.) *Khwaram Khan* is the ancestor of the Khwaram clan, of which there are no large sub-divisions, except the Mīshak in the Zehra district, in Ghurlakī and Kamar and their towns.

The rest of "Khwaram" are in "Khwaram," and their chief villages are Ishmāīl Khēl, Karīrosam, Dār Tapi, Nika Bragdi, Zertangī, Drabokas, Wīrsham, Mālgīn, Sudal, &c.

(2.) *Hussan Khan* is the ancestor of the Seni section, of which there are no large sub-divisions. The Seni live in Gūmbat, Lachi, Khidar Khēl, Dar Malik, Massam Khēl, and Ghulshah Khēl, &c.

(3.) *Miran Khan* is the ancestor of Dar Malik, of which there are no large branches. The tribe is known as Mirānzai also, and is attached to Seni. Chief villages Dar Malik, Walai, Hote, Ghorezī.

(4.) *Makor Khan* is the ancestor of the Mākōrī tribe, now in one village only, Makōra, north-east of Dāūd Shāh Bānda, across the range north of that place.

(5.) *Nandrak Khan* is the ancestor of Nandrak, a part of whose tribe are among the Bōlāk of Kātlang and Jamālgharri in Yūsafzāi, and part in Narā, among the Saghris, east of the Indus.

(6.) *Saghri Khan* is the ancestor of the Sāghris, who will be separately noticed.

There are also various tribes who have at different times attached themselves to the Khataks, although not genealogically of their race, such, for instance, are the "Darshi," "Kundi," in Darak, besides others.

The Seni, Uria Khēl, and Jalūzai are not Khataks. Sen is said to have been a Dalazāk, who intermarried with a Khatak. The Uria Khēl are descended from a woman of another tribe who married a Khatak. The Jalūzai are said to be of Khalil descent. However, all these are now recognised as Khataks.

The Akora Khataks inhabit the extreme south-east portion of the Pēshāwar district. Commencing from the north of Spinkhāk, they occupy all the broken ground of the hills to the south of it, running east and north to a point opposite the junction of the Chalpāni ravine with the Kābal river. They then cross the last river, and are bounded north by the Sar-i-Maira, which separates them from the Yūsafzāis as far as the longitude of Hūnd; thence the Indus is their boundary as far as 5 miles south of Khūshiālgarh, whence they go back to Nara Sir, where their boundary becomes contingent with that of the Tīrī Khataks and the Ādam Khēl Afrīdīs. Descending from this they cross the head of the Zēra valley, and again mount to Hinki Sir, only again to cross another valley of Endara, and once more to ascend to Jalāla Sir, whence their line turns west to the north of the Afrīdī village of Janakhor, and then arrives at the point north of Spinkhāk, whence we started. In addition to the Khataks north of the Kābal river, there is also a colony of them at Lūnkhōr.

The Tīrī Khatak boundary is thus described by Pollock:—"They are "bounded on the north by Khwara Khataks, east by the Indus from Khū-"shiālgarh to Resi, on the south-east by Shakrdara, or the Sagri country, "then to the west of this by the Bangi Khēl, and still more to the west by a "range of hills separating the Chaontra plain from Isā Khēl, and inhabited "by the Bārak Khataks. On the west they are bounded by the Vazīrī Thal, "to the north of this by the Vazīrī hills, and further north still by the "Bangash of Miranzāi. On the north-north-west and north they are "bounded by Hangū and Kōhāt Bangashes. There are four divisions of the "Tīrī Khatak country, *viz.*, Khwaram, Seni, Tīrī, and Chaontra or Barak."

The total number of Khataks at the census of 1868 was 72,723 souls, of whom 56,260 were returned as inhabiting the Kōhāt district, 11,400 the Banū, and 4,735 the Pēshāwar. This, however, gives no clue to the strength of the Akora and Tīrī Khataks separately.

Elphinstone estimates the Akora division at 10,000 families, and the Tīrī at 14,000, and Lumsden estimates the Akora branch at 38,000 souls. Bellew places the numbers of the Khataks in Yūsafzāi at 14,000 souls, and states that formerly they could turn out 3,000 matchlockmen. Coke says the Bāraks formerly could furnish 12,000 fighting men, but now not more than 5,000. This would give about 20,000 souls for this section. Burnes says the strength of the Khataks is variously stated at from 6,000 to 8,000 men, but he evidently does not mean to include more than the immediate dependants of the Akora and Tīrī Chiefs.

The country of the Khataks, bounded as above, may therefore be said to extend along the right bank of the Indus from Hūnd to Kālābāgh, a distance of not less than 120 miles. This tract varies in breadth from 7 miles at Hūnd, 15 at Atak, 18 Ghōra Tap, 12 Shādīpūr, 20 Khūshīalgarh 65 Makhad, 40 Kālābāgh.

The country of the Khataks is perhaps the most desolate and unblessed in the world. Elphinstone says of it:—"It is impossible to imagine "anything more dreary. Nothing is seen but rude and bare mountains "heaped together; nothing heard but the salt torrents that rush down "the valleys. The scene is not rendered less forlorn by the straw hovels "which are scattered by twos and threes on the summits of the mountains. "The sight, however, is cheered sometimes by a patch of corn on the "face of a hill, or by a green valley discovered far off from a height: "the rough valleys, though narrow and dismal, are romantic, and the "banks of the torrents are sometimes rendered less lone by a clump of "wild olives." And again Lumsden says:—"The general features of "the Khatak hills are stony, barren mountains, with broken perpendic- "ular rocks and precipices, intersected by deep valleys, choked up with "dense jungle, or torn into endless ravines by the force of the headlong "torrents washing down them during the rainy season. The plain "country of the Khataks in the Pēshāwar district is comparatively "productive and well-watered, though not rich."

Elphinstone says:—"The Khataks are tall, good-looking, and fairer than "any of the tribes of Pēshāwar, but they have a great resemblance to the "people of India." Lumsden, describing the Khataks shortly after annexation, says:—"The hill portion are a wild, turbulent, impoverished set, "impatient of all control, and seldom paying revenue, but at the point "of the sword; while those who live in the plains have become more "civilized, though they still retain an utter disregard of human life." Coke considered that the Bārakī and Bangī Khēl Khataks are a fine hardy race, notoriously plucky, and better suited for infantry soldiers than any Pathāns he knew of.

The Kākā Khēl Khataks are engaged almost entirely in the salt-carrying trade, which they take to Bajāwar, Swāt, and Būner on bullocks and camels, and receive in exchange grain, on which they subsist, their own country producing almost nothing of this sort. They also carry wood for the Pēshāwar market.

The Khataks, as a rule, are not much given to agriculture; this is of course owing to the waterless nature of their country, yet at Tīrī, Narī, Chaontra, Lāchī, Mālgīn, and in the Akora plain there is a good deal.

Edwardes, speaking of the south Khataks of Chaontra, says they are first-rate cultivators for a hill people.

The Khataks appear, says Elphinstone, to approach the natives of Hindūstān in their dress more than their Afghān neighbours.

In religion the Khataks are all Sūnī Mahamadāns. The peculiar sanctity of the Kākā Khēl section of this tribe has been noted. I do not know whether it extends to the south and west much, but it is undoubted that the Orakzaī and Afrīdī clans, the Tūrkolānis of Bajāwar, and all the Yūsafzāis hold them in considerable veneration, and make them free to come and go in their countries.

Mahamad Hyāt says the Khataks are cultivators, but not good ones. The Akora Khataks are not so hardy as those of the south; they are fond of collecting at the 'hujras' and gossiping. They generally wear white clothes. Their food consists of bajra in the cold weather, and wheat in the hot. They also eat meat, and drink quantities of milk. Their loaves of bread are always made of enormous size, one being quite sufficient for several men.

On occasions of betrothals, marriages, births, circumcision, the Khataks always assemble all their relations and have great rejoicings, and perform the celebrated Khatak dance amongst other amusements. This is danced by a number of men with drawn swords, who revolve to the music of the "surnai" and drum round a huge fire. Their movements at first are slow and in measured time, their swords being alternately held aloft above their heads or sweeping down towards the ground, as if to cut an enemy. Anon these movements become quicker, the music becomes more spirited, the dancers shout their war-cry, and swords gleam like lightning through the dust and smoke as they revolve like a band of demons round the fire, keeping it up till quite exhausted. The Khatak dance is worth seeing; there is no doubt something very exciting in it.

During the thirteenth century the Khataks are supposed to have left Shāwal in the Sūlimān range, where they resided with their kinsmen, the Vazīrīs, and settled in Banū with the Shītaks, the ancestors of the present Banūchīs. This event is said to have taken place during the time of Shāh Nekbīn, son of Shekh Shāh Mahamad Rohanī, a contemporary of Shāh Rūkm Ālam of Mūltān, who died A. D. 1305. The Khataks were allotted the Sadar Awan canal from the Kūram river near Adhamī, which is now in possession of the Bizan Khēl section of the Ahmadzai Vazīrīs, located on the Banū Thal.

Towards the end of the fifteenth century the Khatak settlers quarrelled with the Shītaks and left Banū, taking up their residence in the Lowaghar and Jūna Ghar (Vazīrī Kāfar Kot) hills and the plains of Tīrī, Karboza, Shīsham, Chaontra, Lāchī and Shakardara, as far as the Nīlāb Ghāsha, on the right bank of the Indus. A few families, which during the emigration to the Banū plains had remained at Shāwal, accompanied Malik Akor of the Anū Khel section of the Tīrī branch of Khataks, and settled at Hasan Tangī, between Karboza and Darsamand. Having had some difference with his kinsmen, he left them and took up his residence in the Gaozdara, a pass near Shekh Aladād, leading to the Jawākī country, and the country northward towards Atak, and the country thus occupied is known as the Akora Khatak.

Malik Akor offered his services to the Emperor Akbar, and engaged to protect the country south of the Kābal river from the depredations of his tribe, and in return received grants of land from Khairabād to Naoshahra, and also the villages of Jalūzai and Spīnkhāk, including the right to levy fees at the Akora ferry.

The grants conferred on Malik Akor by the Emperor of Hindūstān enabled him to acquire the chieftainship of the Khatak tribe, from whom he commenced to levy revenue and other taxes, including certain rates imposed on the salt-carriers at the Jata (Ishmāīl Khēl) and Mālgīn mines.

Malik Akor governed the Khataks for 41 years, and was murdered by the Bolāk clan. His eldest son, Yāhīa Khān, succeeded him, and, after a rule of 61 years, was murdered, and the reins of government fell to his son, Shāhbāz Khān, who, after a reign of 31 years, was killed by an arrow wound in the head at Kamālzai in Yūsafzāi. After Shāhbāz came his son, the celebrated Khūshāl Khān, who did considerable service for the Emperor Shāh Jahān, and continued in power till the accession of Arangzeb, who, being at enmity with his father, and knowing the chief to be a faithful adherent of his, imprisoned him; but at length, owing to disturbances having arisen

among the hill tribes, released him, and, dismissing him with honor, allowed him to return to his own country. On arrival he abdicated in favor of his son, Ashraf Khān, having governed the Khataks for 50 years.

Instigated by Zainūldīn, son of Kākā Sahib, Bahrām Khān attempted to usurp his brother Ashraf Khān's place, but the latter, becoming cognizant of the plot, imprisoned Zainūldīn. For this act he was called to account by the Emperor Arangzeb, and committed suicide in prison. He was succeeded by his son Mahamad Afzal Khān, who governed 61 years. Mahamad Afzal Khān had two sons, Mahamad Alī Khān and Sadūla Khān, and on the death of their father, the former governed at Akora and the latter at Tīrī. A feud having arisen between the brothers, Sadūla Khān went with a force and drove Mahamad Alī to retire on Naoshahra, and assumed the management of both Akora and Tīrī. Sadūla Khān had six sons, Sādat Khān, afterwards named Sarfarāz Khān, Jāfar Khān, Khūshāl Khān, Shāhbāz Khān, Sharafat Khān, and Mahamad Afzal Khān.

When Ahmad Shāh Abdālī marched into Hindūstān, Sādat Khān with some Khataks accompanied him, and during his absence Lashkar Khān, a son of Mahamad Alī Khān, attacked Akora and murdered Sadūla Khān and his son Jāfar Khān. Khūshāl Khān then marched from Tīrī, defeated and drove Lashkar Khān across the Kābal river into the Būner hills. He (Lashkar Khān) afterwards made his way to Hindūstān, but, on the representation of Khūshāl Khān, Ahmad Shāh had him seized and made over to Sādat Khān, who put him to death. When the Mahratas advanced against Ahmad Shāh, Khūshāl Khān assembled a force and forced them to retire from Atak to Hasan Abdāl; but in an engagement which followed he lost his life, and Sādat Khān appointed his younger brother, Shābāz Khān, to govern at Tīrī. For the services rendered to Ahmad Shāh, Timūr Shāh gave Sādat Khān the title of Sarfarāz Khān. He was the last chief who held entire sway over the Khatak tribe. For a short time Shāhbāz Khān succeeded his brother, but finally appointed his nephew, Āsaf Khān, to rule at Akora, with his brothers Ashraf Khān and Nūrūla Khān under him as naibs, and he himself went to Tīrī, where he retired from public life, making over the Government to his son Mansūr Khān, who shortly after was succeeded by his younger brother, Nasīr Khān, who ruled 10 years. On his death his son Arsala Khān succeeded, but was deposed by Fīroz Khān, son of Nūrūla Khān, who waited on Mahmūd Shāh of Kābal, and obtained the chieftainship. Arsala was afterwards killed by his cousin Nādar Alī Khān, son of Mansūr Khān, but his younger brother Khūshāl Khān having waited on Fīroz Khān was kindly received and installed at Tīrī, driving Nādar Alī Khān to Darsamand. Four years after Fīroz Khān died, and was succeeded by his eldest son Abās Khān, who was in possession when the Sikhs added Pēshāwar to the Khalsa rule. A quarrel arose between Abās Khān and Khūshāl Khān; and the former sending for the latter, put him to death and marched on Tīrī; but the people disclaimed him as their ruler, and recalled Nādar Alī Khān from Darsamand. In revenge for the murder of Arsala Khān, Naib Syad Khān of Gūmbat, great-grandson of Sadūla Khān, and confidential servant of Arsala Khān, murdered Nādar Alī Khān, who was then succeded by Shāhbāz Khān, son of Arsala Khān, but six months afterwards Balmal Khān, brother of Nādar Alī Khān, marched on Tīrī and made Rasūl Khān, son of Hasan Khān, his deputy.

Abās Khān, on finding that the Tīrī Khataks would not receive him as their chief, retired to Akora, and having been called to Lahor by Ranjīt Sing, he managed to return with a Khālsa force, advanced on Tīrī and deposed Balmal Khān, who sought refuge among the Bārak Khataks, his deputy, Rasūl Khān, flying to the Afrīdīs. After some time Abās Khān recalled Rasūl Khān, imprisoned him for two years, and then reinstated him as naib of Tīrī. When Ranjīt Sing on an occasion crossed the Indus his life was saved by Abās Khān, and the Mahārāja in return for this service confirmed him in the chieftainship.

The Bārakzai rulers, Sūltān Mahāmād Khān and Yār Mahāmād Khān, became jealous of Abās Khān's influence and determined on his destruction. They sent Ālam Khān Orakzai with a deputation of greybeards and invited him to Pēshāwar, where he was imprisoned and poisoned. They then established Najaf Khān, son of Asaf Khān, as ruler at Akora, and confirmed Rasūl Khān in his naibship at Tīrī, making him pay certain tribute to the Bārakzai Governor, Nawāb Samad Khān, at Kohāt.

Khawās Khān, brother of Abās Khān, went to Ranjīt Sing and obtained assistance, which enabled him to retake Akora and Tīrī, which he governed for six months, when he was imprisoned by Karak Sing, but was released on a general amnesty on Ranjīt Sing being ill, and was afterwards murdered on his return to his own country by his cousin Afzal Khān. Rasūl Khān then became supreme at Tīrī, but Sūltān Mahāmād Khān Bārakzai bringing a force from Peshāwar unseated him and made Balmal Khān Governor, conditional on an annual tribute of Rs. 5,000, and the receipts of the Malgīn salt mines. A year after Rasūl Khān came with a Sikh force from Banū, whither he had gone to seek assistance from the Governor, and on promise of aid he left his son Sher Dil Khān as a hostage, and driving out Balmal Khān recovered his former position. Sher Dil Khān escaped from Lahor, and Pīr Mahāmād Khān, the Governor at Kohāt, marched against Tīrī and assessed it at Rs. 12,000, besides the receipts of the Jata and Mālgīn mines. Mīr Sydūn Shāh took the contract of Khwaram and Senī for Rs. 6,000, and Rasūl Khān engaged for a similar sum for Bārak, Dara, and Tīrī. They had each afterwards to pay Rs. 2,000 more, as Balmal Khān offered to take the lease for 16,000, and this arrangement lasted until the Sikh conquest of Pēshāwar four years later. On the arrival of Harī Sing at Pēshāwar, Pīr Mahāmād Khān retired to Kābal *viâ* Hangū and Kūram across the Pewar Kotal.

Two months elapsed before a Sikh Governor was sent to Kohāt, and during this time Rasūl Khān sent and ordered Sydūn Shāh to retire from Lāchī. On his refusal, Rasūl Khān collected his forces and marched on Lāchī, but was repulsed and forced to retire on Tīrī. Sydūn Shāh in retaliation made friends with Balmal Khān, and with his assistance invested Tīrī for a whole month. In the meantime Aotār Sing Sindāwālā had been appointed Sikh Governor of Kohāt, and had arrived at that place. Rasūl Khān managed to send his brother Jahāngīr Khan from Tīrī to the Governor, on which Balmal Khān and Sydūn Shāh losing courage, the former fled to Chaontra, and the latter to the Afrīdī hills. Rasūl Khān finding himself once more free refused to come in and pay his respects to the Sikh Governor, on which Balmal Khān and Sydūn Shāh were recalled, and sent with a force against Tīrī. Balmal Khān lost heart on the way, but Sydūn Shāh accompanied the force and took Tīrī, Rasūl Khān

escaping. Sydūn Shāh and Shāhbāz Khān, sons of Arsala Khān, were established at Lāchī and Tīrī, and a Sikh thāna established at the latter place. A revenue of Rs. 22,000 and the salt profits were now demanded; and on this and on Aotar Sing's demanding a hostage from him, Sydūn Shāh fled, and Shāhbāz Khān followed his example. Balmal Khān again took the management of Tīrī, till Kohāt was given by the Sikh Government to Sūltān Mahāmād Khān, then at Lahor, the Sikh thānas remaining at Kohāt and Tīrī by order of the Mahārāja. Rasūl Khān is said to have stirred up the Khataks against the Sikhs at Tīrī, and taking the alarm they left with the intention of joining the Kohāt thāna. The Khataks attacked them near the Jata salt mines and murdered them all, with Rām Sing their leader. The Kohāt garrison fared better, having been safely escorted to the river by Khoja Mahāmād Khān Bārakzāi. About a year and a half after, Sirdār Mahāmād Khān arriving at Kohāt, called in Rasūl Khān and required an increase of revenue. Finding the Sirdār prepared to enforce his claim, Rasūl Khān paid down Rs. 3,000, but on returning to Tīrī threw off his allegiance. The Sirdār went against him, and put Balmal Khān and Sydūn Shāh in his place on a rent of Rs. 27,000. After this, when Sūltān Mahāmad Khān went to Lahor, Balmal Khān failed to collect the revenue, and Rasūl Khān returning, engaged Sydūn Shāh at Lāchī; the latter was defeated, and Rasūl Khān again occupied Tīrī. The Sirdār hearing of this returned from Lahor, and sent his nephew Khairūla Khān and Sydūn Shāh against Tīrī. Rasūl Khān was again driven out and forced to seek shelter with the Bāraks, but his adherents deserting him, he waited on the Sirdār at Pēshāwar and engaged for the revenue, offering 10 horses, 20 camels, and Rs. 40,000 per annum. His offer was accepted, and he remained in undisturbed possession until his death, which occurred seven years after his reinstatement.

Sūltān Mahāmād Khān then betrothed his grandson to Rasūl Khān's daughter, and gave his own daughter in marriage to Rasūl Khān's son, Fateh Jang Khān. On the death of Rasūl Khān, his widow Farkhūnda placed her adopted son, Khoja Mahamad Khān, the present chief, in her husband's position at Tīrī. In about a year a quarrel took place between him and the Bārakzai Governor, Sūltān Mahamad Khān, just as Major Taylor was marching from Pēshāwar to Banū with a Sikh force. Khoja Mahamad Khān made himself most useful to that officer. When Major Taylor reached Banū, the Sirdār sent for Khoja Mahamad Khān and confined him, and gave Tīrī to his own son, Sirdār Mahamad Sarwar Khān, with Saīd Khan as naib. The case came to the notice of Colonel Lawrence, then Resident at Pēshāwar, and Sultān Mahamad Khān fearing the consequences, released Khoja Mahamad Khān, and gave him a grant of land at Chūmbai, a Bangash village six miles south of Kohāt. Subsequently Farkhūnda fell out with Mahamad Sarwar Khān, raised the Khataks, and drove him out. Mahamad Sarwar Khān thinking that Khoja Mahamad Khān Khatak was concerned in this business, sent to his brother Khoja Mahamad Khān Bārakzai, the Governor at Kohāt, to imprison him. Khoja Mahamad Khān Khatak was on his way to Chūmbai, and met the messenger, who, not recognizing him, explained the state of affairs, on which the latter hastened to Tīrī and once more became Governor.

At that time Sūltān Mahamad Khān had come to Kohāt with Mrs. George Lawrence, and had intended sending another expedition to Tīrī, which was

averted, it is said, by an admonishing letter from Colonel Lawrence to the Sirdār. When Sirdār Mahamad Azīm Khān retired from Banū, Khoja Mahamad Khān fled from Tīrī, and the place was pillaged some days by the Dūrānīs. When the Afghān Sirdārs retired towards Kābal, Khoja Mahamad Khān sent his cousin Shāhbāz Khān to Major Taylor, then at Lakī, and came himself to settle matters at Kohāt.

When Khowās Khān was murdered by his cousin Afzal Khān, Najaf Khān, son of Asaf Khān, became ruler of Akora, in which position he remained some time, paying Rs. 12,000 yearly to Sūltān Mahamad Khān; but when Harī Sing seized Pēshāwar he fled to Nīlāb on the Indus, and the Sikhs took possession of Akora, building posts at Jahāngīra and Pēshāwar.

On the British annexation of the Panjāb, Khoja Mahamad Khān was confirmed in the chieftainship of Tīrī, and the whole of that country was made over to him on an annual rental of Rs. 25,000.

The chiefs of the Akora Khataks, Afzal Khān and Jāfar Khān, were after a time relieved of the responsibilities they held by having charge of the Naoshahra and Atak road during the Sikh rule, and after deducting from the grants they formerly enjoyed the cost of police for the protection of the road, the balance was continued to them in the shape of jagirs and cash allowances.

The Khataks, as a rule, have been very good subjects to the British; Khoja Mahamad particularly has proved himself most uniformly loyal and well-intentioned towards the Government.

Though he is chief of a warlike and formerly a turbulent race, dwelling in as difficult hills as can be found along the whole border, though he has been tried in a hundred different ways, he has never once faltered in his allegiance, and from the moment he took Major Taylor through the impracticable Kūn-i-gai pass, where a hundred of his men could have stopped the way, till he was in 1872 made Nawāb of Tīrī and Knight Commander of the Star of India, Khoja Mahamad has stood out an unsullied example of fidelity, gallantry, and merit. (*Elphinstone, Masson, Pollock, Lumsden, Cavagnari, Mahamad Hyāt, Khoja Mahamad.*)

KHATAKS OF YŪSAFZĀI—

A branch of the Khataks who emigrated to Yūsafzāi. They are divided into Shabat Khēl, residing in Kāsima and Lūnkhor; Hoti, in Tāzāgram and Lūnkhor; Mīshak in Kāsima and Lūnkhor; Yakūb Khēl in Lighāni and Miasar; Mamūti, in Kātlang and Lūnkhor; Hūsēnī, in Charchar and Lūnkhor; and Makor, in Ālū and Lūnkhor. (*Beckett.*)

KHAWĀRDĀN—

A pass in the Būgtī hills, leading over the Zīn range from the Sīāf valley to the south, situated 5 miles from Sangsīla, 15 from Dera Būgtī. It is practicable for laden camels. Good water is procured from springs and a pool; the ravine drains north-west into the Sīaf stream. (*Davidson.*)

KHAZĀNA—

A small village in the Ūtmānzāi division, Yūsafzāi, Pēshāwar, 2 miles north of the Indus, 2 miles south of Kalabat. It is situated in the open, and is supplied with water from 2 wells. (*Lockwood.*)

KHAZĀNA—

A village in Swāt, Yāghistān, on the right bank of the Swāt river, situated south of the Sūīgali pass. It has 200 houses, inhabited by Shamūzais. It is famous as possessing the strongest men and prettiest women in Swāt. (*Raverty, Lockwood.*)

KHESHA—

A small village in the Razar division, Yūsafzāi division, Pēshāwar district, in the open, on the right bank of the Sherdara Khwar, 4 miles south-west from Narinjī. It is watered by one well, and has only a dozen houses. (*Lockwood.*)

KHETRĀNS—

A tribe who inhabit the hills to the west of Dera Ghāzī Khān. They are bounded by the Mūsa Khēls and Lūni Pathāns on the north; by the Bozdārs on the north-east; by the Hadiānī section of Laghārīs on the east; and the Dūrkānī section of Gorchānīs, who occupy the high crests of the Kālā Roh and the Morunj plain. South-west and west the Khetrān boundary joins that of the Marīs, whilst on the west of the Jandran range is the Kolū valley, inhabited by the small tribe of Zarkhān Pathāns, west of which again are the large tribe of Tarīns, and north-west the Ūshtarānas and Shāhdozāis.

However, remarks Captain Davidson, it would be an impossibility to lay down the Khetrān boundaries. Generally speaking, their country drains into the Kāhā river, the boundary being the watershed running from Jandran round to Majwēl Sham, which divides the Kāhā drainage from that of the Anabar and its affluents, and the Lūni and Sanghar and their affluents. This, though obscure, is as exact as the boundary can be laid down; perhaps the only portion of the Khetrān boundary which is beyond dispute is the Majwēl Sham, a clearly-defined watershed between the Raknī valley and the Bozdār drainage. Here, however, the Khetrāns from time to time raise disputes about the possession of some wells of the Majwēl valley, and refuse the latter to cultivate the land.

Similarly, where the Hadiāni and Khetrān boundaries meet, the former claim all the hilly country down to where the last slopes melt into the Raknī valley, whereas the latter assert that their possessions extend some miles up the hills.

To the north the Khetrāns have of late years claimed that portion of country containing the old forts of Rankan and Ladū at the head of the Chang valley, as well as Taghao and the head of the Chūrī valley, though these lands are the hereditary property of the Lūni Pathāns, who, in their extended position, finding themselves unable to contend against the Marīs and Būgtīs, retired from these more distant parts, concentrating their clan about the valley of the Anabar.

Westerly, the Khetrāns claim the Jandran range and the spurs of Nīlī Lakrī, and the northern slopes of Birbūz, and from thence to Karwada.

Southerly, their lands may fairly be said to be bounded by the Moranj plain, a part of the Gorchānī possessions.

The sections of the Khetrāns are:—

I, The Ganjūra; II, Darīwāl; III, Hasanī; IV, Nahr.

I.—The Ganjūra sub-divisions are: (*a*) Isablata; (*b*) Balait.

The Isablata section is divided into—1, Mazarāni, 100; 2, Jogiāni, 50; 3, Bibīāni, 40; 4, Hasiānī, 60; 5, Kāsimānī, 120; 6, Rothar, 300; 7, Mohma, 100; 8, Zakriānī, 150; 9, Sidakānī, 60; 10, Īsānī, 200; 11, Baharhayānī, 80; 12, Chakrānī, 100,—total 1,360.

The Balait sub-section is divided into—1, Isāni, 450; 2, Jamālāni, 100; 3, Hasiani, 100; 4, Salārāni, 100; 5, Jahyāni, 200; 6, Jakrāni, 80; 7, Lanjāni, 250; 8, Mohma, 150,—total 1,430. Total Ganjūra 2,790.

II.—The Darīwāl sub-divisions are: 1, Chācha, 150; 2, Semīn, 400; 3, Dahmāni, 140; 4, Lālkāni, 80; 5, Waga Diwanī, 150; 6, Mat, 60,—total 980.

III.—The Hasanī sub-divisions are—1, Shamīrānī, 40; 2, Patwānī, 200; 3, Jamāni, 200; 4, Shahānī, 80; 5, Marūfānī, 150; 6 Taikānī, 300,—total 970.

IV.—The Nahar division has no sections; its strength is 250.

Davidson makes the total of the Khetrāns 4,990, Bruce 4,560, Graham 4,360, J. Jacob 6,000, G. Jacob 3,000; average 4,582.

Of these about 500 Hasanīs live with the Shahdūzaī Pathāns.

I do not imagine this shows the correct numbers, but with an independent tribe it is impossible to test the accuracy of these estimates, and all estimates are doubtless made out by taking the average of a number of different accounts. These numbers were given by the chief, who, of course, had every reason to exaggerate, and no fear of detection. The Khetrāns occupy a large extent of country certainly, but their villages are not numerous, and they all live inside forts. If the figures given above are correct, it follows that 4,582 must represent the number of adult males of the tribe, or ⅓rd of the total number of souls, which must therefore be about 13,746 souls in the tribe. But as the chiefs of the tribes in the plains, whose statements can be tested, exaggerate the number of fighting men by about double, there is no reason why the Khetrān chief should not have also doubled his numbers.

Davidson gives the following list of their chief towns and villages:—

Warat Zorikohbak.	Sher Mahamad-ka-Shahar.	Mīr Haji-ka-Kot.
Jōd.	Chachī-ka-Shahar.	Bhūhar.
Baka.	Sūltān-ka-Shahar.	Kasimānī.
Jhayānī.	Mat-ka-Shahar,	Rothar.
Amawala.	Dabī-ka-Shahar.	Duthān.
Karcha.	Raknī, Isānwali.	Gozū.
Damānīkot.	Dūlkī.	Salarāni-ka-Shahar.
Laharkot.	Sohan Mahul.	Dullī-ka-Shahar.
Phir.	Mosē-ka-Shahar.	Baghao.
Hankawīst.	Kechi Kot.	Dost Mahamad-ka-Shahar.
Lagharī Barkhān (4 villages).	Nodo Shahar.	Shafūr-ka-Shahar.
	Saidī-ka-Shahar	Bohar-ka-Shahar-
	Faquir-ka-Shahar	Tomni Shahar.

The Khetrāns being the wealthiest of the Baloch tribes, and being subject to the attacks of Lūnī and Mūsa Khēl Pathāns northerly, and to the Marīs and Būgtis south and east, are anxious for British posts to be established in their valley.

The population resident within Khetrān limits is said to amount to from 8 to 9,000 men. There are, irrespective of the town mentioned above, some 60 Kots or small forts in the valley. There are from 300 to 400 Hindū shops in the valley.

The Khetrāns are anything but a warlike tribe. They are all engaged in the cultivation of the soil; and the peculiar features of their country, which is composed of a succession of large valleys lying between parallel ranges of hills, the soil of which is of the most fertile description, renders their occupation a most remunerative one, and makes them the wealthiest tribe on the whole frontier.

Most of their other characteristics may be traced to the above reasons.

Grain is generally selling much cheaper with the Khetrāns than it is in British territory; the consequence is that the neighbouring tribes buy

from them; and hence it is that, although they sometimes have quarrels with them, they cannot afford to keep them up long.

The Khetrāns are usually considered Pathāns; their language is in many words and phrases quite distinct from the Baloch language, having a large admixture of Panjābi and Sindī, and being generally called Khetrānkī. They themselves scout the idea of their being Baloches, though it is the usual custom to consider them so.

They are much better riders than the Baloch tribes generally, and are more fond of equestrian exercises, such as sword-cutting and tent-pegging.

They intermarry at times with Pathāns, and their ruling family is connected by marriage with the Lūnīs.

In the days of Mīr Hājī, the Khetrān name was far wider known than it is now. The Lūnī Pathāns, Hasanīs, and other small tribes used to pay him a small yearly tribute; and in his days the Būgtīs took shelter here from the Marīs, and also from Sir Charles Napier's force in 1845. Subsequently, after his death, the Khetrān power began to wane; the Hasanīs reverted to their independent position; were afterwards expelled with much slaughter from Nisao, and have once more sought shelter with the Khetrāns. The Lūnīs have also reverted to their independent position; the Chācha or Dariwal branch of the Khetrāns is said also to be growing day by day more independent, though they still recognise Bābal Khān, in a way, by giving him a share in their plunder.

The Hasanīs, though considered a branch of the Khetrāns, are virtually quite distinct, in that they pay tribute ("panjak," or 1-5th of all plunder) to their own Tomandār only, and not to the Khetrāns.

The Khetrāns, though generally clothed the same may as Baloches, often have a colored shawl or "patka" thrown over their shoulders or loins, and a few wear a lungi or blue turban.

They wear their hair as Baloches, and are hardly distinguishable from them, except that their features are rather more sharp and pointed, and their complexion sallower. Very many of them also wear charms on their turbans or round their necks, of lead or beads.

The Khetrān country consists of a succession of extensive picturesque valleys, which are abundantly watered by perennial streams flowing from the lofty ranges of mountains by which they are surrounded.

The valleys are dotted over with small mud forts, each the centre of a tract of cultivation; and beautiful wheat crops cover the country.

The climate is considered good, being moderately hot and cold. In the spring and autumn a considerable amount of rain falls, which insures an ample supply of water for cultivation. Several streams run through the Khetrān country; the chief one is the Nāra, which rises not far from Bārkhān and flowing west joins the Kāhā.

The Khetrān country, fertile as a great portion of it is, is singularly marked by all absence of arboriculture. Inside the town of Hājī Kot there are a few fruit trees, but with this single exception the valleys and hills alike are unique in their want of shade-giving trees. The vegetation on the hill sides is limited to a few stunted bushes, the usual grasses, and the dwarf palm, which grows luxuriantly. One fact is very remarkable, says Tucker, in the Khetran country. The people seem to live entirely inside their mud forts, men and women, cows, sheep, horses, and asses, all in promiscuous confusion, a result of Pathān and Marī raid.

The country is for the most part barren mountain, but there are numerous valleys which are fertile and well cultivated. These produce abundance of wheat, barley, and maize, and various kinds of pulse; also good fruit, particularly pomegranates, which are in high repute. Some alum is found in these hills, but no other minerals of commercial value are produced. The commerce is trifling; some little trade is carried on with the Afghāns to the north and with the district of Harand Dājal. A road from Ghāznī to the Derajāt passes through the country, but the passes are difficult for camels, and the route is little frequented.

The following transit duties are levied by the Khetrān tribe :—

On laden donkeys	...	... 4 As.
„ „ bullocks	...	... 8 As.
„ „ camels	...	... 1 Re.

They are not a plundering tribe themselves, but are the recipients of almost the whole of the property stolen from this and the Sind frontiers; and at one time, when there was a great deal of plundering going on, Captain Sandeman found out that stolen camels were selling at Bārkhān for Rs. 10 a head. They also afford protection to absconded criminals and others, whom they are glad to allow to fight and plunder for them. Thus for many years they gave protection to the famous robber, Gholām Hūsen; and it was only after his death in the raid on Harand that they were coerced into turning the remainder of the band out of their tribe. There were 400 Khetrāns amongst the raiders, of whom 95 were killed in the fight. On these accounts they have often got themselves into hot water with Government. They are, however, the easiest hill tribe to coerce on the whole border. Their country is entirely open to the operations of troops; while they carry on a constant trade with our territory, and are dependent on us, so that intercourse broken off with them, even for a short period, completely paralyzes them. As they are now aware of this, and also know that we are aware of it too, they have lately been very well-behaved.

They have little or no intercourse with Sind, and the only raid they were ever engaged in on that frontier was in Ālam Khan Būgtī's attack on Kasmor in April 1849.

The following list of bearings in the Khetrān country were taken by Captain Davidson during his visit in 1872; a deep hot weather mist overhanging the valley prevented a good view being obtained :—

From Dekha Hill.		*From Dekha Hill.*	
North peak Dekha	19°	Sūkah crest	218°
Phāhā	36°	(about 2 miles beyond Mazāra).	
Mohma Kot	39°	Dādūani Kot	235°
Bel Bhatā (fixed point)	43°	Lakū Kot	247°
Son Mol Kot	46°	Nākmand crest	250°
Mobarki (fixed point)	49°	Rahīm Khān Kot	251°
Ek Bahī (ditto)	62°	Khānar Kot	255°
Shahīdānī (ditto)	72°	† Rabāni Kot	264°
Grinni Peak (ditto)	99°	Taghāo (Miah Khān)	309°
Kūldān Jikh	103°	† Lākī Sūt	330°
Rothar Kot	119°	† Sāndwēl Pass	343°
Silānch Kot	230°	† Old Paindeh Khān Kot, Lūni, at	
Uchri valley, head	200°	Rankan Sham	358°
Mazāra crest	215°	† Gāmbarka crest	15°

† Places not actually visible, but whose direction was pointed out by men acquainted with the country.

From Dekha Hill.

† Chimālang Sir	... ...	311°
† Khan Mahamad Kot, Lūni	...	311°
Highest peak of Baghēo Galli (a long range running for perhaps 15 miles north-east to south-west.)	...	310°
† Dakū Kot	... ...	235°

An angle of 236° will give the run of the Zakrani valley, and the approximate direction of Chūhar Kot and Haji Kot as ascertained from a low hill in Zakrani (which interrupts the view of the Barkhan lands from Dekha.)

Jandran is ordinarily visible from Dekha.

From Dakū Kot.

Mazāra	... ...	108°

From Hāji Kot.

Kasimāni, village	...	179°	(2 miles.)
Pir Roh, crest...	...	207°	(3 „ ?)
Chūhar Kot ...	...	60°	(2 „)
Hān pass ...	...	280°	

From Mohma Kot.

Phāhā	... ...	33°
Ek Bahī	... ...	85°
Sōn Mōll Kot	... ...	182°
Chang pass	... ...	255°
Chīorī	... ...	226°

From Jandrān.

(A peak about 10 miles north-east of the ziārat.)

??* Laki Sūt	...	2° (2 marches.)
Centre of 3 villages, in Kohi		279°
??* Laki Sūt	...	9°
† Sahra	... ...	21°
† Mekhtar	... ...	340°
† Chotiali	... ...	280°
† Thall	... ...	280° but 1 march further.
?? Garribar Hill (Lunis)...		336°
† Paindah Khān Kot	...	310°

From mouth of Han pass.

Hājī Kot	... ...	100° (2½ miles.)
North Tower, Hasani Kot		245° (700 yards.)
Bir Būz	... ...	339°

From Nareji high spur overlooking Ban Sir.

† Sandwēl	... ...	235°
Jandī	... ...	258°
Māri	... ...	308°
Bel Bhatar	... ...	125°
Surdh	... ...	168°
† Sahra	... ...	295°
Bān Sir	... ...	124° (2½ miles.)

† Places not actually visible, but whose direction was pointed out by men acquainted with the country.

The following is the genealogy of the Khetrān Chief's family :—

- Mazār.
  - Ganjūra.
    - Gerazo.
      - Chūr
        - Mahamad.
    - Ūmar.
      - Alū
        - Jahān Khān. No heirs.
        - Hazāra.
          - Faojalla, Chief.
          - Azīm.
      - Mīr Hājī
      - Bābal Khān.
        - Bābal Khān.
      - Syad Khān.

The Khetrān is the most peculiarly constituted tribe on this frontier. It is partly composed of branches of other tribes, of either Pathān or Baloch origin, whose own tribes were scattered or broken up, and who, for mutual protection, joined the Khetrāns who have settled at Bārkān, and they divided the country amongst themselves, and took to the cultivation of the soil. Each of these branches keeps up its own individuality.

First in order come the Khetrāns themselves, better known by the name of Ganjūra, which takes its name from their ancestor Ganjūra—(*vide* ancestral tree). They state that they originally came from Khorasān, and

first settled at Dera Ishmāīl Khān, after which they came to Vihowa. Vihowa was at that time in the possession of the Magessi and Syal tribes, and the Khetrāns fought with them and took the country from them. After this they committed some offence which brought on them the anger of the Emperor Akbar, who sent an army against them to punish them. The Khetrāns fled to the hills and settled at Barkān, and in the country at present occupied by them, where they took to the cultivation of the soil.

After some time had elapsed, and the king's anger had passed away, a number of them again returned to their lands at Vihowa, which they were permitted to occupy, and which their descendants hold to this day. They state they are really Tarīn and Ūtmān Khēl Pathāns, and that they received their present name of Khetrāns after settling at Bārkhan, from their devoting themselves so entirely to cultivation,—the word being derived from "khēthi," which in their language signifies cultivation.

The next branch of the tribe is the Chācha, or Darīwal. It is said they are Dodai Baloches of the same caste as Ghāzi Khān, and that they formerly lived at Dera Ghāzī Khān, but on account of some tribal quarrel they removed from there, and went and settled at Raknī, in the Khetrān country, and the Khetrāns made over to them the lands which they at present occupy, which were at the time lying waste. Their present chief is Shēr Mahamad, who receives privileges above those received by the heads of sections of the tribe.

The next branch of the tribe in importance is the Hasanī. The Hasanīs were formerly a distinct Baloch tribe, and occupied the Nisao and part of the Imtali and Phaelāwar plains, lying between the Khetrāns and Marīs. In the time that Sadīk Khān was their chief they commenced committing depredations against the Marīs, who were at that time in fair subjection to the Khān of Kalāt.

In a fight which took place between the Hasanīs and the Marīs, 300 men of the latter were killed, and a number of the Marīs fled for protection to Lehrī in Kāchi.

The Hasanīs carried on their depredations, and the Marīs applied to the Khān of Kalāt for help, who sent his army against them; and in a fight which ensued Sadik Khān and a large number of his men were killed.

The Hasanīs were so weakened by this engagement that the Marīs found them an easy prey, and after a short time succeeded in driving them out of their country, which they took possession of themselves.

They broke up and fled for protection to the Shāhdozāi Pathāns and to the Khetrāns, of which tribes they now form a part, and since then they have lost their name as a separate tribe.

The Nahars are a branch of the Nahars who governed Harand in the time of the former kings, and are already alluded to in the accounts of the Mazārī and Gorchānī tribes.

Having quarrelled with Ghāzi Khān and the subsequent Governors of Dera Ghāzī Khān, they were at length defeated and obliged to fly from the country, and took refuge with the Khetrāns, where they settled down. A few remained at Harand, of whom the present headmen of that town are the descendants.

They are closely connected with the Laghāris, and all our dealings with them are carried on through the Lighāri Chief, Jamāl Khān.

Only a short time since, Bābal Khān's daughter was betrothed to Jamāl

Khān's son, and Syad Khān's daughter to Jamāl Khān's nephew, thereby greatly strengthening his influence over the Khetrāns. The old town of Barkhān (called Laghāri Barkhān) belongs to Jamāl Khān, Laghāri, but is farmed to the Nahars, who are also related to his family.

The Khetrān and Būgtī Chiefs are related, and on this account the two tribes are always on good terms.

The Khetrans are at feud with the Marīs, Bozdārs, Dūrkānis, and the Lūnī and Mūsa Khēl Pathāns.

As their country produces abundance of food, they would not be much put out by being blockaded, except in as far as their small trade was concerned.

The Khetrāns carry on a large trade with British territory, consisting of—

Exports.—Wheat, barley, horses, black cattle, sheep, and goats, small carpets, namdas, saddle bags.

Imports.—English cloth, goods of all sorts, cotton, saccharine produce, spices, drugs, medicines, &c.

Only for the bad state of the road this trade would increase greatly. There is only one trade route *viâ* Gāgan-ki-Thal and Sakhī Sarwar (Mokam), the hilly part of which is so difficult that it is not fit for camels, and only laden hill-bullocks and donkeys can travel it. There is now a project on foot to improve the road and render it fit for camels, which will be of great benefit both to the Khetrāns and to the Dera Ghāzī district.

From the above reasons, combined with the fact that the country is completely open to the operations of troops, the Khetrāns are the easiest hill tribe on the whole of the Dera Ghāzī frontier to coerce. Almost at any time a good seizure of their men and property can be made in British territory, and a simple blockade in a short time brings them to terror. The Tomandar, Babal Khān, has 30 nominations amongst the sowars employed for political purposes. The tribe has no land or other stake in British territory. (*Bruce, J. Jacob, G. Jacob, Graham, Davidson, Sandeman.*)

KHETRĀNS OF VIHOWA—

A branch of the larger hill tribe of the same name, who live round Vihowa, in the Dera Ghāzī Khān district. The Khetrāns say they came from Khorasān and settled in Dera Ishmāīl Khān. Getting into hot water they fled to the hills; but afterwards many of them were allowed to return to the plains and settle near Vihowa, and since then they have had no relations with their brethren in the hills. Van Cortlandt says they can raise 300 fighting men.

On the annexation of the Panjāb, their Chief was Mahamad Khān. He was always conspicuously loyal to the British Government, and behaved very well in the attack on the Kasrānīs in 1852, when returning from their raid at Dera Fateh Khān. His son, Sūltān Mahamad, was first thānādār of Mangrota, and afterwards tehsildār of Sanghar. In 1857, during the Bozdār campaign, he was employed by General Chamberlain to bring down the Esots, Ūshtarānas, and Khetrāns on the flank of that tribe, and he performed this duty promptly and intelligently. In 1867, during the arrangements for the capture of Kaora Khān, Kasrāni, however, he did not behave well, his conduct amounting to treason. In recognition of his former faithful services, however, he was permitted the option of resigning or standing his trial, and he accordingly adopted the former alternative. His son, Kaora Khān, has succeeded him. The Khetrāns inhabit the villages of Vihowa, Kohar, Kūtānī, and Litra. (*Van Cortlandt, Pollock, Bruce.*)

KHEVAZAI—

A section of the Mohmand tribe who inhabit the extreme west portion of the Mohmand country. They can furnish 800 fighting men, but do not possess much influence. The road from the Mohmand country to Kūnar goes through their lands. (*James.*)

KHISHTO BANDA—

A village in the Zera valley, Jawākī Afrīdī country, 12 miles from Shādīpūr, on the Indus. (*Coke.*)

KHOIDĀD KHEL—

One of the four villages which compose the town of Lakī, in the Banū district. It contains 206 houses, including 50 shops. The inhabitants are a sub-division of the Mina Khel clan of Khūdū Khel Marwats. Supplies are plentiful, and water is obtained from the Gambīla, which flows beneath the village. (*Norman.*)

KHOJAK—

A tribe of Pathāns, an off-shoot of the Kākars of Mekhtar; they are a large and powerful clan, under the leadership of Lashkar Khān, and are usually at enmity with the Bārūzais. They are said to number from 800 to 900 fighting men, and own one fort, which contains 300 fighting men. Though agriculture is their chief employment, and though they are peaceably inclined, they are said to have a high character for bravery. Their lands are watered by tributary streams of the Anabar. They are periodically plundered by the Marīs. (*Davidson.*)

KHOJA KHIZR—

A village in the Kohāt district, 16 miles west of Kohāt, 13 miles from Hangū. It is situated on a grassy slope on the bank of the Kohāt Toi. There is a very fine grove of mulberry trees here. (*Bellew.*)

KHOJAKI—

A small pass on the Dera Ishmāīl frontier, situated between the Spari-kat and Gidr passes, west of the Lūnī outpost. A road through this pass only goes behind the first range of hills, and then branches to the right and left. (*Carr.*)

KHOJAL KHEL—

Vide "Vazīrīs."

KHORMATŪ—

A village in the Baīzaī division, Kohāt, situated 7 miles south-east of Kohāt, under a low range of hills. It contains 207 houses, and has a population of 960 souls, of which 317 are adult males. It was founded about A. D. 1570 by Rūstam Khān, Masū Khel, and Daknī Khān, Bizādī. A century after, Amīn and Wilāyāt, Awāns from Cis-Indus, came and settled here. After a time the descendants of Rūstam Khān and Daknī Khān returned to Bizādī, and the village lands all fell to the descendants of Amīn and Wilāyāt; subsequently there was a further emigration of Awāns. After 1857 this village was given, with other lands, as a jagīr to Bahādūr Sher Khān, who settled some Afrīdīs in the village. There are 6 wells and also a nala, from which water is obtained for irrigation. Its revenue is Rs. 1,950. (*Plowden.*)

KHORMATANG.—

A tower on the Jānākhor border, on the spur of the same name, south of Jalala Sar, running down to the Khwara, east. The name of this village was formerly Janghar. (*Ommaney.*)

KHOST—

A valley of Afghānistān, which comprises the upper portion of the valley of the Shāmil or Ketī river, bounded on the north-north-east and north-

west by Kūram and Zūrmat, and by the Tūrī, Jājī, Mangal, and Jadrān tribes; on the east and south-east by the Vazīrīs of the Mohmīt Khel and Hasan Khel ; west by the Jadrān country, and south by Dawār. It is said to be 40 miles long, and is watered by three streams, the most important of which is the Shamil. It contains no very large villages, but a vast number of small ones; the largest, which may be called the capital, is Sher Kala. The total number of inhabitants of the valley is estimated at 12,000.

The divisions of the Khōstwāls are : I, Ishmāīl Khel, said to number 3,000 men, and reside at the head of the valley next the Jadrāns; II, Matūn, who number 1,000 men, and inhabit the vicinity of the Amīr Chaoni (cantonment) ; III, Mandūzai, 1,000 men, next below the Ishmāīl Khel; IV, Shamal, 1,000, below Mandūzai; V, Lakan, 1,000, who inhabit the valley of the Landar Sidak, a stream which joins the Ketū from the north. Some say there are other sections *viz.*, Muli, 2,000 ; Tarwezai, 500; Saban, 2,000; Bakir Khel, 800; and Tani, 3,000.

The valley of Khōst is said to be nowhere so broad as that of Kūram; it has, however, a greater breadth of cultivation, but the most of it is unirrigated and dependent on rain; the soil is very fertile where irrigated from the streams. The three streams come down from a south-east direction; the most north, the Jājī Algad, from Shabaras; the middle one (Landui) from the borders of Zūrmat, while the most south, called the Sadik Khetu, drains from the Jadrān country, all three uniting form one stream which falls into the Kūram river at a place called Zerwam, 12 miles below Biland Khel. The inhabitants of the upper portion of the Khōst valley are called Khōstwāls by their neighbours, while the lower portion is occupied by the Vazīrīs, with whom the former are on perfectly good terms, and join against their Tūri neighbours. The chief product is rice. The mountains which confine Khōst on all sides afford plenty of timber, fuel, and pasturage. Cows, buffaloes, and goats are the chief stock. The produce consists of rice, wheat, and tobacco, for which last the valley is celebrated. The Khōstwāls take tobacco, rice, ghī, and namdas to Banū for sale, and bring back salt, indigo, iron, and leather goods and cloth. The inhabitants are divided up into Tor Gūndī and Spīn-Gūndī factions.

James says Khōst pays an annual revenue of Rs. 50,000 to Kābal; but this can only be when it is visited by a force. It was only of late years brought into regular subjection, mainly through the influence of Kāzī Najībūla of Biland Khel.

The Khōstwāls call themselves Pathāns, but they are probably a mongrel race like the Banūchīs and Dāwarīs.

Khost can be entered from Biland Khel or Kūram or Banū. There are two roads which go to the west; one goes through the Mangal country to Kābal; it is not practicable for caravans, but only for footmen. The other goes through the Jadrāns to Ghāznī. The only way, therefore, of getting to Kābal from Khōst is either by Ghāznī, or by going to the Kūram valley by a road which joins at Shakh near Mahamad Azim's fort.

The Khōstwāls buy their salt from the Vazīrīs, who bring it from Bahadūr Khel, and are quite dependent on this supply for their wants, as there is no other place they could get it from. (*Mahamad Hyāt, Norman, Macgregor, James.*)

KHŪRI—

A pass on the Dera Ishmāīl frontier, situated between the Kūram and Rang-Zoi passes, north-west of the outpost of Zarkanī (which is responsible for

it). A road through this pass goes to Mīan Hyāt Masjīd, the Povindahs' second encamping ground by the Sawan and Zao routes from October to April. Mīr Ālam Khān, Hyder Khān, and Mehr Khān, Nāsars, are responsible for this pass. (*Carr, Macgregor.*)

KHŪDŪ KHEL—

A section of the Sadozai division of the Ūtmānzai-Mandan Yūsafzāis, who inhabit the south slopes of the Sarpatai mountain.

They are divided into :—

I. Usmān Khel, who inhabit.		Houses.	II. Bām Khel, who inhabit.		Houses.
Daga Totalai	...	300	Totalai	...	150
Dakāra ...	...	60	Ghazī-kot	...	30
½ Chinglai	...	400	Jangīdara	...	50
Swawai ...	...	120	Ghūrgūshti	...	60
Dargalai	...	20	Khalai Kili	...	40
Suro ...	...	40	½ Chinglai	...	400
Hal ...	...	40	Dandai	...	50
Sarpatai	...	30			
Kāsim Khel	...	30			
Chuanr ...	...	20			

besides they have the following villages inhabited as under :—

Houses.		Villages.		Inhabited by—
100	...	Mangal Thānā	...	Syads.
20	...	Moghdara	...	Miāns.
10	...	Damner	...	Gūjars.
10	...	Kangalai	...	Gūjars.
30	...	Bagh	...	Miān Khel.
15	...	Jota Khan Bat Kaurai	...	Gūjars.
10	...	Kalan	...	Mūlās.
20	...	Ghalodara.		

and Bājā and Bām Khel in British territory. They are said to be able to turn out from 1,500 to 1,800 fighting men.

Their country is drained by the Badrai nala, which is dry, except after rain in the hills, when it rushes down with great violence. It rises in the Sarpatai hill, and at Dandar; it receives a branch from the east; a little lower, another branch from the Chinglai and Swawai joins it from the west; it then passes the site of Panjtār, the villages of Ghūrghūshti, Khalai Kili, Jangīdara, and issues into the plains north-east of Salīm Khān, and thence goes through British territory to the Indus. The passes leading to the Khūdū Khel country, commencing from the north, are Narinji or Baghoch, Amānkot, Darhan, Tigarai, Moghdara, Jahāngīr Dara.

The men of this tribe belong to the same stock as our subjects in the Ūtmānāma division of Yūsafzāi. They are now divided amongst themselves, and therefore easy to manage; but, if united, they could give a good deal of trouble. They have plenty of grain, but a blockade would annoy them, as they have much intimate relations with the people in our territories. Their villages are mostly in the open, and exposed to attack. This gives us a greater hold on them than the fear of a blockade. A good seizure could always be made. The chief villages, Totalai and Chinglai, have been at feud for a year. At present there seems no chance of a reconciliation.

The Khūdū Khel have only once given the British Government any

trouble. In 1857, when Mokarab Khān of Panjtār and Mobāraz Khān of Chinglai sheltered the Hindūstānī fanatics, and when Lieutenant Horne, an Assistant Commissioner, who had encamped at Shekh Jānā, was attacked by a party of Hindūstānīs and Khūdū Khels, to punish them for these outrages, on the 26th April 1858, General Sir Sidney Cotton, with a force of 2,000 men, moved in from Salīm Khan by the Daran pass and burnt Chinglai and Panjtār.

Arm.	Europeans.	Natives.	Total.
Artillery ...	131	88	219
Cavalry ...	16	535	551
Infantry ...	632	3,475	4,107
TOTAL ...	779	4,098	4,877

The force, consisting of the troops noted in the margin, assembled on the left bank of the Kābal river, opposite Naoshahra, on the 22nd April 1858, under command of Major General Cotton.

On the 25th April the force reached the frontier Yūsafzāi village of Salīm Khān, opposite the mouth of the Panjtār valley, and the staff proceeded immediately to reconnoitre the position which it was proposed to attack on the morrow. The approaches to Panjtār were held by the people of Totalai, who had for several years resisted the payment of tithes demanded by Mokarab Khān, and his enmity to the British originated in his being refused the loan of troops to enforce this demand on the clan. When, therefore, the Totalai people saw the force approaching, they not only turned out to welcome it, but rushed ahead with all their men to try and seize Mokarab Khān, and that chief, supposing probably that the reconnoitring parties were followed by a column of attack, abandoned his position and fled with about 60 horsemen to Chinglai, seeing which the Totalai people dashed in and set fire to Panjtār before the force could come up. Thus the first object was unexpectedly and easily attained.

At 1 o'clock on the morning of the 26th April the force shown in the margin left camp for Chinglai. No tents were taken, and the baggage consisted simply of two days' provisions and abundance of ammunition.

Corps.	Guns.	Infantry.	Cavalry.
Artillery.			
9-pounders ...	2	...	...
24-pounder howitzers	2	...	...
Mountain guns, Brougham's ...	2	...	...
Cavalry.			
Guides	...	...	200
18th Irregular Cavalry	...	...	50
7th Irregular Cavalry	...	...	50
General Cotton's escort	...	...	20
Colonel Edwardes' escort	...	...	50
Infantry.			
Guides		300	...
9th Panjāb Infantry ...		400	...
21st Native Infantry ...		300	...
18th Panjāb Infantry ...		400	...
H. M.'s 98th Regiment		250	...
Sappers		56	...
TOTAL ...	6	1,706	370

Near the entrance of the valley, in a wooded nook of the hills, stands the village of Bagh, inhabited by Syads; it is a favorite halting place for marauders when making raids on our territories. General Cotton therefore visited the Syads to call them to account, but on their pleading their real inability to refuse a shelter to the robbers, he did not destroy their village, but only took a fine of a rupee a house from them, with an injunction in future to give information of any raids that were contemplated.

At daylight the force entered the Daran pass, which is a remarkably narrow defile of about 2 miles, between two hills. It is not formidable to disciplined troops, because the heights on either side have only to be crowned to cover

the safe passage of the force; and the length of the pass is so limited, that, if stoutly contested, it could not resist for more than a couple of hours; the enemy therefore did well to abandon it, and allow the force to ascend unmolested into the elevated valley of Chinglai or upper Panjtār.

Here resided Mobaraz Khān, uncle of Mokarab Khān, of Panjtār, in a substantial fort of wood and stone. But no resistance was attempted. The tribe had removed all their property to the hill side previously, and followed themselves as soon as the force came in sight. General Cotton therefore bivouacked at Chinglai for the night, and the troops were employed in destroying the fort and town and crops during the day. In the evening some of the enemy showed upon the Chamla hill, but were immediately driven over it by the picket consisting of the 9th Panjāb Infantry under Captain Thelwall, and no further molestation was attempted by the enemy during the night.

On the 27th April, the force having completed its work at Chinglai returned to Salīm Khān, not by the Darān pass, through which it came, but through the heart of the country by Swawai and Panjtār; for the importance of adding in this expedition to our knowledge of the independent hills was not lost sight of, and General Cotton had attached Lieutenant Taylor, of the Engineers, to the staff, for the express purpose of surveying the country.

When General Cotton started on the 26th for Chinglai, he detached a small force* also to Panjtār, for the double purpose of completing the demolition of that place and forming a reserve at Chinglai.

*7th Irregular Cavalry	...	50
18th ditto ...	...	50
H. M.'s 81st ...	...	200
8th Panjāb Infantry	...	450
Khelat-i-Ghīlzi ...	...	200
Sappers ...	...	56
TOTAL	...	1,006

The direct road by which the force returned from Chinglai to Salīm Khān proved to be of about equal length with the road *viâ* the Darān pass; but there can be no question that the Darān line is the easiest for an army. From Salīm Khān to Chinglai *viâ* Panjtār is chiefly through a broken country, winding among ups and downs of jungle and ravine, very embarrassing to a column, and at one time it passed through a rocky defile in the bed of the stream which flows under Panjtār, which would be infinitely more formidable than the Darān pass itself if disputed by the enemy.

Mokarab Khān's horsemen and footmen were seen lurking about the line of march this day, but apparently only in hopes of preying on stragglers from the force. Nothing in fact could more strongly mark the badness and unpopularity of the Khān's character than his total inability to work up his clan to defend what had hitherto been considered a strong country.

The force had now destroyed both Panjtār and Chinglai, and might have moved on to Sitānā, but Colonel Edwardes, the Commissioner, having heard of a stronghold in Mokarab Khān's country, which that chief had made over to the Syads and Hindūstānīs, and only resorted to himself in the last extremity. The name of this place is Mangal Thānā. It stands on one of the chief spurs of the Mahāban mountains, and was the head quarters of Mūlvī Ināyat Alī, who so perseveringly endeavoured at Narinjī and other places to raise Yūsafzāi in rebellion during 1857. This Mūlvī died about the beginning of April 1858, and his followers were said to have gone off from Mangal Thānā to Sitānā to place themselves under another Hindūstānī Mūlvī there; but Mokarab Khān's family and

property were reported to have been removed for safety to the vacant fort of Mūlvi Ināyat Alī at Mangal Thānā. It was therefore considered that it would render the chastisement of the Khān more complete and memorable if this also was destroyed, and it was agreed that it was worth while to attempt the attack of Mangal Thānā.

At 11 P. M. on 28th April, General Cotton again left his camp at Salīm Khān under a guard, as per margin, and, posting a reserve at Panjtār, pushed on by moonlight towards Mangal Thānā with the following force, headed by 200 matchlock-men from Totalai.

H. M.'s 98th Regiment	...	200
9th Panjāb Native Infantry	...	450
Guide Cavalry ...	...	300
Total	...	950

Corps.		Guns.	Cavalry.	Infantry.
Mountain Train ...	...	2	...	...
24-pounder howitzer ...	...	1	...	...
Sappers	...	...	...	50
Guides	...	...	50	350
H. M.'s 81st Regiment	...	...	...	200
Khelat-i-Ghilzi Regiment	...	...	...	400
8th Panjāb Native Infantry	...	...	...	400
18th ditto ...	...	...	...	400
Total	...	3	50	1,800

The ascent of the hill was very arduous and toilsome, and half the force was ultimately left as a support at Dakara, half-way between Panjtār and Mangal Thānā and the advance reached the heights about 11 A. M. Not a shot was fired as the force labored up the steep and wooded road, and on entering Mangal Thānā the forts were found abandoned, accompanied by every sign of a recent and hasty flight.

Mangal Thānā consists of two villages, upper and lower. The lower contains 30 or 40 houses, and is occupied by Syads, who are peaceable and inoffensive. Upper Mangal Thānā stands on a plateau in the midst of three crests which are themselves outworks while held by the garrison, but as soon as carried by an enemy command the place. On this plateau stood, 1*stly*, the fortified house of Mūlvī Ināyat Alī, with enclosures for his Hindūstānī followers; 2*ndly*, the fortified residence of Syad Abbās; and 3*rdly*, Syad Abbās' citadel, a white masonry tower; the whole having about 30 or 40 houses clustered around them. These fortifications had been very laboriously constructed of large stones and pine timber, and the Hindūstān fanatics and thieves who flocked around Syad Abbās must have lived here in great enjoyment and security, and it was easy to understand the prestige that surrounded them.

The troops were too exhausted to return comfortably that day, and so bivouacked in the forts for the night, the Sappers being engaged all night, under Captain Hyde, in mining the buildings. At daylight of 30th April the force drew off, the mines were fired, and when the dust and smoke cleared away, Mangal Thānā was a heap of ruins.

On the 30th April the whole of the troops at Mangal Thānā, Darkara, and Panjtār returned to Salīm Khān, and thence to their respective cantonments; the force being broken up.

Since then the Khūdū Khels have, as far as I can ascertain, given no trouble. Doubtless many of them joined against us at Ambēla, but this does not argue any particular dissatisfaction with us. We perhaps owe the good

conduct of this tribe to its openness to attack from our territory, and there can be no doubt that, should it be necessary to punish them, it would be very easy to do so, as they could not hope to resist a properly equipped and well-handled force. (*Bellew, Lockwood, Edwardes, Cotton.*)

KHŪDZAI—

A village in the Īsa Khel division, Banū district, 10 miles south-west of Kālābāgh, on the right bank of the Indus.

KHŪSHIĀLGARH— Elev. 1,100 feet.

A village in the Kohāt district, 32 miles east of Kohāt, 45 miles below Atak, on right bank of the Indus, and on high road to Pindī, from which it is 104 miles distant.

The village has a population of 416 souls, of which 170 are adult males.

The village has two quarters, *viz.*, Jamadar and Mala. The inhabitants are Khataks, Awāns, and boatmen. Formerly there was no village at the ferry, the boatmen coming daily from Mankar, one, mile distant, but Khūshiāl Khān, Khatak, established one, and gave it his name. Its situation is rock-bound and difficult of approach. Supplies must be collected; water is plentiful. The encamping ground is confined, and the surrounding country undulating, but generally cultivated.

There is a travellers' bungalow here, a serai, a police post, and a small cavalry detachment.

There is much traffic on the ferry at this point, being on the direct line to Rāwal Pindī. It has been proposed to erect a swing bridge across the river at this point, the nature of the banks being favorable, and the Indus being here 100 yards wide, the right bank precipitous and rocky. From this point downwards the navigation is always open. At the ferry, in addition to one small English boat used for postal purposes, there are two boats in use and two in reserve, Government property, of 200 maunds tonnage each. In summer 15 to 16 boatmen are required to work them, but in winter only 8 or 10.

Besides these boats some 6 or 7 private boats of a tonnage of from 400 to 700 maunds could be procured here.

There are two shrines, one of Khoja Hasan, the other Khoja Khidr, where there is said to be a handmark of the prophet on a stone.

The village of Raisi, 5 miles below Khūshiālgarh, is said to be better adapted for a depôt for steamers, on account of the rapids above it, which prevent steamers going to Khūshiālgarh with safety.

The following memorandum of cattle that crossed at the ferry at Khūshiālgarh during 1864-65 will give an idea of its importance :—

	1864.	1865.	TOTAL.
Men	27,474	27,743	55,217
Camels	2,438	3,476	5,914
Buffaloes	827	792	1,619
Horses	472	382	854
Bullocks	8,482	12,160	20,642
Mule	1,599	1,671	3,270
Donkeys	12,315	14,923	27,238
Yaboos and ponies ...	1,009	896	1,905
Goats	1,210	1,157	2,367
Sheep	...	237	237
TOTAL... ...	55,826	63,437	119,263

(*Coke, Wood, Plowden.*)

KHŪSHK CHĪNA—

A pass which leads from the Mūlazai division of the Banū district into the Batanī hills, north of the Sind Chīna pass, with which it is connected. (*Thorburn.*)

KHŪZA KHEL—

A village in the Zera sub-division of the Khatak division of Kohāt, 12 miles west of Shādīpūr, and containing 40 houses. There is a police post here. (*Lumsden.*)

KHWAJEHDA—

A small pass connecting the Vazīrī country with the Mūi Band plain of the Batanīs. It is situated about 4 miles north of the Pīr Tangī. The Haibat Khel and Abdūl Rahmān Khel sub-division of the Mahsūd Vazīrīs own land at its head, and use it freely as a road to issue forth on their predatory excursions. It is impracticable for horsemen, but cattle are constantly driven up it. Any property that leaves our territory between the Chīna and Gūlhāra passes must be taken either up the Khwajehda or Shūza pass. (*Norman*).

KHWARA—

A division of the Khatak country, Kohāt. It is bounded on the north by the Bhera Ghasha range, south by the Indus and Nīlāb Ghāsha, east by Nīlāb, and west by the Afrīdī hills. The inhabitants are chiefly of the Mohmand tribe. It comprises 19 villages, *viz.*, Garo, Mīrkalān, Marōba, Hasan Khēl, Gajū Khēl, Zanūn Khēl Sujai Nimal, Kāi, Sohanjī, Moma Khēl, Darachīna, Tūtkia, Amzumjang, Āla Khel, Sehor, Misrībānda, Kamarmela, and it has a population of about 3,000 souls. It is much exposed to the depredations of the Ādam Khel.

All the villages in this valley have a supply of water from springs and running streams. It is filled, except in the vicinity of the villages, with thick underwood, in most places with a very dense forest of camel thorn, olive and ber trees, which makes it very difficult to traverse. It is divided from Pēshāwar by the Beraghāsha, from the Zera valley by the Nīlābghāsha, and by the Torū range from Kohāt. The Khwara presents the appearance of an undulating billowy plain covered with dense scrub. Towards its west and upper end there is scarcely one break in this jungle, but towards the river it becomes more level and open, with more cultivation. It is intersected in every direction by a labyrinth of ravines, and is as difficult a country to operate in as can be imagined. There is a road at its head into the Hasan Khel country, by which a force could enter; also one over the Hindkī Sirj roadstead, through the lower portion, meeting at Garoh, from Mirkalan, Charāt, Shādīpūr, and Atak. (*Coke, Lumsden, Macgregor.*)

KHWARAM—

A district and tribe of Khataks. The tribe is not large, and is descended from the Bolāk branch of the great Khatak family through a descendant of Bolāk called Marwat. Their clans are small, save one, the Mīshak, who live in Chorlaki and Kamar, in Zera, near Shādīpūr, and are practically a separate branch.

The rest of the Khwaram section live in the Khwaram district, south of the Bangash boundary, and north-east of the Khatak territory. It may be said to be bounded on the north by the Bangash territory, and on the south by the eastern part of the Tīrī Toī and the Spīna range,

between Nandraka and Zertangī, and by the Ghojarīna, Pīr Ghul, and Sevehri mountains. The Tīrī Toī bounds it on the south. It extends from the Indus on the east, to Ishmāīl Khel on the west, close to the Kohāt and Edwardesābād high road.

This territory is hotter than the tracts of Shakardara, Landa, and Chaontra, and consequently the crops ripen a little earlier in Khwaram than in those tracts. The crops are also much smaller and thinner than they are in the Bangash lands on the Kohāt Toī to the north, or in Shakardara and Chaontra to the south. Khwaram is crossed by several ranges of low hills, and there is a good deal of rocky and stony ground in it, both in the Shawiki valley near Karīrosam and in the Mālgīn valley. 'Bher' trees are common in Khwaram, and the people eat the fruit largely.

Water is scarce; most of the villages depend on tanks, which frequently dry up, in which case they dig holes in the beds of nalas. Shawiki has plenty of water from its dammed-up tank, and Palosī Bānda has springs in an adjoining ravine, but most of the villages have only tanks. The villages are not as clean as those in Chaontra; chiefly owing to the fact that the people leave the litter and manure in their villages, and do not spread it on their fields as those in Chaontra do.

The east of Khwaram, about the hills of Lūmbo, Chindakhbo, and Dapar, is very hilly, and grazing for camels and grass for flocks and herds are plentiful and good right down to the Indus bank.

The people largely dress in clothes of a khaki dye, rather purple in tinge. They make it from the ashes of the "mazri," or dwarf palm, mixed with a little oil, or ghī, and water. They use up old mats and baggage slings for the purpose.

Khwaram is under the rule of the Tīrī Chief. The Khwaram villages have a good many sheep and goats, and quantities of fowls, and the Kākā Khel in Wijūsam have some camels.

The flowers in Khwaram are very pretty. Wild flowers are numerous and more varied in hue than is usual in India out of the mountains. A marked feature in the coloring of the Khwaram valleys is the bright yellow prophet flower, which grows alike among the fields and on the bare stony slopes of the hills. (*Ross.*)

KHWAZOZAI—

A section of the Akozai Yūsafzāis. They inhabit the country on the right bank of the Swāt river, and are sub-divided into Adīnzai, Shamozai, Naikbī Khel, Sibujnai, Shamīzai, and Malīzai.

As all that is known regarding these sections, and the country they live in, is given under their titles, I shall not repeat it here. (*Bellew.*)

KIĀRA—

A village of 39 houses in the Ūtmānāma division of Yūsafzāi, Pēshāwar, situated 8 miles north-east of Topī, about 1 mile west of the river Indus, which supplies it with water. It is the border village of Yūsafzāi in this direction. It is commanded by hills to the west. (*Lumsden.*)

KĪKAR—

A village in the Bozdār hills, situated on the Sangarh river, between Bhārtī and Saonra. It is a small place, but is one of the halting places in this country. Water is plentiful and good, and also wood and grass, except after long drought. (*Wilde.*)

KĪMAT KHEL—

A small section of the Haīdar Khel clan of Dāwarīs, who live in the south-east quarter of the town of Haidar Khel, and number about 200 men. (*Norman.*)

KIN—Lat. 28° 37′ 40″; Long. 69° 55′ 50.″ Elev. 270 feet.

A village in Dera Ghāzī Khān district, 48 miles south-west of Rājanpūr, 8 miles south-west of Rojhān, 30 miles north-east of Kasmor, and 8 miles from the hills. Wood is abundant, also grass, but other supplies are scarce; good water is procurable from two wells. The country round is generally sterile, but cultivated here and there. The houses are built of wood, with flat roofs. There are a good many Hindūs here, but the village belongs to the Mazārīs. The village has been several times plundered by the Būgtīs, and formerly there was a post here. It has 60 houses, 40 of which belong to Hindūs, 20 to Mahamadans, and 17 shops. One and a half mile to the north of this place are the remains of the old post of Kin, which used to have a considerable garrison of horse and foot, but there are now only 4 foot militia here—Mazārīs.

There is a tree here sacred to Abdūl Rahūn, a 'fakir.' In March a fair is held under it which very few attend. This village was founded by Nahars, but they were turned out by Shāhwānīs and Mazārīs.

On the 3rd March 1852 the Būgtīs carried off 300 cattle from the neighbourhood of this place. Resāldār Pigott, of the 3rd Panjāb Cavalry, went in pursuit and recovered all. (*Macgregor.*)

KINGĀRGALĪ—

A village in the Būner valley, Yāghistān, situated under the hills at the west of the valley. It has 200 houses, and belongs to the Salārzai section of the Būnerwāls. (*Aleemoola.*)

KĪRĪ HAIDAR—

A village in the Tānk division of the Dera Ishmāīl district, 5 miles north from Tānk. It has 84 houses, 1 shop, and 1 mosque. The population amounts to 254 souls, of which 138 are adult males. The inhabitants are composed of Hindūs and Musalmāns.

The water-supply is from the Tānk Zām, and is good in quality. The produce consists of wheat, barley, bajra, cotton, &c. The village has 2,258 acres cultivated and irrigated from the Zām, and supplies are procurable here in very small quantities after due notice. The stock of the village embraces 440 cattle, 15 camels, and 10 donkeys. The headman is Ūmr Khān, Batanī. (*Macaulay.*)

KIRNĪ KACHĪ—

A large valley inhabited by Rūstamānī, Shāhmānī, and Malānī Bozdārs, situated a little south-east of Gūlkī Kachī, and, with the exception of the land known as 'Jatwāla' (an uncultivated tract some miles long and a mile or two broad, little hillocks alternating with level spots), the easternmost possession of the Bozdārs, being situated on the right bank of the Sanghar, about 2 to 3 miles from where it debouches from the hills.

In the north-west of it is a stone fort called Spari, built of loose boulders piled up, now rather dilapidated. The soil is good, fertilised by the Sanghar stream, from which canal cuts have been made. It produces good spring crops.

It contains no villages, but there are some cultivators' hovels scattered here and there by twos and threes. (*Davidson.*)

KISHI—

In the Būgtī hills; an outlet through the hill forming the north boundary of the Sīaf valley, impracticable for any but footmen. There is a pool of water in it which is very fair. It leads to Pātar. (*Davidson.*)

KISHORĀI—

A pass in Yāghistān leading from Matūrīzai division of Baizai-Swāt to Ghōrband. It is practicable for laden cattle. The common road from Bar Swāt to Chakesar and Pūran goes by this pass and then on by the Yakh Tanga. (*Lockwood.*)

KISHRĀNZAI—

A sub-division of Kamālzai division of Mandan, Yūsafzai, which also gives its name to a division of the Yūsafzai plain. The chief villages in it are Hotī and Mardān. (*Bellew.*)

KIWALĪ-KA-KOT—

A large empty, ruined, mud fort on the Kasmor border of Sind, about 5 miles north of Kasmor. It is quite deserted now, but was built 60 or 70 years ago by the Amīrs of Sind for the protection of their northern border. At Lehrī, Kandkot, and other places are similar forts. It is said that there were two wells in the fort, and that though they are now filled up, water could probably soon be reached by clearing them out. (*Merewether.*)

KIWAZAI—

A branch of Kākars living in the Kākar Sahra, and east of the Zhob dependency. (*Davidson.*)

KOGA— Elev. 2,240 feet.

A village in the Chamla valley, Yāghistān, situated immediately below the Lalū spur. It is the largest village in Chamla. There are roads from it to Chinglai. (*Allgood.*)

KOHAI—

A pass leading into the Banū district, west of Daraka; its mouth is about one mile north of that of the Ūrmūlī. It is a great resort of Vazīrī thieves. Water is plentiful, and good camel roads run from it to both the Sawan and Ūrmūlī passes. Many thefts are perpetrated by this pass, which has a very bad reputation. (*Norman.*)

KŌHAT—

A district of the Panjāb, on the right bank of the Indus, between lat. 33° and 33° 35′, long. 70° 35′ and 71° 55′. It extends from Darwāzgai, on the right bank of the Indus in the Khatak country, 5 miles below Atak, to Biland Khel, on the Kūram river at the head of the Mīranzai valley, being 120 miles.

The breadth of the Kohāt district by the line of the Indus, which runs nearly north and south, is from Darwāza to Rokwān in the Shakrdara estate, where it joins the Banū district. The distance is 72 miles, a labyrinth of barren rocks and ravines of the most impracticable nature intersecting it in every direction.

From Thal, the British frontier runs east, following the Sūrtang range, which divides the Tīrī valley from the Vazīrīs, down to the village of Gūrgūrī, whence it turns over the hills, and from thence the Khatak boundary is the Chandghoza ravine, which has its exit in the Banū plain, 3 miles west from Latamr. From Latamr, the British frontier turns off south and west to Banū, and follows the Khatak boundary across the Thal by Land, Kamar, and Nasratī to Gūdi Khel, from whence it turns

back up the crest of the Lowaghar hills to the exit of the Chichālī pass at Chapari. The area of the district in square miles is 2,840.

With two small exceptions, the Kohāt district may be said to comprise the country drained by the Kohat Toi and the Tīrī Toi and their feeders. But though this division is quite perfectly comprehensible to one who has studied its topography, the Kohāt district to an uninitiated eye must seem to be a series of low barren hills, with impracticable sides and knife-like crests running in parallel ridges from east to west and somewhat relieved by patches of cultivation between the ridges. Yet this chaos of burnt rocks does resolve itself into the two river systems above mentioned, which generally drain from west to east, their tributaries all having a tendency north and south. The two exceptions alluded to, are the drainage of upper Mīranzai, which goes west to the Kūram, and the south drainage of the Bārak and Bangī Khel hills, which goes southward also to the Kūram and the Indus.

The district of Kohāt is divided by tribes into two unequal parts, *viz.*, the north and more fertile but smaller part, consisting generally of the system of the Kohāt Toi, is inhabited almost entirely by Bangash; while the south, larger and more desolate portion belongs to the Khataks, and consists of the system of the Tīrī Toi and the south spurs of the Khatak hills.

The administrative divisions of Kohāt are :—Kohāt Khās, Mīranzai, and Tīrī.

The hill ranges of the Kohāt district consist of one system, which rises from the dying Orakzai spurs of the Sūfed Koh west of the village of Kāī in Mīranzai The almost imperceptible watershed which has to be crossed in going from Hangū or any of the east villages to Thal or any of the west villages of Mīranzai is the origin of all the hills in the district. From Kāī the ridge runs south-east to the south of Mahamad Khoja, and from here its endless ramifications commence. The first great spur which it throws off is to the north-east, passing south of Togh, here another spur goes east, then south, and then sprays out at Takwāra Sir into a series of spurs from south-west to south-east, one of which goes east, north of Shakr Khel, then south for a couple of miles, then east, south of Lāchī, past the tower on the road, north of Takht, and south of Mālgīn, till it ends in the Indus. North, this range drains into the Kohāt Toi, and south into the Tīrī Toi (due south of Bagatu it throws a spur out due east, which is ended by the junction of the Lāchī stream with the Kohāt Toi). It then turns more east to Chapar; then north-east again for 5 or 6 miles to the peak Spirquayt of Walker's map; thence it goes north-east again to the east of Ibrahīmzai, when it throws out spurs, one west and the other east, and itself again runs north across the head of the Ibrahīmzai valley, when it throws out another spur, parallel to the former and also to the Kohāt Toi in this part of its course, which terminates at that river, immediately to the west of the town of Kohāt; from Spīrquayt, the spur goes south-east, rising at once into the Mīr Khwelī Sir peak, and thence throws three long arms eastward to branches of the Kohāt Toi.

From the point where the range goes north-east near the village of Mahamad Khoja another spur goes south-west for 5 miles (then throws a spur towards Doāba, to the south of Sūrūzai), then south for perhaps 3 more to Halwat Sir, when it runs west to the Shkali ravine, before reaching which, however, it again turns south for a mile or two (again to throw

out a parallel spur west, again towards the Shkali), and east to the Tīrī Toi; after this it is again connected with the next parallel ridge by a ridge which has to be crossed in going from Gandiaor to Tīrī. This parallel ridge also preserves the same direction of west and east, the west being ended by the Shkali ravine, the east, after rising into the peak of Damharo Sir, being stayed by the junction of the Kharbūza and Tarakai branches of the Tīrī Toi. Between Thal and Tīrī, a watershed is crossed between Gūrgūri and Mīajīkhel; this ridge connects the above system with the Sūrtang and Kāfar Kot ranges. The first range also goes east and west with an even greater regularity than its north sources above mentioned, the ridges which connect its parallel spurs going likewise north and south, till it is lost in the Kūram river. But although the above-named range thus throws off the Kāfar Kot range itself, it still continues due east for some 15 miles, when it splits in two, the south rising into the Sūrtang Sir, the north branch going south of Tīrī and ending in knife-like ridges south of Bāndah.

From immediately south of Tīrī the main range runs southward, and keeping to the east of Totaki, south-west of Inzarapa, east of Narī, east of the Kūnh-i-Gai pass (from this it throws off a spur which again splits up, but tends towards Bahadūr Khel); from which last it turns east to a survey station, then east again north of Tabai Khwa, west of Shaidan, south of Bahadūr Sum, west of Nishpo to Mazdakai Sir (here a spur runs north-east by Karar Sir and Ziāratī Sir to the Tīrī Toi), whence it goes south past Bargūwala, Kabīrwala, Sadhū, to the head of the Chichālī pass; thence it runs east for 4 miles (thence a spur goes to the west which eventually splits and goes towards Karak and Land Kamr), when it turns south for 2 miles, then south-west past Suka Zyt-Tol-i-Unchat Sir for nearly 10 miles north of the village of Sadrī; from this point there is again a similar connecting ridge of perhaps 2 miles, when the range, turning abruptly east and west towards Chaparī and Shekh Nika Ziārat respectively, becomes the Sūrghar range, and ends, east at the south entrance to the Chichālī defile, and south-west, in the latitude of Trag.

From the point 2 miles west of Tol-i-Ūnchat Sir, a spur goes thence south-west and then south, gradually diminishing in height till it is ended by the Kūram at Tang Dara, from which point to 7 miles east of Tol-i-Unchat Sir, it is known as the Loeghar or Shīn Ghar range. Again to return to the head of the Chichālī pass, whence 4 miles south-east takes us to Prangzai Sir; from this several spurs run south, keeping to the east of the Chichālī defile, and all draining into its river. But the main range goes north-east and is called Lakr Ghar for 4 miles, when it splits into two; one spur runs south to the Turgegarh, and then splits into two spurs running south-west and south-east, so as to form an amphitheatre north of Kālābagh. The other continues its direction north-east for some 8 or 9 miles, when it turns south to Bangali Sir, there again to split into main branches, one going south to Dangot Sir and the Indus, the other north to Lari Sir and Mosaleh and the Tīrī Toi, while many minor spurs fill up the interval between these and end at the Indus.

It will be necessary now to go back as far as Halwat Sir, north of the Tīrī valley, whence another range runs east past Swānai Sir and ends in the Tiri Toi. This finishes the ranges in the district, with the exception of the portion north of the Kohat Toi, where the hills are all spurs of the Orakzai-Afridi range.

The rivers of Kohat are—1st, the Kohāt Toi, with its tributary branches of Hangū, Khankai, Kachai, Marai, Sūmārī and Walai; 2nd, the Tīrī Toi, formed of various unimportant tributaries from Gūrgūri, Kharboza, and Sūrtang Sir.

There are no lakes in the district, though seen from a height the whole district has the appearance of having formed a series of lakes divided by parallel ridges and connected by narrow defiles. The canals are only for irrigation, and need not be here mentioned. The principal of these are taken from the Kohāt Toi.

The climate of the Kohāt district is, for the greater part of the year, agreeable. During the winter months the air is cold, dry and bracing, The hottest months are June and July. The prevalent wind is westerly. Rain falls in the months of April, July, August, September, and December. The most common diseases in the district are intermittent and remittent fevers, dysentery, and diarrhœa.

The rainfall in Kohāt for the last five years was—

	Jan. to May.	June to Sept.	Oct. to Dec.	Total.
1867 ...	6·1	2·0	0·7	8·8
1868 ...	10·8	3·0	1·85	15·65
1869 ...	14·1	12·6	1·1	27·8
1870	3·4	11·2	...	14·6
1871 ...	...	...	...	...

The returns of deaths in the Kohāt district for the last five years show the following figures :—

	Murder.	Snake-bites.	Accidents.	Poison.	Small-pox.	Diarrhœa.	Cholera.	Fever.	Total.
1867 ...	22	7	14	...	44	...	1,176	911	2,351
1868 ...	26	5	11	...	61	14	...	520	682
1869 ...	34	2	19	...	308	29	508	1,123	2,229
1870 ...	14	7	27	...	89	49	...	1,197	1,661
1871 ...	...	...	...	...	...	...	...	...	...

The following information regarding the mineralogy of Kohāt is taken from Powell's *Panjab Products* :—

"Sulphur is found near Gūmbat in Kohāt, and also near Panoba, 4 miles "from Shādīpūr. The mines are not permitted to be worked. Petroleum is "also found at Panoba, about 4 miles from the Angoh Kula. At Kūtkī, in the "Chichālī pass, coal has been obtained among the alum shales. It occurs, "however, only in patches, and not in regular seams ; access to it is easy, "and it burns well, notwithstanding the quantity of earthy matter it "contains.

"At Kūtkī also, there are alum works. They are owned by a company of "eight members, who are residents of Īsa Khel, and are of much more recent "date than the Kālābāgh works, which have gone on for eight or nine gene-"rations; the materials at Kūtkī are obtained at a much cheaper rate.

"At Kālābāgh, the cost per diem of keeping one 'karah' or evaporating "pan, including cost of shale and fuel, and the fees paid to the malik of "Kālābāgh, is Rs. 10-4-6.

"At Kūtkī, the shale is cheaper and the fees are lower, there being only one "for water-right, payable to the 'lamberdars' of Īsa Khel; the cost is there-"fore only Rs. 8-10 per diem, a circumstance likely to affect the Kālābāgh "monopoly.

"At Kūtkī, about 10,000 maunds are annually produced ; at Kālābāgh, "about 12,000, during the ten months of the year for which they are worked.

" Kālābāgh alum sells at Rs. 3-4 a maund on the spot; Kūtkī alum a " Rs. 2-8. There is no difference in the quality, but the expense of making " it at Kūtkī is less.

" Salt is contained generally in the chain of hills running from the river " Indus towards Bahadūr Khel, in a direction from east to west. These hills " are drained by the streams called Tīrī Toi and the Kohāt-Toi.

" The mines now worked are five in number :—

(1.) " Mālgīn, about 20 miles south of Kohāt.
(2.) " Jata, about 22 miles south-west of Kohāt.
(3.) " Narī, about 15 miles further on in the same direction.
(4.) " Karak, about 5 miles still further on.
(5.) " Bahadūr Khel, about 50 miles south-west of Kohāt on the " Banū road.

" The mines at the three first places are situated in low rugged hills, chiefly " sandstone, in vertical strata, and covered by low jungle.

" The salt lies near the surface, under (not unfrequently) a strata of red marl, " and in color is black or dark green; the former is found chiefly at Mālgīn " and Jata; it is nearer the surface and as it contains a considerable quanti- " ty of sand and other impurities, it is only taken away when, from press of " work at the mines, the traders would be delayed in getting their animals " laden with the better sort.

" A transparent colorless salt is found at Narī and Karak: it is not " found in large quantity, and is taken away occasionally by traders, more as " a curiosity than from preference.

" The red salt is found at Nandraka near Shakardara, and being similar " to the Cis-Indus salt, the mine is closed to prevent the smuggling which " would otherwise take place.

" At Mālgīn, Jata, and Narī, the salt is obtained by blasting in the usual " manner; and the miners have two descriptions of pick—one heavy, weighing " 10 or 12 seers, round and heavy at one end, and pointed at the other; the " second pick is about 3 lbs. in weight, and of the size of a small axe; it is " pointed at one end like the larger one.

" At Karak and Bahadūr Khel, the smaller instrument is alone used, " with a thick short chisel, and a stone for a mallet; blasting is not " resorted to.

" The rates vary at the different mines: at Jata and Mālgīn a fee is " levied by Government of 4 annas per maund; the approaches are difficult, " and bullocks are chiefly employed by traders, who consist of Khataks, " Afrīdīs, and Momands from the Peshāwar district.

" At Narī, the rate is also 4 annas per maund, and it is chiefly frequented by " camel-owners, Khataks, and men from Hashtnagar and parts of Yūsafzai.

" At Karak, a fee of 3 annas per maund is levied, and the mine is fre- " quented by Thal Vazīrīs, Povindas, &c.

" At Bahādur Khel, the Government fee is 2 annas per maund, and the " traders are Vazīrīs, Ghilzais, and men from Upper Mīranzai, &c.

" At the two latter places, the trade is carried on with both camels and " bullocks.

" In addition to the five mines worked, there are many other places in the " same hills, Nandraka, Manzali, Aspīna, Barbara, Gūrezai, Karak, " Surtang, Dhand, and Shah, which are kept closed and watched to prevent " smuggling.

"The quantity taken from January 1863 to 31st December 1863 from the "different mines was as under:—

Name of Mines.	Quantity of Salt.			Revenue to Govt.		
	Mds.	S.	Chs.	Rs.	A.	P.
Mālgīn	98,429	30	0	24,607	7	0
Jata	1,11,249	22	8	27,812	6	3
Nari	48,203	20	0	12,050	12	0
Karak	44,949	30	0	8,438	1	3
Bahadūr Khel	82,298	30	0	10,287	6	6
Total ...	3,85,131	0	0	83,196	1	0

"The produce of the Kohāt salt mines for the five years as below was—

	Jata.		Malgin.		Nari.		Karak.		Bahadur Khel.		Total.	
	Mds.	Rs.	Mds.	Rs.	Mds	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
1867 ...	110,189	27,547	110,236	27,559	30,131	9,533	31,711	5,946	100,404	12,550	382,671	83,155
1868 ...	...	...	..	...	...	...	...	...	...	...	402,777	82,483
1869 ...	...	...	...	...	...	...	...	...	...	...	...	...
1870 ...	123,268	30,817	93,067	23,267	40,682	10,170	40,803	7,651	109,278	13,660	407,098	85,565
1871 ...	...	...	...	...	...	...	...	...	...	...	...	...

I have little information of the zoology of Kohāt. The only wild animals are wolves and leopards. The loss of life by these is nominal. In 1867, 135 wild animals were destroyed at a cost of Rs. 875; in 1868, 270, costing Rs. 1,758; and in 1869, 275, costing Rs. 1,972."

According to the Panjāb reports the return of stock in Kohāt is—

	1867.	1868.	1869.	1870.
Cows and bullocks ...	186,352	180,000	Returns the same as in 1868.	Ditto.
Horses	931	1,036		
Ponies	106	71		
Donkeys	2,936	5,796		
Sheep and goats ...	101,959	100,500		
Pigs	...	...		
Camels	1,347	1,683		
Total live stock...	293,631	289,086		
Carts	7	7		
Ploughs	19,891	19,700		
Boats	7	7		

Scarcely any horses, and no mules, are bred in this district. According to a return furnished in 1868, the resources of this district in carriage is represented as being:—

	Camels.	Ponies.	Kahars.
Mīranzai	100	15	10
Kohāt	477	19	28
Tīrī	300	...	10
Total ...	877	34	48

Of course, either this or the stock return must be quite wrong.

The cost of hiring a cart per day in this district is Re. 1-12; a camel, 3½ annas; 20 donkeys, Rs. 3-12; a boat, Re. 1.

As far back as 1852, Captain Coke reported that there were 117 brood mares in the district that were likely to throw good stock, and recommended that Government should supply four Arab stallions, to be placed at Hangū, Tīrī, Shakrdara, and Kohāt. Some of the horses belonging to Khoja Mahamad are most excellent hardy animals. These are generally reported to be Vazīrīs, but I do not know how far this is true; yet, whatever the breed, it is decidedly one that is worth encouraging.

The following statistics of the population are extracted from the Census Report of 1868:—

"The total population is 145,419. Of this, 1,808 are Sikhs, 6,544 "Hindūs, 136,565 Mahamadans; adult males 45,299, adult females 39,012; "1,883 males and 25 females can read and write.

"The percentage of adult males on the total population is 54·82, and of "adult females 45·18.

"There are 53 Europeans, 7 Eurasians, 6,313 Syads, 109 Mogals, 1,024 "Yūsafzais, 56,260 Khataks, 3 Mohmands, 31,112 Bangash, 95 Sadozai, 5 "Popalzai, 1,406 Orakzai, 87 Vazīrī, 12,338 miscellaneous Pāthans, 201 "Kosa Baloches, 194 Bhatīs, 105 Rānghars, 737 Jats, 24 Gakars, 1,370 "Parāchas, 2,496 miscellaneous Mahamadans, 878 Brahmans, 1,182 Katrīs, "94 Banias, 4,442 Areras, and 207 Jat Sikhs.

"According to religion, there are 60 Christians, 136,565 Mahamadans, "6,492 Hindūs, 1,837 Sikhs, and 52 Buddhists.

"According to occupation, the numbers are—Government employés, "males, 1,466, police 435, village watchmen 189, village officers 2,258, sol- "diers 4,517, priests 397, pandits 39, medical men 26, deed-writers 8, "schoolmasters 648, musicians 93, dancing girls 66, inn-keepers 113, servants, "266 males, 247 females, water-carriers 90, barbers 1,120, washermen "147, sweepers 206, merchants 158, shop-keepers 2,360, bankers 24, bro- "kers 4, contractors 47, letters-out of conveyances and animals 966, boat- "men 127, coolies 0, laborers 553, saddlers 28, carpenters 744, masons 58, "weavers 1,631, dyers 279, tailors 59, shoemakers 601, wine-sellers 8, "tobacconists 14, butchers 153, cane-workers 370, lac-workers 52, black- "smiths 596, cutlers 72, goldsmiths 208, potters 364, salt merchants 160, "and of the total population, 100,257 are agriculturists and 45,162 non- "agriculturists.

"The number of villages in the Kohāt district is 323, of enclosures 19,720, "of houses 28,639, and the population being 145,419, the average number of "persons per enclosure is 7·37, and per house 5·08.

"Of the villages, there are 163 containing less than 200 souls, 108 with "from 200 to 500 inhabitants, 43 with from 500 to 1,000, 22 with from "1,000 to 2,000, 6 from 2,000 to 5,000, and only one, Kohāt, with more "than 10,000, *viz.*, 11,274.

"The average price of skilled labour per diem in the Kohāt district "is 8 annas, and of unskilled labor it varies from 2 annas 6 pie to "3 annas.

"The inhabitants of the Kohāt district are divided into Bangash and "Khataks." (*q. v.*)

A return of prisoners in the Kohāt jail shows the average height to be 5 feet 6½ inches, and weight 125 lbs. 8 oz.

The area of the Kohāt district is 1,816,600 acres; of this, 160,900 are cultivated, 132,510 are taken up for grazing, 25,430 are culturable, and 1,497,760 are absolutely barren.

Of the 160,900 cultivated acres, 40,108 are irrigated by private works, and 120,992 are unirrigated.

The gross amount assessed on the land in Kohāt is Rs. 175,409.

The crops cultivated in the Kohāt district in the following years were :—

	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.
Rice	3,161	2,292	2,316	1,725	3,859
Wheat	36,116	38,735	39,113	32,316	30,380
Other food-grains ...	55,530	30,710	14,967	...	...
Oil-seeds	870	738	662	...	...
Sugar	10	12	16	12	16
Cotton	4,305	5,277	3,384	2,273	4,220
Tobacco	202	225	245	150	8
Vegetables	169	216	208	162	77
Miscellaneous ...	...	...	20,991	...	...
Spiked millet ...	...	...	...	12,240	16,325
Indian corn ...	...	...	...	13,280	11,384
Barley	...	...	...	4,412	10,002
Gram	...	...	...	225	100
Shascolius Aconitifolius	...	...	...	80	50
Shaseolius Mungo ...	...	...	...	2,385	1,313
Linseed	...	...	...	40	...
Sesamum	...	...	...	525	100
Chillies	...	...	...	...	3

The price of rent for the different descriptions of land per acre was Re. 1-1-6 for all.

The average produce of land per acre for the different crops was in rupees,—rice 910, wheat 520, inferior grains 500, cotton 80, oil-seeds 600, tobacco 320.

Captain Cavagnari gives the following information regarding the rotation of crops practised by the zemindars of this district.

"In addition to the divisions into irrigated (Abī) and unirrigated (Bārani), "the cultivated land is sub-divided into the following portions :—

"*Abī lands.*—1st, 'Bari,' *i. e.*, land which is near to the village, and which "is manured twice a year; 2nd, land which is manured once a year; 3rd, "land which is too distant for the zemindars to convey manure.

"*Barānī land.*—1st, near to the village and manured; 2nd, land close to the "hills, and which gets well watered after rain, owing to the drainage from the "hills; 3rd, land which is actually dependent on the direct rainfall.

"The zemindars have no regular rotation of cropping, further than that they "are perfectly aware of the effect certain crops have on the soil if grown "year after year without change.

"In the 'Bari' portion of the irrigated land, wheat is grown year after "year as a rule, though occasionally, in order to strengthen the condition of "the soil, barley is substituted. The zemindars consider that the manuring "twice a year of these lands tends to prevent the soil getting impoverished, "which they fully understand would otherwise be the case by the constant "cultivation of wheat.

"In irrigated land manured once a year, the rotation is so far put in "force that, except in unusually rich soil, wheat is sown one year, and is "followed by barley for the next spring crop.

"Irrigated land not manured is strengthened by rice cultivation, and in "poor soil (which, among other signs, is known by the hardness and caking "of the clods of earth after ploughing) the land is allowed occasionally to lie "fallow for one season.

"Barani manured land is in this district considered superior to irrigated land, "except the Bari kind. There are one or two villages close under the hills "the land of which is considered so rich that the zemindars do not use manure, "which, they say, has a scorching tendency. In these villages wheat is sown "regularly, but in most cases wheat is generally followed by barley for the "rabi crops.

"Where land is plentiful, the Barani fields watered by hill drainage are "allowed to remain fallow for one season after one or two successive crops; "and even in the best land of this description it is found advisable to do so "after two or three years, but in land entirely dependent on actual rainfall, "it is absolutely necessary to allow it to lie fallow after each crop for one or "more seasons, according to the nature of the soil.

"Excepting the lands near Kohat, the Barani lands of Chaontra (Khatak), "and parts of Miranzai yield far better out-turns than the average irri- "gated lands of the district, provided there is a reasonable fall of rain. The "Chaontra land is considered the finest description of Barānī land, and "would be better if it were occasionally allowed to lie fallow; but the popula- "tion is greater in comparison to the culturable area of the sub-division, and "the zemindars sow wheat, year after year, without cessation, but they make "up tolerably for this racking system of growing wheat by extra labor in "preparation of the soil.

"The zemindars of this district understand to a certain extent the benefit "which accrues to the soil by a rotation of crops; they understand the "advantage of fallows, and they are widely resorted to according to the "nature of the soil, and the land that can be spared for that purpose; and "the people have of late years learned the full value of the use of manure."

Cotton is grown in this district to a small extent, and of a very inferior kind. In the Sāmālzai and Hangū divisions there are miles and miles of the most dense jungle of wild olive, growing in the most luxuriant manner possible, and Major Coke was of opinion that there could be nothing wanted save the seed of the Spanish or Italian olive to produce fruit of the same size and quality as that produced in those countries, the oil of which is one of the most valuable products of the soil. "I was," "says Major Coke in a report, "for some time (while at home) in the southern provinces of "Spain, and saw much of the cultivation of the olive. The climate and "soil of the Andalusian provinces are by no means dissimilar to the climate "of Kohāt, and I feel fully convinced that the olive would succeed well in "the Sāmalzai and Hangū districts; indeed, it is a matter of certainty, "as, in whatever climate or soil the wild tree of any species grows naturally, "the cultivated tree succeeds to the fullest. The only thing requisite is to "have a quantity of the Spanish olive seed sent out, and a minute des- "cription given of the mode of extracting the oil. This might be obtain- "ed from the British Consul at Cadiz. The wild tree bears an olive about "the size of a pea. I see no reason to doubt that oil might be made from "the wild fruit."

It will be seen above that only one-fourth of the cultivated land of the Kohāt district is irrigated; this did not escape the notice of Major Coke,

who, as early as 1852, brought the scarcity of water in the district to the notice of Government, and to remedy this evil in some measure, he proposed to the Government the construction of a number of 'karez,'—a means of raising water for the cultivation of the soil employed with great effect in Afghānistān. These have before, to a certain extent, been used at Kohāt; one was constructed by Azmat Khān, which worked well and cultivated a considerable tract of country. Major Coke agreed to take on himself the responsibility, if the Board sanctioned an outlay of from Rs. 4,000 to 5,000, of producing a supply of water equal to the requisition of 800 or 1,000 'bīgahs' of land, both for the *rabi* and *kharif* crops.

In concluding this report, Major Coke says: "I would beg to observe that "the agricultural prosperity of this district depends on the supply of water. "All that the Bara stream can supply, where it can be raised by cuts to "the surface, is fully employed, but this does not suffice to irrigate one-"fourth of the lands. There remains the supply that can be obtained by "the karez, well, and tank means; much may be done by the last, as well "as the two former, as the supply of water that comes from the hills is "very great at times; but without some means of collecting it, the torrents "usually do more harm than good. A moderate sum laid out on these three "modes of raising and preserving water would render the valley a most "fertile one and eventually produce a large increase in the revenue."

Dr. Deane furnishes the following regarding the flora of the Kohāt valley.

"It is largely European, or common to a temperate climate. The "arboreous and sub-arboreous vegetation consists of—

Morus Indica—Tut—(cultivated).
Acacia Modesta—Phala—Palosa.
A. Arabica—Kikkur.
A. Sirisa—rare—(cultivated).
Dalberga Sissoo—Shewa.
Salvadora Persica—Kaurijal.
S. Oleoides—Plewane.
Melia Semper-virens—Drek—(cultivated).
M. Asederachta—rare—Nīm— (ditto).
Salix Babylonica—Wala.
S. Tetrasperma—Safeda.
Olea Europœa—Shwan—Kan.
Populus Alba—Sufeda.
Ehretia Aspera—Kharawane.
Zizyphus Jujuba—Ber.
Z. Jujuba—(cultivated)—Pewandi.
Banhima Variagata—Arghawan.
Ficus Indica—Bor.
Ficus Religiosa—Pipal.
Prosopis Spicigera—rare—Aghzakai.
Celtis Nepalensis—Fagho.
Tecoma Undulata—Rebdoon.
Xantho-xylon sp.—Shne.
Grewia oppositifolia—Pastuwanna.

"The shrubs and herbaceous vegetation comprise chiefly the following list, arranged under the heads of their natural orders, with the local names attached—the same as above :—

N. O. Celastrineæ.

Euonymus sp. Kandazera.

Acanthaceæ.

Adhatoda vasica—Torabujja.

Jiliaceæ.

Grewia Betulœfolia—Shikari mewa.

Rhamnaceæ.

Sageretia Brandrethiana—Mumani.

Capparideæ.

Capparis Aphylla—Karil.
C. Spinosa—Rhura.

Tamariscineæ.

Tamarix Indica—Farash.
T. Divica—Jhau.

Rosaceæ.

Rubus Fruticosus—Karwarei.

Apocynaceæ.

Nerium odorum—Gandere.
Rhazzia Stricta—Sandera.

Asclepiadeæ.

Calotropis Procera—Spulmei.
Orthanthera Viminea—Lanebar.
Periploca Aphylla—Barrarra.

Sapindaceæ.

Dodonœa Burmanmasia—Shumshad.

Palmæ.

Chamœrops Humilis—Mzarai.

Leguminosæ.

Alhagi Maurorum—Zozan.
Edwardsia Hydaspica.
Crotalaria Burhia—Meini.
Astragalus Multiceps—Spinaghzai.

Zygophilleæ.

Fagonia Cretica—Spalaghzai.

Rutaceæ.

Peganum Harmala—Spelane—Harmal.

Verbenaceæ.

Lippia Nodiflora.
Vitex Nigundo—Marwande.

Boragineæ.

Heliotropium Europœum—Nil Kattri.
Arnebia Echioides—Paighambari phul.
Trichodesma sp.—Parbur.

Solanaceæ.

Solanum Nigrum—
Withania Coagulans—Spin bajja.
W. Somnifera—Katilal.
Solanum Gracilipes—Howa.
S. Jacquini—Maraghune.

Scrophulariaceæ.

Verbascum Thapsus—Spin Kharnar.
Veronica Agrestis.
Linaria Ramosissima.

Compositæ.

Curthumus Oxyacantha—Khareza.
Carduus Mariamus.
Sonchus Oleraceus—Doduk.
Jaraxacum Officinale - Shamukei.
Microrhynchus Medicardis—Spudakei.
Matricaria Chamomila—Sutrigul.
Eclipta Erecta—Bhangra
Verbesina Prostrata—do.

Fumariaceæ.

Fumaria Parviflora—Pitpapra.

Menispermaceæ.

Cocculus Laëba—Parwatti.

Comabralaceæ.

Calystegia Sœpium.

Nyclaginaceæ.

Bœrhavia Procumbens—Pandarwash.

Plantaginaceæ.

Alisma Plantago—Bartang.

Papaveraceæ.

Papaver Somniferum—Khash khash.

Amarantaceæ.

Altermanthera Sessilis.
Achyranthes Aspera—Kutre.
Œrna favanica—Azmei.

Salsolaceæ.

Anabasis Multiflora—Ghalme.
Caroxylon Griffithii—Laghme.
Salicornia Herbacea.
Chenopodium Album—Sarman.
Salsola Kali.

Polygonaceæ.

Polygonum Flaccidum.
P. Aviculare—Banduke.
Rumex acutus—Zagukei.

Borag inceæ.

Arnebia Echioides—Paighambari phul.

Ranunculaceæ.

Ranunculus arvensis—Chambal.

Cruciferæ.

Malcolmia Strigosa—Khunserain.
Nasturtium Officinale.

Lillinceæ.

Tulipa Stellata—Shandi Ghul.

Irideæ.

Iris Pseudacorus—Sosan.
I. Fœtidissima—Blueflag.

Oxalideæ.

Oxalis Corniculata—Trawnke.

Euphorbiaceæ.

Crozofera tinctoria—Khurbuta.

Euphorbia Helioscopia—Gandabute.

The grasses are commonly—

Gramineæ.

Cynodon Dactylon—Barawa.

Eleusine flagellifera—Chuberi.

Andropogon Bladhü—Senri.

Cenchrus sp.

Cymbopogon Iwarancusa—Sargara.

Arundo Karka—Drumbi.

One orchid, the ubiquitous Zeuxine Sulcata, is found in moist places.

One fern is also found hidden under the arches of old bridges,—the modest Adiantum Capillus Veneris Kuwatzei.

Running streams are plentiful in the Kohāt valley, which give birth to a variety of water-plants. The brooks are mantled with water-cress, arrow-grass, Potamogeton natans (ubre), Marsilea, Quadrifolia Cabomba, water-shields, Herpestes Monniera, and Ranunculus aquatilis; whilst the horsetails of Equisetum Debile (Bandukei) race freely in the clear streams, and the Typha Augustifolia (Rukh), the English bulrush, guards their banks.

Of parasitic plants, two only have been noted.—Cuscuta reflexa, Tarbutei, which grows upon and entangles the foliage of some trees in a close network of yellow fibres, which are said eventually to strangle the tree; and Phelipœn calotropidis (Khiza), which present a curious appearance, being a leafless stem growing up from the root of other plants, in sandy arid places.

There is a very considerable supply of timber in the Zera and Khwara and Sāmalzai valleys, especially in the latter, a portion of which, lying between the villages of Mela Mīr Asghar, Mūsā Khēl, Landī, Torawarī, and the two villages of Marai, constitutes a large belt of jungle and forest, containing various descriptions of trees; 'sheshum,' olive, 'pullose,' shulbing, &c. There is also a belt of jungle which lies between Ūstarzāi and the new village of Chikar Kōt, where the finest timber in the Kohāt district is grown, and which runs along the bank of the Bārā stream past the village of Shēr Kot, some 3 miles in length. The reason of the timber of this belt being preserved is, that the whole is considered a holy place, and on no consideration will the people permit timber to be cut here, neither will they cut it themselves. Even the large trees that have been blown down are allowed to lie and decay in the ground until timber is required for the repair of the Masjīds, or to build new ones. There is some very fine timber in this belt, of sheshum, but on no consideration will the natives permit its being cut for any purpose. There is also a considerable quantity of timber and jungle in the valley called the Ūch Bazār, between Shāhū Khēl and Hangū, close under the Orakzāi hills. The hill that lies between the villages of Somāri and Hangū called Chapri is, on its northern face, well-wooded. Coke considered that the pine could grow on this hill, but he had been unfortunate in his attempts to cultivate it, all the

seed he sent for the purpose having proved bad. There is a village on the top, or rather near the top of this hill, which might be well employed in cultivating the trees which would grow there. The soil of this hill is good, rain abundant, and snow lies on the northern face for perhaps a month in some years. The northern face of this hill is covered all the way up with a thick belt of olive jungle, above which is thick grass. All the hills in the Kohāt district—such as the Gūrgārlot, Mir Khwēli 4,460, Swawai 4,800, Sūka ziārat 4,820, in the Khatak country, and Prangzai Sir in Bangī Khēl range 4,800, and many others—have all good belts of jungle and some tolerable timber on their northern faces; indeed the whole of the different ranges of hills of Kohāt have more or less a fine proportion of jungle and some timber on their northern faces; the only exception to this rule is the salt range, in which nothing save stunted bushes grow.

The Kohāt district has but few manufactures. At Hangū and Kohāt 'lungis' of a dark blue color, with a border of crimson and yellow silk, are made at prices varying from Rs. 2 to 100. In the villages, the common coarse cotton cloths worn by the people are made. Woollen carpets of various colors, but principally predominating in madder, yellow, and black are made among the Khataks, costing from Rs. 3 to 8. These are used as coverings for beds, and are very warm. Chaplis or sandals,-embroidered in the straps, are made at larger villages, Kohāt, Hangū, Tīrī, &c. Some pottery is made in the district, of a pale yellow or white porous clay.

Sword blades called Tīrai are made in the Makzai hill of Tīra, at what is known as the Mīrza Khānī factory. The temper of these swords is highly appreciated, and some, purchased at a small price, are valued nearly as much as Irani blades. Kohāt has long been famous on the frontier for the excellence of its rifle barrels. These are made in a small village near the site of the old city, about three quarters of a mile from the present one. The work is all done by hand; and when the rude tools and appliances employed are compared with the costly machinery used by European artisans, one is surprised at the excellence of the workmanship. A few hammers of different sizes; a few pairs of clumsy native pincers; a block of steel let into a wooden foundation for an anvil; a clay furnace, and a pair of bellows manufactured from a goat skin, with bars of iron and steel, comprise all the stock in trade.

The rifle is single barrelled, and is made by coiling and welding strips of iron and steel round an inner tube of iron.

The details of the manufacture are as follow :—

The iron and steel, at present used in the workshops of Kohāt, are English; that formerly used came from Bajāwar. The mechanic takes a bar of iron, varying from 6 to 10 inches in length, and ½ inch square, and places it in a furnace. When it is red-hot, it is hammered on an anvil. This is repeated till the bar is beaten out into a long ribbon of iron, from ¾ to 1 inch in breadth, and ⅛th inch in thickness. From this ribbon strips or stubs 5 inches long are cut off.

Steel is treated in the same manner. When one workman has got a number of these stubs, both of iron and steel, he takes six of the former and five of the latter, and places them alternately, the iron being at the

two extremities. These being held together by a pair of pincers, are heated, hammered and cooled in water, after which '*kalai*' shavings (or steel filings) are sprinkled over each stub. The whole of these being again placed in the order above-mentioned, are covered with 'spinah khwāra' or white clay, and heated to an extreme heat and welded together. This heating and hammering is repeated, till they are hammered into a long wire about ⅛th inch square. A long ribbon of iron, an inch in width, is taken and twisted into a tube, the coils running from right to left.

As many of the above-mentioned wires as may be requisite for the barrel are prepared. One end of each wire is fixed in a vice, the other is held fast by a pair of pincers, and each is twisted round, some from left to right, and others the reverse way. Four of these wires are next taken, and after being heated in the fire, are welded into a flat ribbon. As the wires are composed of iron and steel, and as wires of alternate twists are alternated, the ribbon formed from them has the peculiar appearance, when polished, of Damascene steel.

Several of these ribbons having been prepared, they are coiled round the iron tube from left to right, each ribbon extending for about 5 or 6 inches.

When one concludes another is joined on to it. This is done thus: the second ribbon is coiled on loosely; the approximate ends of ribbons Nos. 1 and 2 are heated and brought together till one slightly overlaps the other. This joint is covered with the spinah khwāra (white clay), and after being heated to an intense heat, is quickly hammered with light hammers, till both are perfectly welded together. The coil of each length of coil are also thus welded together, and the inner tube has its open edges closed by the constant hammering. This is repeated and repeated till the barrels become the required length. No mandrill is inserted to keep the tube open whilst this process goes on—the most remarkable point in the manufacture. The squaring of the barrel is next proceeded with, simply by the hand and eye. No rule, guage, or measure of any sort is employed, yet the eight sides of the barrel are as clean cut and flat as need be.

The barrel is now placed in a vice, a round iron rod with one end squared for a short distance, is inserted at the muzzle, and the inside is cleaned out by this primitive drill. The usual bore is about ⅝ inch. The outside is rasped, and filed and washed with sulphur till it is beautifully polished, showing the twists to perfection.

The rifling is next commenced, and the machinery for this is of the simplest and rudest description.

A log of wood has a groove cut into one side; at one end of the groove is an iron collar or ring, with a pole in the side in which a peg is fixed.

Into the groove, through the collar, is run a pole, on the surface of which is cut a deep spiral groove, with a complete turn to the yard.

The peg in the collar is run into the spiral groove, a cross bar is affixed to the end of the pole near the collar, an iron rod (in the same line) as the other end. This iron rod has a small hole in the free end, in which is placed, slightly projecting, a piece of broken file or saw.

The barrel being fixed firmly in a frame, the iron rod is inserted in the muzzle. The peg, run through the collar, into the groove in the pole, causes it (the pole) to revolve, when pushed forward and drawn back, and

the rod having the same revolving motion the spiral groove is marked in the barrel by the projecting piece of file; this file is projected more and more till the groove is deep enough. This is repeated till the three grooves in the barrel are complete. Many of the older barrels were poly-grooved, but three is now the usual number.

These grooves are, as a rule, too deep, and are very carelessly cut. The rifles carry a spherical or conical ball, but propel it to no very great distance, as few Kohāt rifles carry correctly beyond 300 or 400 yards. This perhaps is due to the extremely sudden turn of the grooves, *viz.*, 1 revolution to the yard.

The breech is a taper screw of steel; the touch-hole is cut at the side.

Some barrels have nipples fitted on for caps, but many purchasers prefer a flint lock, so as to be independent of caps. The locks are English, and stocks are made and fitted by ordinary carpenters. The price of a good iron and steel barrel (made as reported) is from Rs. 20 to 40; ordinary ones cost Rs. 10 or 20. The number turned out in the course of the year at Kohāt varies from 30 to 40, and certainly has never exceeded 50. There is no proof for the safety of these barrels, but it is very seldom that one bursts. Sights are fitted on for 100 and 200 yards, but the makers know little of the principle of them. As an instance of this, I saw a Kohāt barrel fitted with an exact copy of the Enfield rifle sight, but no regard was paid to the difference of trajectory in the two weapons, or the length of barrel between the fore and back sights. The usual length of barrel is 4 feet, but sometimes is 5 or even 6; the latter, however, is very rare.

The frequent heating and hammering in the course of construction wastes much metal; cold hammering is unknown. Thus the rifle barrel becomes much diminished in thickness after the cleaning, &c., but even then is much thicker than English rifle barrels.

The only trade in the Kohāt district of any value is in salt; of this an average of about 400,000 maunds or about Rs. 80,000 in value is annually carried off by the various tribes surrounding the district. It would be interesting to follow this salt to its destination, see how it is distributed, what amount each section requires, and what price is eventually paid for it.

The tribes of Afrīdīs also bring in wood and grass for sale to the cantonment, and all the tribes satisfy their small wants either at Kohāt or Hangū. The value of all this trade to us is purely nominal, but to these tribes it means almost life, and therefore is of the last importance. Besides, trade is everywhere a great civiliser, and measures should be taken first, really to ascertain what demand there is for it, and then to increase it as far as possible. There are, I am told, stations for registering traffic at Kohāt, Hangū, Shakardara, Tīrī, Shādīpūr and Khūshiālgarh, but I cannot ascertain what the result of these observations have been.

There are 249 miles of made road in Kohāt, but none of this is metalled. The main roads are to Hangū 26, Banū 84, Khūshiālgarh 30, Atak 72, all these under the Executive Engineer. All other roads are merely village tracks.

There are dâk bungalows at Kōhāt, Latamar Khūshialgarh, Gūmbat and European quarters in all the serais and posts, *viz.*, at Bāhadūr Khēl Bānda, Lāchī, Hangū, Gandiaor, Laka Talao, Shādīpūr.

Formerly, there was a mail-cart running between Kohāt and Pindi by Khūshiālgarh, to ensure rapid communication between the cantonment of Peshāwar and Kohāt when the pass was closed. This was worked for some years at an average monthly loss of Rs. 1,200; lines of runners were then proposed, one from Atak by Lambidan and Pīnd Sūltānī, 92 miles, at a cost of Rs. 200; another from Khairābād through the hills, 73 miles, at same cost. Captain Coke was always in favor of relying on this line instead of that from Peshāwar, and there can be little doubt that, as the natural support of Kohāt is Pīndī, there should be a good cart road made at once.

The political relations of the Kohāt district are solely connected with the sections of Afrīdīs on its border, with the Orakzāis, Zāimūkhts, and with some of the sections of the Vazīrīs and Turīs.

For a consideration of the questions which arise with these tribes, *vide* their titles, also Kohāt Pass, Khataks, Bangash.

A summary of Major Coke's opinions regarding the control of the tribes on the Kohāt border will be found under their respective titles.

The Kohāt district is closely surrounded by independent tribes, more or less connected with those inhabiting British districts. Special grounds of hostilities have occurred with some of them which are detailed elsewhere, but it has been found expedient to have an understood course of procedure with all. A simple agreement was therefore entered into with them, laying down what was expected of them in their intercourse with British subjects.

The tribes with whom such agreements have been made at Kohāt are—

1.—The Ūtmān Khel, a clan of the Orakzai tribe, numbering 450 men.

2.—The Zaimūsht, who occupy the north-western hills of Mīranzai, and number about 5,000 men.

3.—The Shekhān, another clan of the Orakzai, numbering 2,500 men.

4.—The Alīsherzai, who number 3,000 men.

5.—The A. Khel, who number 500 men.

6.—The Alī Khel, an Orakzai clan of 3,000 men, north of Hangū.

7.—The Mīshtī, north of Ibrahīmzaī, who number 3,000 men.

8.—The Mamuzai, north of Hangū, numbering 3,000 men.

These agreements have been made at different times, but are all of the same tenor.

The strength of the force in the Kohāt district is ordinarily as follows:—

One mountain battery, one garrison battery, one regiment of cavalry, three regiments of infantry, making a total of 4 guns, 240 artillery, 509 sabres, 2,199 bayonets—total 2,948; but of this number a quarter are absent during the hot weather, and the outposts held by them are:—

Fort Garnett, sabres and bayonets 24, Mahamadzāi, 17; Gada Khēl, 5, Lāchī, 5, Bānda, 5, Nari, 16, Bahādur, Khēl, 80, Latamir, 25, Gumbat, 5, Khūshiālgarh, 5—total on outpost duty, 186 of all ranks, cavalry and infantry.

The police force of the Kohāt district consists of two deputy inspectors, five mounted serjeants, 58 mounted constables, 15 foot serjeants, and 294

foot constables. Of these one deputy inspector, three mounted serjeants, 18 mounted constables, eight foot serjeants, 68 foot constables are employed on various duties about Kohāt, and the rest are distributed as follows :—

	Deputy Inspector.	Serjeants.		Constables.	
		M.	F.	M.	F.
Hangū	...	...	...	14	18
Gandiaor	1	...	1	23	14
Luka Talao	...	1	2	1	16
Tīrī	...	...	1	...	11
Bahadūr Khēl	...	...	...	...	9
Shakrdara	...	...	...	...	7
Marai	...	...	1	...	12
Kachai	...	...	.	...	10
Gūmbat	...	...	1	...	6
Khushialgarh	...	...	...	...	7
Tutkai	...	...	2	...	10
Garu	...	1	...	...	4
Khuja Khēl	...	...	...	..	4
Ziarat Shekh Aladad	...	...	...	..	4
Shadīpūr Ferry	...	...	...	...	5
Nīlāb	...	...	...	...	1
Kohat kotah	...	...	1	..	...
21 road towers	...	...	...	...	88
TOTAL ...	1	2	7	40	222

It is unnecessary to say anything of the history of Kōhāt before the date of British rule.

On the annexation of the Panjāb, the district was first placed under Major Reynell Taylor, then under Lieutenant Pollock, and in 1851 under Captain Coke, who was in charge till 1855, when he resigned, and Captain Henderson was appointed and held charge till 1858, when he died. After this, the changes were frequent, till in 1866 Captain Cavagnari was appointed, and he has held charge ever since with the exception of one year, during which Captain Plowden acted for him.

Major Coke thus describes the state of the district when it came in to the hands of the British Government:—"It was such that there "was hardly a village in the district in which there was one-third of the "zamindārs, or cattle necessary for the cultivation of the soil left; the cattle "had been plundered, and the zamindars had fled to the hills to escape the "oppression, taxation, and fines of the Bārakzai; the lands were consequently "thrown out of cultivation, the villages in ruins, and no man dared go out "of the village without being armed and ready to defend his life at an instant's "warning, for, in addition to the taxation and oppression of Bārakzais, each "village had half a dozen blood feuds on its hands; no man felt the least "certainty that he should reap what he had sown.

"Since our rule has been established confidence has been restored, but "this was not the work of the first or second year; the disturbances in the "Kohāt Pass and the Jawakī Affridis, with the disturbances at the salt "mines, kept up a degree of doubt which was not favourable to induce men "to settle down to agricultural avocations. In the last two years confidence "has been quite restored. The zamindars have come back to their villages; "cattle have been largely purchased; villages rebuilt, and new ones com-"menced; the lands are rapidly coming under cultivation, and the inhabitants

"of the district begin to turn their minds with a will to the cultivation "of the soil, and those who had any money left begin to find their advantages "in laying it out on the soil, instead of burying it in the houses; pledged "lands are being resumed, wells excavated, and water-courses and bunds "repaired. I speak within bounds when I say that the cultivation of this "district has been doubled in the last two years, and would have been trebled "had there been a sufficient supply of water."

In 1855 it was proposed to disarm the villages of the Kohāt district, an intention which drew forth the following remonstrance from Major Coke:— "The Kohāt district is divided into narrow valleys by ranges situated in "their valleys, and all more or less liable to be attacked by the hill tribes; "those villages which are situated in the safest portions are called in "to give their quota of aid to the other villages who are situated on the fron- "tier. All the villages round, which may be considered in the safest position, "are liable to be called out at any time to defend the Kohāt Kotal. All "villages in the district are ordered by me to send out an armed party with "their cattle daily to graze; failing to do this, should their cattle be "carried off they get no aid or compensation from me. If they do so and "make a fight with the hill tribes, though they may be beaten, I invariably "either get their cattle back for them, or give them compensation by seizing "men of the tribes and not releasing then till the property is restored or "compensation given."

Captain Henderson, on the 22nd December 1857 thus reported regarding the Kohāt district during the mutiny in Hindūstan :—

The strength of the force at Kohāt up to the middle of May was as usual three complete regiments of Panjāb infantry, one regiment of Panjāb cavalry, one 9-pounder Panjāb Battery, with a 24-pounder Howitzer and 2 mountain guns, also a detachment of garrison company of Artillery, mustering about 2,700 Infantry, 580 Cavalry, 186 Artillery, total 3,466,

On the 14th May one regiment of Infantry was moved upon Atak through the Khatak hills; its detachments, having on one day's notice been relieved by Khataks collected and sent by Khoja Mahamad Khān, were enabled to march to regain their head-quarters from Bahādūr Khēl and Narī on the night of the 15th May.

The alacrity with which this relief was made was most remarkable, and highly creditable to Khoja Mahamad Khān, Khatak and his people, the instructions having only reached Captain Henderson in Kohāt on the 14th May, and Bahadūr Khel being 54 miles distant from Kohāt and 22 from Tīrī, the Khān's residence; and he having, of course, no previous idea of such a call, had to collect the relieving garrison amongst his people during one night.

On the 18th May, the sālt revenue at Bahadur Khel was withdrawn under escort of a detachment from Kohat, and the garrison company of Golandāz. From this date also a company of the 3rd Panjab Infantry garrisoned the upper fort of Kohāt, into which the treasure was moved from the treasury on the 23rd May.

On the 18th May all the police Sowārs of the district, excepting Upper Mīranzai and a portion of the Khwara Sowārs, with 50 of the Khatak contingent proceeded into Pēshāwar in one march, and were followed during that day and the next two days by about 600 foot police and village militia collected from the country, and all in good spirits and willing to serve. Some

of these were retained for a longer period, and some were very shortly sent home again, and it is worthy of remark that Upper Mīranzaī, so recently brought under order, furnished its contingent cheerfully.

On the 22nd May a party of 160 rifles was called for at 9 P. M., marched at 10 P. M., and reported themselves in Pēshāwar, 40 miles, next day, with their ammunition and baggage, and was then employed in disarming the 64th Native Infantry at the outposts, the 10th Irregular Cavalry in Peshāwar, and the 24th Native Infantry Detachment at Fort Mackeson, after which it returned to Kohat on the 8th July.

In the meantime, a further detachment had been called for to proceed to join General Nicholson's moveable column; and it marched under Lieutenant J. Boswell, on the 24th June, on Lahor by forced marches.

On the 31st May, the 2nd Panjāb Cavalry marched into Peshāwar, leaving the district without any Cavalry.

On the 22nd of May, it came to the knowledge of the Deputy Commissioner that some evil-disposed persons had spread a report that the last ammunition received in the station, and some portion of which all the regiments had received was, prepared with "the mixture of pigs fat and bullock's grease," and that on the 1st June, it was intended to coerce the whole of the soldiers in the station into using these cartridges. It was said that there was no other grievance, but all those who were spoken to were said to have declared they would refuse these cartridges. The traders then began to conceal their property and to carry it secretly to the houses of Syads or powerful villagers, and the common bazār report was that the Cavalry would not take the cartridges and made no secret of it. There was a circumstantiality of detail about the information which satisfied Captain Henderson that there was some truth in it, so strong Infantry pickets were put over the guns, and the treasure was moved into the fort.

In addition to this, the officers commanding the regiments were informed of the report, and were requested, in order to avoid giving the schemes of the ill-disposed any possible lever to work with, to avoid target practice for a time, and this was accordingly attended to. After this period not a whisper of anything improper amongst the force forming the regular garrison occurred, though on the 29th of May there was an increase of Hindūstanis, being 3 companies, about 230 men, of the 58th Native Infantry, which, with 2nd Panjāb Cavalry, mostly Hindūstānīs (the Sikhs having gone under Lieutenant Nicholson towards Lahor), about 250 Hindūstānīs of the 6th Panjāb Infantry, and 50 men of the 3rd Panjāb Infantry gave this race a strong body for evil, had there been any bad feeling in the country or neighbouring hills.

Early in the morning of the 8th July, orders were received for the disarming of the 58th detachment, and this was done within an hour on parade, quietly and without resistance. The measure was well-timed, as some men of the detachment had once or twice been heard speaking in a manner which evinced bad feeling, although they made no attempt, so far as was known, to plot mischief or to incite others; but after being disarmed even improper talking ceased, and it was time that it should, for, from the various heavy calls on the two Regiments (the 3rd and 6th) the former had only 5 native officers, 29 non-commissioned officers and 236 sepoys remaining fit for duty on 1st July, and the latter only 2 native officers, 47 non-commissioned and 162 privates.

On the 23rd July the force was further reduced by the detachment to Pēshāwar of 1 European officer, 3 native officers, 25 non-commissioned officers, and 200 privates, leaving the 6th Panjāb Infantry with 40 non-commissioned, and 129 privates present fit for duty; and the 3rd Panjāb Infantry, at the same time, with 7 native officers, 38 non-commissioned, and 327 privates, or a total Infantry force, exclusive of guards, &c., of 534 rifles and 150 horsemen.

The military force became so reduced, as stated, in consequence of the parties detached on duty, and the transfers to form new regiments, that an irregular levy of 300 footmen and 100 sowars was sanctioned and raised in July to garrison the outposts, and aid in the general duties.

On the first breaking out of the mutiny and rebellion, all the neighbouring tribes came in, or sent to offer their services to Government, but their feeling was a strange and mixed one, their best wishes at heart being in favor of the king of Delhi, in whom they clearly felt a great interest, though they were inimical to the Pūrbias.

The temper and feeling of the tribes all round was a constant subject of anxiety, as we had not many real friends amongst them, though so long as we had power they hesitated to break their connection with us, but they were worked upon to rise against us day after day by fakirs and 'mūlas,' bearing every imaginable falsehood that could be invented against Government; but though the excitement was everywhere intense, and common report was everywhere that we were about to make our escape from the country, it was not until the end of August, or early in September, that any attempt at collecting men with any hostile intent was made; and before any harm was done, or matters had been brought to a head, dissension was happily brought about in their councils, and all angrily separated.

In contradiction of the false reports spread about the country, all good news was carefully circulated through the district Khāns, and also through our friends in the hills. The same was done in the station and neighbourhood, and in all cases with the best effect.

The people of the district never evinced the slightest tendency to revolt, and though in Upper Mīranzai people talked of our rule being ended, no one ever disobeyed an order, or delayed a day in paying revenue.

The Tūrīs at one time appeared disposed to be troublesome, but they did no harm, and soon ceased to require watching.

The Vazīrīs behaved in the most unexceptionable manner since the chastisement of the Miamī branch of the Kābal Khēl at Thal in December 1856. They sent a deputation to offer Government Rs. 1,000 as a nazar for the use of a gun with which to breach the walls of the Dāwar villages, against which they had been unavailingly breaking their heads for upwards of two months. Should the gun be granted, in addition to the money, they vowed undying friendship.

The news of the fall of Delhi ended the anxiety felt as to the eventual conduct of the powerful tribes along this frontier, all of whom sent in deputations to offer congratulations on the success of our arms.

The Afrīdīs of the Kohāt pass kept their pass the safest portion of the road in the whole country, and throughout these disturbances there was not one single charge of crime for them to answer to, not even a petty theft.

A party in Borī were inclined to give trouble by plundering on the Pēshāwar side, but they were peaceably brought to reason, and forced to make restitution by calling on their securities to coerce them, which was done.

Though the conduct of the people was invariably good, in fact, so much so that Captain Henderson said he could have confidently entrusted the cantonments to their keeping, had occasion required him to call out the troops, yet there is no doubt that it is to the Khāns and Maliks that we were mainly indebted for this good feeling, and these classes were, as a body, most ready and forward in serving Government and meeting all its wishes with alacrity in every way. Captain Henderson recommended that several of the Maliks might receive some small rewards, and the Khāns were, several of them, deserving of notice. Khoja Mahamad Khān's hearty and energetic good-will and his craving for news of our success, his bounty to any messenger who brought him any news, and his gifts when he heard of the fall of Delhi, gave unmistakeable evidence of his feeling.

Bahādūr Sher Khān is worthy of notice as having done good, zealous service; Gholām Mahamad Khān of Shakardara, Jāfar Khān Khatak, and Mozafar Khān, tehsildar of Hangū, showed a very proper feeling, and did good service in every way in their power.

Extra Assistant Commissioner Shāhzāda Mahamad Jambūr served with much devotion and exerted his knowledge of his countrymen and his personal and family ties in every way. His two sons each went, taking 100 sowars, towards the North-West Provinces.

The detail of men furnished from this district to aid in preserving order, and to coerce mutineers elsewhere is, as detailed below, in addition to the military force already stated :—

		Horse.	Foot.	Station.
19th May ...	Khatak	50	83	Peshāwar.
	Hangū	42	198	Ditto.
20th May ...	Kohāt Police and Jail Guard...	...	42	Ditto.
16th to 18th May...	Bahadūr Sher Khān ...	50	80	Ditto.
21st May ...	Jāfar Khān Khatak ...	11	82	Ditto.
27th May ...	Kohāt Villages	...	125 49	Ditto.
26th June ...	Shakardara Villages ...	1	44	Ditto.
5th June ...	Mīr Mobārak Shāh ...	80	...	Delhi.
	TOTAL ...	234	703	

The above is in addition to the garrison of the outposts, &c., mentioned above, 300 foot and 100 sowars.

A body of Zaimūkht and Tūrī sowars offered their services, as also a number of frontier Khataks and Bangash, but, as none were disposed to serve out of the Kohāt district, their services were declined, though, being admirable irregular horsemen, they would have been valuable with the army. (*Coke, Census Reports, Powell, Cavagnari, Deane, Plowden, Henderson.*)

KOHAT—

A town, capital of the district of the same name, situated 2 miles south of the Afrīdī hills, on the left bank of the Kohāt Toī, 37 miles from Pēshāwar, 84 from Banū, 30 from Khūshiālgarh, 105 from Rāwalpindī, 90 from Atak, 63 from Kālabāgh, 154 from Jhelam, 234 from Kābal, and 264 from Ghāznī.

The town of Kohāt is situated in an amphitheatre surrounded by hills at varying distances, that of the nearest being about 1,000 yards. To the

north, the Afrīdī hills rise in successive ranges, to the west is an open plain, and south-west the Kokodhar, a double-headed hill, at the foot of which runs the Kohāt Toī. To the east is the cantonment, and to the south is a long stretch of open cultivated land. It is built on undulating ground, on a gravelly and rocky soil, with good natural drainage. It is 1½ mile in circumference, and is of an irregular shape, with a length of about 600 yards, and an average breadth of about 300 yards. There is one good street which runs the whole length of the town from east to west, and divides it into two unequal parts. In this street are all the shops, and about the centre and towards the west end are two open spaces devoted to the sale of grass, firewood, &c.; all the other streets are narrow, tortuous, and many being *cul-de-sacs*. It is surrounded by a light wall 12 feet, but has no ditch.

There are 1,442 houses in Kohāt, and it has a population of 6,064 souls, of which 2,364 are adult males. The houses are generally built of mud, a few of brick, and all have flat roofs. The only buildings of the least importance are the western gateway, which has a fine room in it, and the jail, and there is a small Government school to the south-west of the city.

Much of the water-supply of the town of Kohāt is from a canal drawn from Kohāt Toī, but as it has first to pass through several dirty villages, then through some graveyards, it reaches the city much polluted, and here, as all manner of filth is thrown indiscriminately into it at all parts of its course, it acquires so high a degree of impurity as to be, in the opinion of Medical Officers, absolutely unfit for use.

But the inhabitants also bring water from the fort spring, situated about 600 yards from the town. Dr. Switzer reports that the water-supply could be rendered most perfect by very small expenditure by bringing it in pipes from the spring.

In Kohāt, wheat, Indian-corn, dhal and some other grains are plentiful and of good quality; vegetables are procurable in the winter in some variety, *viz.*, carrots, turnips, radishes, peas, salads, but in the summer they are chiefly confined to those of the cucurbitous order. It is not very easy to obtain good beef at Kohāt, but mutton is always procurable, and is generally good.

The average price of the following articles of food in 1868 per rupee was—

	January.		December.	
	Seers.	Chittacks.	Seers.	Chittacks.
Wheat	14	6½	10	8
Mung	12	...	9	8
Ghī	1	4	1	3
Barley	19	6	16	...
Milk	12	...	11	...
Goor	4	12	4	...
Meat	5	...	5	...
Sugar	1	8	1	12

The current rate for wages for adult labour is 3 annas, but it occasionally rises to 4 annas in the hot weather.

KOHĀT—

A cantonment, fort, and civil station, situated to the east and north-east of the city of Kohāt. The cantonment is built on a great mound of stones rising about 40 to 70 feet above the level of the valley and only partially covered with soil. It is traversed by a small ravine, which carries the water from the spring near the fort. The neighbourhood of

the cantonment on its north and east aspect is finely wooded, owing to the abundance of water in this direction, but the site generally is singularly arid and bare. Many of the officers' houses have small gardens, which are composed of earth, generally brought from a distance.

The cantonment of Kohāt contains a garrison of 3,000 men, namely, one mountain battery; one garrison company, artillery; one regiment of cavalry; three regiments of infantry.

The lines of the battery are ordinary native lines, well-built, ventilated, and not overcrowded. The garrison company is in the fort in barracks.

The cavalry lines are situated on the site of the village of Bahādūr Sher Khān, which is high and well-drained.

The lines of one of the infantry regiments are situated in a low swampy situation, with exceedingly bad drainage, to the south-west of the cantonment; they are roomy, well ventilated, are built of sun-dried bricks, and are placed in echelon.

The lines of the other regiments are placed on the ridge, and are well-drained and ventilated. But it may be remarked that the whole station is overcrowded, so much so that if two regiments of infantry were withdrawn, there would not be too much space for the remainder.

The water for the supply of the cantonments at Kohāt is obtained from a spring at the north-east angle of the fort, which immediately after its source has to pass through the English burial ground, then through man-groves, thus in its course collecting all the filth and vermin of the place before it finally reaches the lines of the sepoys or the gardens of the officers. The water from this source is most abundant, and at the head of the spring is quite pure, but by the time it reaches the cantonment it has become dirty and unwholesome. Some of the water for the troops is drawn from the river, but as it passes through the town and some villages before it reaches the cantonment, it is, of course, worse polluted than that from the spring. All the medical officers at Kohāt complain of the impurity of the water-supply, and attribute much of the sickness which occurs to this cause.

The climate of Kohāt is described by Dr. Ross as excellent. June, July, and August are of course hot, but the spring and autumn are extremely pleasant, and the cold weather is splendid.

During May the days get hot, but the nights are cool, and frequent storms help to keep off the hot weather. In July there are frequent dust-storms and occasional showers, and about the middle of September the nights begin to cool again.

A peculiarity of the Kohāt climate is a violent wind called 'the Hangū breeze,' which blows from the west, and which, though very pleasant in hot weather, and to those who are well clothed, proves very productive of chest affections among the troops. This breeze lasts regularly from November to April, and also during the hot weather with greater irregularity. In the winter it is quite cold in the early morning at Kohāt. The principal diseases are fever, diarrhœa, chest affections, and cholera has attacked this place frequently, especially in 1869 and 1871.

With reference to the crowded state of the Kohāt cantonment, it may be useful to append copies of correspondence regarding the various sites which have been suggested for its enlargement.

Captain Coke says—"With regard to the spot to the west of the fort, "1*st*, the ground is too low, and the soil a most tenacious mud in the

"rainy season. I therefore think it probable that the situation would be "unhealthy.

"2nd.—Its proximity to the road into the Orakzai hills, and the "presence of a deep ravine or water-course, which comes down from "the pass close to the spot selected for the cantonments, would cause much "annoyance to the troops and loss of life, by the cantonments being fired "into at nights whenever disputes might arise with the Bazotī tribe.

"Thieving and depredations of all kinds would be much increased in this "position from the facility of carrying off horses, &c., through this pass. "The only prevention to this would be a walled cantonment, which would be "expensive, and I consider undesirable, as shutting the force up behind a "wall would have a bad effect in the eyes of the people of Kohāt and the "surrounding tribes.

"On the other hand, I take the benefits of the present position on which "the cantonments are placed to be these:—

"*1st.*—A high and dry position, not affected by the rains, and therefore "more likely to be healthy than the plain.

"*2nd.*—The present position commands the roads from Pēshāwar to "Kohāt, Banū, and Khūshiālghar; the other position does not do this.

"*3rd.*—The present position commands the village situated in the imme- "diate vicinity of Kohāt; the other could not do so to the same extent.

"*4th.*—Although the other position would be more tenable in a military "point of view, being better commanded by the guns of the fort, on the "broken ground being cleared away between the present position and the "fort, the distance would be inconsiderable, and may be fairly considered to "be under the fire of the fort."

The necessity for providing lines for the mountain battery brought up the question of extending the Kohāt cantonment, and a letter was addressed by the Panjāb Government to the Government of India, of which the following are extracts:—

"The cantonment at Kohāt, as it now exists, is very much limited as to "space, so much so that Dr. Bruce, Inspector General of Hospitals, says "that 'this station is more crowded than any in India,' and that he has "never seen so many troops located within an equally small space.

"From a perusal of the papers herewith forwarded, it will be seen that "an extension of the present cantonment limits is only feasible in one "direction. Towards the Kohāt pass the present boundary runs up to a net- "work of ravines which it is not deemed prudent to pass. The same "objection exists to any extension in the direction of Hangū, so that the "only available land lies to the south of cantonment; but this ground "is not free from serious objection.

"On this available piece of land it was proposed to place the Pēshāwar "Mountain Train Battery, and by taking advantage of this opportunity to "remove the lines of the Panjāb Infantry, in view to give space for the "civil cantonment, as at present there is no ground set apart for the civil "officers.

"However, objections exist to this land being taken up. The Deputy "Commissioner writes: 'The land which it is proposed to occupy is the "richest and most remunerative belonging to the village of Bizadī. Land "has been taken from the people of this village on three several occa- "sions, and their village has once been pulled down to be rebuilt on its present

"site.' Again, the Commissioner on this subject says 'that no more fertile "source of irritation and anger exist on the part of the people than the "taking from them of lands held by themselves and their forefathers.'

"The value determined upon by the Deputy Commissioner as compensation "amounts to Rs. 27,234, but it is probable that this does not represent the "whole sum that will have to be paid, as the Deputy Commissioner foresees "other difficulties that will assuredly arise by having a portion of the "garrison quartered in such close proximity to the village, and with sugar-"cane and other high cultivation on the cantonment border.

"With the cantonment limit as at present existing, and without any in-"crease being made to the present garrison, the question of the restriction of "this high cultivation (sugarcane, &c.) has been brought forward on sanitary "considerations, and His Honor believes that sooner or later it will be found "necessary to prohibit within certain limits this cultivation, although this "measure will cause considerable expense to the Government and loss to the "people. General Wilde remarks that, 'viewing the question in any way, "it is simply a conflict of opinions between the health, comfort, and "efficiency of the garrison on the one hand, and the convenience and "interest of the inhabitants on the other.'"

The fort of Kohāt is situated to the north of the cantonment and city, on an artificial mound about 70 feet above, and commanding both.

It is of an irregular shape, and consists of an upper and a lower part. The upper is an irregular pentagon with four semi-circular bastions and curtains of from 85 feet to 195 feet. The lower part is a hornwork with one full and two half-bastions, a curtain of 153 feet, the flanks of the hornwork being 189 feet.

It is surrounded by a ditch 15 feet deep, 10 yards broad, rivetted with masonry on the inner side. The ground on the west, south-west, and south-east sides of the fort is open for a distance of not less than 400 yards, but on the east and north-east there is a thick grove of trees and gardens. The ground, however, slopes down on all sides and commands everything round it, with one exception, *viz.*, on the north, where a small ridge of equal height with the fort comes within 150 yards of the walls. This is as dangerous a neighbour as can well be, and, as it is very steep and there is cover for any number of men behind it, batteries could be placed on it in defiance of the fire from the fort.

The walls are of mud, 15 feet thick and 23 feet high. There are barracks for the accommodation of the men of the garrison company in the fort, and houses for officers. It also contains a masonry magazine.

The water-supply is drawn from a well inside the fort, of excellent water, and also from the spring 130 yards from its north-east angle, and the water is good and the supply inexhaustible, but a considerable portion of the way to it is commanded by the ridge above-mentioned.

The fort is always kept provisioned for two months, there being storage for 4,000 maunds of grain in it. It was erected, at a cost of Rs. 3,10,600, from the plans of Lieutenant-Colonel Napier, and under the superintendence of Lieutenant Garnett. (*Coke, Bruce, Ross, Napier, Garnett, Sim.*)

KOHĀT PASS—

A defile and pass in the Afrīdī hills, between Kohāt and Pēshāwar. From the north side the defile commences at 4½ miles south-west from Fort Mackeson. From Aimal Chabūtra to the south foot of the Kotal

is about 9 miles. The actual entrance is at about $\frac{1}{8}$th mile from Aimal, thence at 300 yards, and $\frac{3}{4}$ mile to the right of the road, is the village of Akhōr, and in less than 200 yards further the road goes between the main ridge and a low detached hill which completely commands the entrance of the pass; the width on the east of this hill is 440 yards, and on the west it is not more than 300 feet; there is no road on the west of the hill. Leaving this narrow, the hills open out to the left, so that in 350 yards further there is a space between them of 1,000 yards, of which, however, not more than 220 is from the hillock on the right. One furlong further, on the right of the road, and under the south end of the hill, there is a tank. Proceeding on again for 700 yards the valley opens out to $1\frac{1}{4}$ mile in width, again closing in gradually to 800 yards in the next 1,400 yards.

This increases a little further on, but within 350 yards again becomes about the same breadth. For the next 3 miles the road goes through the valley in a south-east direction, the hills being from 1,000 to 1,200 yards apart. At this point there is a second tank. Just beyond the tank the hills come as close as 400 yards, but again recede to 1,500 in the next 3 furlongs. On the left of the road again, under the hill, there is another tank; another $3\frac{1}{2}$ furlongs, and the hills again approach to about 900 yards, after which two valleys join at right angles to the pass, leaving at a distance of 3 furlongs from the last narrow the villages of Zargūn Khēl, 1 mile on the right, and that of Kūi, $1\frac{1}{2}$ mile on the left. Again, in $2\frac{1}{2}$ furlongs the narrowest part of the defile is reached, *viz.*, about 300 yards, and this continues till the village of Sharakī is reached in 1 mile. The road is here completely commanded both from the village and the hills on the right. After passing Sharakī for about 3 furlongs, the valley opens to a breadth varying from 1 mile to $1\frac{1}{4}$ mile; and thence in 2 miles the foot of the Kohāt Kotal is reached. One and a quarter mile from this is the village of Bostī Khēl. The summit of the pass is 600 to 700 feet above the plain, and as the Afrīdīs will not permit any attempt to improve the road, the ascent, though not steep or difficult, is at present very much obstructed with huge rocks.

On the crest of the pass are three towers, the centre being held by the Bangash tribe, the east by the Jawāki Afrīdīs, and the west by the Sipāhs. From the crest there is a good gun road into Kohāt, $4\frac{3}{4}$ miles, made by Lieutenant Garnett, of the Engineers. Along the whole pass the roadway is level, and excellent for wheeled carriages, except on the ascent of the Kotāl from the north; here it requires making. In the open spaces all along the pass are little patches of cultivation. The hills bounding the pass are said by Coke to be of the most impracticable nature, but Sir Charles Napier calls them steep, but accessible—an opinion in which I agree.

The Kohāt pass throughout its length lies down the bed of a stream which rises below the ridge dividing the Galī Khēl Afrīdīs from the Bazōtis, and runs towards Aimal Chābutra; it has ordinarily no water in it, but during the rains it carries off the drainage of the hills. Ravines of similar nature join it on the east and west from Kūī, Zargūn Khēl, Spilkāi, and Akhōr. Those on the east led to the Jawāki Afrīdī country, and those on the west to that of the Bazōtis and the Basī Khēl, Akā Khēl Afrīdīs.

There is a great want of water in the pass, There are no springs of any description at Akhor; there are a few wells, but the supply of water is

scanty and at a very great depth; there are one or two wells at the back of Zargūn Khēl, between it and the hills. With these exceptions, the only dependence for water is to be placed in the supply in the tanks, of which there are many in the pass, but they are all liable to dry up in the hot weather. It is said there are many springs in the pass known only to Afrīdīs, from which they can obtain a supply when the tanks fail. On the Kohāt side of the Kotal there are four tanks to catch the rain water, one on the crest of the pass, another a little below the crest, two in the amphitheatre at the foot of the hills, and there is also a masonry reservoir in the post of Fort Garnett.

The following memorandum on the attack of the Kohāt Kotal by Colonel Vaughan may be here fitly entered:—

"Viewed from the Kohāt side, the Kotal and hills to the right and left of "it present the appearance of a great amphitheatre, or horse-shoe, of which "the Kotal itself forms the concave side. The elevation of the Kotal, where "the road to Pēshāwar passes over it, is about 1,000 feet above the plain. "The ridge which forms the left of the amphitheatre (viewed from the "Kotal side) is at its highest point about the same height as the Kotal. "The ridge which forms the right of the amphitheatre is more lofty. It "terminates towards the Kotal in an elevated bluff peak, 450 feet higher "than the Kotal, which it commands within easy matchlock range.

"In the event of our being engaged in hostility with the tribes of the "pass (amongst which, for the purposes of this memorandum, I would "include the Orakzai clans of Bazotī, Ūtmān Khēl, and Fīroz Khēl), "they would probably occupy the Kotal in great force, partly as being from "time immemorial their peculiar battle-field and vantage ground, partly "with the idea of cutting the road from Kohāt to Pēshāwar. What "I propose to consider is the best way of attacking a force so posted, "whether the object in view is to force the Kohāt pass, to occupy the "Kotal, or draw off the garrisons of the Kotal towers.

"It having been observed above that the right ridge ends in an "elevated bluff peak which commands the Kotal, the capture of this "by an advance of infantry with mountain and perhaps field guns along the "right ridge would appear at first sight the most advantageous way of "obtaining possession of the Kotal. Field guns could, however, only be "used on this ridge to a very limited extent, and that only by dismounting "them and hauling them to the required points by manual labour. There "is moreover a very difficult gap which cuts off the bluff in question "from the rest of the ridge, and which, as it is passable only for single "men, would effectually stop the progress of the mountain battery. This "gap is immediately under the bluff and thoroughly commanded by it; "so that an advance by this ridge presents great difficulties, and would "be very liable to miscarry. For the above reasons, it would seem desir- "able to limit any attempt on this side to a feigned attack, or demonstration "merely, and to direct the principal effort elsewhere. It will be seen from "Captain Salt's memorandum annexed, that little assistance from mortars "could be looked for in an attack by the right ridge.

"The ridge which forms the left of the amphitheatre is impracticable "for guns of any description. It is easy to reach the Kotal by this ridge, "but the latter part of the way is commanded by a huge bluff hill forming "the western extremity of the Kotal, and the roadway by which the troops

" would pass is for some distance bounded on the right by a precipice. This " route therefore is unsuitable for the principal attack, but it will be valuable " for an auxiliary, and the occupation by infantry of the high peak in " particular, in which the actual ridge terminates, would be necessary to " cover the flank of a direct attack upon the Kotal.

" A direct attack upon the Kotal is, I think, the one which will be " adopted with the best prospect of success. The ground over which a " direct attack would be made may be thus described—from the ridge " which we call the Kotal, three broad spurs, separated from each other " by deep ravines, lead down into the plain. The road in present use is " constructed of the right-hand spur of the three. This spur is almost " throughout commanded by the high ridge forming the right of the " amphitheatre otherwise it presents no obstacles to infantry and mountain " battery guns, and the *road itself* is practicable for guns in draught. The " *centre* spur is traversed by an old road now in disuse, and, like the right " spur, is accessible to infantry and mountain battery guns, but not for " guns in draught. The left spur is more difficult. The centre spur is " the one by which the Kotal will be easiest stormed, and the following " are the dispositions I should recommend for the attack. Flanking " columns of infantry would be told off to ascend the ridges forming the " right and left of the amphitheatre, both to cover the flanks of the main " column and to distract the attention of the enemy. As soon as these " flanking columns had made some progress, and were fairly establihsed " on their respective heights, a column would, under cover of available " artillery, obtain possession of the tower about half-way up the right " spur of the three leading from the Kotal. This having been effected, " the main infantry column and mountain battery would ascend by the " centre spur and assault the Kotal. This advance would be greatly aided " by the field guns, which would follow the present road and join the " infantry column at the tower, on the right spur from which point a " very effective fire could be brought upon the Kotal. Any mortars or " heavy guns which might be available could, from a position in rear of the " main column, fire with effect during the advance upon the crest of the " Kotal (see Captain Salt's letter annexed). The success of the attack " would, of course, depend upon the spirit and determination of the troops, " but I believe that the disposition and arrangements proposed above are " those best suited to overcome the unquestionable difficulties of the " operation in view.

" The present garrison of Kōhāt,* supplemented as I presume it " would be, by the Bangash and other " levies, would, I consider, be strong enough " to undertake the above operation with " every prospect of success, especially as, " should the contingency arise to make " such an operation necessary, it is to be " supposed the attention of the pass tribes would be more or less dis- " tracted by the movements of the troops.

* 1 horse battery.
1 mountain do.
1 regiment, cavalry.
3 ditto infantry.
18-inch mortar.
15½-inch ditto.

The memorandum of Captain Salt, alluded to, is as follows:—

" 'From the experimental practice which was carried on with 18-inch " and 15½-inch mortars on the 2nd April last, it appears that for any ranges " and elevation in excess of 700 yards and 600 feet respectively the

"5½-inch mortar would not be found effective, at and under that distance "and elevation it would be found useful in the attack of fortified and "other positions. For any proposed attack on the Kotal of the Pēsāhwar "road, I consider the 5½-inch mortar to be useless. The 8-inch mortar "was found, however, to range well up, and a battery of that description "could bring a fire of great precision and effect upon the Kotal, and also "on positions of much greater altitude. The estimated range and "elevation at the experimental practice were 1,300 yards and 1,000 feet "respectively, and with reference to the natural features of the ridge "over which the road runs, it is evident that a battery of mortars firing "from below would render the position untenable, the descent on the "northern side being abrupt and precipitous. It would, however, be more "difficult for an enemy from the heights to the eastward of the pass, on "account of the greater distance and elevation, and also from these hills "affording better cover, while the ground at the foot of them affords "fewer available positions for the mortars. It would be necessary in an "attack upon these eastward ranges to place the mortars considerably "nearer to their foot than was the case at the experimental practice, "because, although a much greater altitude may be obtained from the "fire of the 8-inch mortars than would be required at the Kotal, yet "a greater range will not be concomitant, and I consider that 1,300 "yards must be regarded as the limit.'"

The tribes who hold or have an interest in the Kohāt pass are:—1, Bangash; 2, Jawākī, Ādam Khēl Afrīdīs; 3, Bazotī, Fīrōz Khēl, Ūtmān Khēl, and Sipāh Orakzāis; 4, Galī, Ādam Khēl Afridis; 5, Akhōrwāl, Hasn Khēl, Ādam Khēl Afrīdīs.

The British connection with the Kohāt pass commenced immediately with the annexation of the Pēshāwar and Kohāt districts in 1849, and now, in 1873, the difficulties connected with its safe passage still continue. I propose therefore, in order to make the nature of these difficulties easily comprehensible, to give a short sketch of our relations with this pass from 1849 to the present day.

Following the example of all former Governors of Pēshawar, the British, in April 1849, entered into an agreement with the Afrīdīs of the Galī Khēl, by which the latter agreed to keep open the communication of the pass in consideration of an annual payment of Rs. 5,700, of which Rs. 3,000 were to be paid to the Maliks, and the balance for the entertainment of guards, to be distributed along the pass. This arrangement was effected at the end of 1849.

On 2nd February 1850 a party of sappers employed in constructing a road from Kohāt to the crest of the Kotal, in British territory, were surprised by a party of Afrīdīs. The assailed had not even time to arm themselves. The assailants are said to have numbered more than a thousand; 12 of the sappers were killed and 6 wounded.

The matter was at once reported to the Board and the Brigadier at Pēshāwar, and the departure of two Panjāb regiments named for Kohāt was deferred.

Colonel Lawrence at first supposed the aggression was no indication of any hostile combination among the hill tribes, but merely an effort of the clan through whose territory the road was to pass to "prevent our labours, and thus purchase forbearance."

Subsequent information pointed to a coalition between the Afrīdī tribe and the men of Akhōr in particular. The instigator and leader was reported to be a proscribed freebooter named Darīā Khān; the avowed object of aggression was to compel reversion to the rates at which salt used to be obtained from the mines of Kohāt and vicinity. Colonel Lawrence's own opinion, however, was that the chief cause was the making of the Kohāt road, inasmuch as its completion would throw open the fastnesses of the neighbouring tribes, and make them accessible to regular troops.

It was even rumoured that Sirdār Gholām Haidar Khān, Bārakzai, then at Jalālabād with 500 sowars, apprehensive of a forward movement on our part, because of the Commander-in-Chief, Sir Charles Napier's presence at Pēshāwar, was in consultation with the Khaibar chiefs with a view to a general rising of the tribes.

The Board, on receiving copies of the letter addressed by Colonel Lawrence to the Brigadier, replied, discountenancing any aggressive movement without previous instructions, and suggesting precautions against future attacks.

Meanwhile the Commander-in-Chief had arrived in Pēshāwar, and on the 7th February 1850 issued orders for an advance through the Kohāt pass.

The object of this expedition was two-fold; first, to strengthen Kohāt; and, secondly, to punish the offending tribes.

1 troop of horse artillery with separate elephant transport.
2 5½-inch mortars, carried on 1 elephant.
2 companies 60th Rifles.
2 „ 61st Foot.
2 „ 98th „
23rd Native Infantry (Commander-in-Chief's escort.)
31st Regiment Native Infantry.
15th Irregular Cavalry.
1st Infantry Regiment. } Punjab Irregular Force.
„ Cavalry „ }

The force detailed for this duty is named in the margin, and was placed under the command of Brigadier Sir Colin Campbell, who marched to carry out his orders on the 9th of February.

On the 10th the force entered the pass, and Sir Charles Napier, who accompanied the force, was met by some deputies from the village of Akhor, who endeavoured to exculpate themselves, but Lieutenant Colonel Lawrence being assured that his information was correct as to what villages had formed the force that massacred our detachment, and that this was one of those villages, Sir Charles' answer to the deputies was that their people must give themselves and their arms up to him. Sir Charles gave them an hour to consider what answer they would give to his summons to surrender themselves. At the end of the hour they returned and said that their companions would not listen to them, and the Commander-in-Chief therefore ordered Sir C. Campbell to crown the heights round the village, but not to fire unless fired upon. Four companies of the 1st Panjāb Infantry, under Captain Coke, were sent to crown the heights mentioned above, while Colonel Lawrence, at the head of a large body of armed villagers from the plains, ascended from another point in the same direction. The enemy were speedily dislodged, and driven through the village over the heights in rear. Two guns of the troop of Horse Artillery, under Lieutenant Colonel Fordyce, assisted in this operation, and mainly contributed to its success.

The village was burnt under the orders of the civil authority.

The obstruction to the entrance of the defile being thus removed, the column moved forward towards Zargūn Khēl, leaving at the head of the

pass a large number of armed villagers who had accompanied Colonel Lawrence and the 15th Irregular Cavalry under Major Fisher.

On nearing Zargūn Khēl, the enemy were found posted on the heights above this village, as at Akhor, and were driven thence by detachments of the 60th and 98th Regiments, assisted by the troop of Horse Artillery, and the village was immediately burnt under the directions of the civil authority.

On encamping for the evening in the valley, which in this part is within fire from the heights on either side, the enemy crowned the hills and kept up a desultory fire on the camp immediately below them, killing and wounding several of the force; two companies of the 31st Native Infantry under Captain Hampton, and a company of Captain Coke's regiment ascending on either side, immediately cleared the heights and held them for the night.

Previous to the column moving forward on the morning of the 11th, a detachment, consisting of two guns on elephants, the Grenadier Company of the 61st Regiment, and three companies of Captain Coke's regiment, the whole under the command of Colonel Fordyce, proceeded to the village of Kūī, which he caused to be burnt. Resistance similar to that experienced at the two other villages was met with here. On the return of this detachment, the column resumed its march through the pass, which after leaving Zargūn Khēl becomes extremely narrow and difficult, being commanded by the heights which immediately overlook it, and to which the enemy were in occupation. To enable the column to proceed, it became necessary to dislodge the enemy from this position, and to effect this a detachment of three companies of Captain Coke's regiment ascended the heights on the left, whilst a detachment of the 60th Rifles, supported by one of the 98th, crowned the steeps on the right, dislodging the enemy as the column moved on towards the village of Sharakī, which experienced a similar fate with the others.

Meanwhile the rear-guard, composed of the 23rd Native Infantry and two Horse Artillery guns, under Major Platt, met with considerable annoyance from large bodies of the enemy, who pressed heavily on his rear and flanks, occupying each height as soon as vacated by his rear and flanking parties, until he reached the village of Sharakī.

The force encamped inside of the pass leading into the valley of Kohāt, which was held by some irregular troops under the orders of Lieutenant Pollock. On the afternoon of this day the 1st Panjāb Cavalry continued its march to Kohāt.

The heights overlooking the front of the camp were occupied by a company of the 23rd Native Infantry, which immediately after dark was attacked by a party of the enemy, who were driven off before the arrival of the inlying picket of this regiment, who were sent to reinforce this company when the firing was first heard.

About 8 o'clock on the following morning, two companies of the 31st Native Infantry, who, under Captain Dunmore of that regiment, had held the heights overlooking the rear of the camp, and who had remained unmolested during the night, no sign of the enemy being visible, were ordered down for the purpose of enabling the men to procure water and regular food, it being the third day they had not cooked. As this order was being conveyed to Captain Dunmore, a party of 20 men of the 31st

Native Infantry was detached under a native officer, with particular instructions to ascend the heights in a direction pointed out to him, as more easy of access, and to hold the position during the temporary absence of the two companies.

The native officer, instead of obeying his orders, proceeded direct upon Captain Dunmore's detachment, which at this time was in the act of descending the steepest part of the hill by alternate companies, when the rearmost company under Ensign Sittwell, which was still some distance up the steep, as well as the native officer's party, who had just reached him, were suddenly attacked by a body of the enemy, who opened a very severe fire and rolled down huge stones upon them. Ensign Sittwell, together with several of his men, were struck down and wounded by the first discharge, and so sudden and impetuous was the attack of the mountaineers, in which Ensign Sittwell lost his life, that it was with the greatest difficulty the brave sepoys of his regiment succeeded in rescuing his body.

The retreat of this party was covered by a Horse Artillery gun, which prevented the enemy following up their first attack.

Simultaneous with this affair, the picket of the 23rd Native Infantry was attacked, to reinforce which a company of the same regiment was immediately sent under Lieutenant Hilliard. This officer ascended the heights, and in the act of driving off the enemy was severely wounded.

The flank companies of the 98th Regiment, 2 companies of the 31st Native Infantry, 2 companies of Captain Coke's regiment, with 2 Horse Artillery guns, the whole under the command of Major Haythorne, 98th Regiment, were now detached to cover a party employed in burning the three villages of Bostī Khel; the enemy offered similar resistance as on the previous occasions, but the duty was effected without a single casualty.

On the morning of the 13th the force was put in motion to return to Pēshāwar, the baggage being in the centre of the column, and every precaution taken for its protection as in the advance.

Captain Coke's regiment remained on the ground some time after the force was in motion, when they proceeded to Kohāt without molestation.

The column commenced its march about 7 A. M.; on the advanced guard nearing Sharakī, the enemy opened fire from the neighbouring heights, and from this point, until the rear-guard had reached the immediate vicinity of Akhor, nearly the whole length of the defile, these mountaineers contested the ground, opposing the force in front, and hanging incessantly on its flanks and rear during the whole passage with greater perseverance than they had manifested in our advance; notwithstanding which not a single beast of burden or article of baggage was lost during the whole course of these operations.

The operations being thus concluded, Sir Colin Campbell reported on the services of the officers under his command in the following terms:—"His "Excellency the Commander-in-Chief was himself an eye-witness of the "admirable steadiness and conduct of the force engaged in this service, and "of the zeal and ability displayed by Lieutenant Colonel Bradshaw, of the "60th Rifles, in charge of the advanced guard, both in the advance to and "return from Kohāt; by Lieutenant Colonel Fordyce, commanding the Ar-"tillery, who rendered the column most essential service by the able hand-"ling and admirable practice of his guns; as well as by Lieutenant Colonel "Corfield, 31st Native Infantry, who commanded the rear-guard on the

"return of the column, and Major Platt, 23rd Native Infantry, who com-
"manded it on its advance.

"The conduct of Captain Coke and the brave regiment under his com-
"mand cannot be too highly spoken of, eliciting, as it did, the admiration
"of the whole force.

"The force is much indebted to Captain Simpson, the Assistant Commissary General, for his able departmental arrangements, as well as to the exertions of the four officers named in the margin, employed in assisting to keep the baggage in compact order.

Captain Staples, 7th Light Cavalry.
" Young "
Ensign Murray, 70th Regiment Native Infantry.
Ensign Perkins, 71st Regiment Native Infantry.

"Lieutenant Norman, 31st Regiment Native Infantry, acting Major of "Brigade, made himself conspicuous by his zeal and activity during this "service, and for his exertion in bringing in the wounded men of Ensign "Sittwell's party. I beg to recommend him to the notice of His Excellency "the Commander-in-Chief.

"I beg also to express my obligations to Lieutenant Paton, Deputy Assist-"ant Quarter Master General, and to Lieutenant Peyton, 98th Regiment, "who acted as my Aide-de-Camp, for the hearty and willing assistance they "rendered me.

"I have had the greatest pleasure in being associated with Colonel "Lawrence, the Deputy Commissioner, on this service, to whom is due my "warmest acknowledgments for the cordial and obliging readiness which he "evinced at all times to render assistance to myself and the troops when-"ever in his power to do so."

The loss in these operations was 1 officer (Lieut. Sittwell), 1 native officer, 2 non-commissioned officers, 15 rank and file killed, and 1 officer (Lieutenant Hilliard), 1 native officer, 4 non-commissioned officers, and 68 rank and file wounded.

In the civil report of the operations, it is noteworthy that the militia employed on this occasion behaved very badly, as the following extracts show:—

"The militia was of little or no assistance." "Another unavailing effort "was made to induce the militia to attack." These remarks, however, do not apply to the detachment under Fateh Khān, regarding whom Colonel Lawrence reports:

"A remarkable incident of this movement was the conspicuous gallantry "of a small band of Khaibaris of the Malikdīn Khel under Subadār Fateh "Khān; this party was ever foremost, Fateh Khān and his standard-bearer "leading the van. In recognition of this conduct the Commander-in-Chief "directed that Fateh Khān and his standard-bearer should be mounted on an "elephant and precede the column into Pēshāwar; and the same evening an "appropriate reward was conferred in full durbar on these two distinguished "men.

His Excellency the Commander-in-Chief then issued the following order:—

Head Quarters Camp, Pēshāwar, 16th Februarg 1850.

"The Afrīdī tribe, inhabiting the mountain range which separates Pēshāwar "from Kohāt, received certain sums of money from our Government to pro-"tect the communications between the above-mentioned towns. Instead of "doing so, they, on the 2nd instant, assembled in great numbers, fell by sur-"prise on a detachment of sappers and miners peacefully employed in repair-"ing the road over the pass at Kohāt, and massacred the unoffending soldiers.

"Such treacherous and sanguinary conduct required chastisement, and it "also became necessary to reinforce the post of Kohāt, which by the insur- "rection of these Afrīdī tribes was cut off and placed in danger.

"The Commander-in-Chief therefore marched to reinforce Kohāt and "punish the Afrīdī tribe, which objects have been effected by Sir Colin "Campbell, commanding the troops, and by Lieutenant Colonel Lawrence, "commanding the civil force. The able manner in which both these officers "made their respective arrangements demands this public expression of the "Commander-in-Chief's approbation.

"The admirable practice made by the Artillery in dislodging the enemy "from the heights does much credit to Lieutenant Colonel Fordyce and "those under his orders. Lieutenant Colonel Bradshaw commanded the "advanced guard, both in going to and returning from Kohāt, and that ex- "cellent officer exhibited as thorough a knowledge of his duties as he did "when he commanded the force in the Lunkhor valley. Lieutenant "Colonel Corfield in returning, and Major Platt in advancing, to Kohāt, "commanded the rear guards, distinguished themselves by the cool judg- "ment and skill with which they repulsed the attacks of an active enemy.

"In short, the officers, non-commissioned officers, and privates composing "this moveable column did their work admirably.

"The fighting and labor fell upon those who had to scale the precipices, to "secure the camp, and (when marching) to protect the front, flanks, and rear "of the column, while passing twice through a dangerous defile of 13 miles "in length, under a constant fire from matchlockmen.

"The personal activity and intrepid conduct of those whose good fortune "gave them the opportunity of thus distinguishing themselves in sight of "their companions in arms excited the admiration of the Commander-in- "Chief, and added one more proof to those on record that wild and undis- "ciplined mountaineers have but little chance of success when opposed to "disciplined battalions. It is said that, in making this march to Kohāt, "Ranjīt Sing lost a thousand men; the Commander-in-Chief does not know "whether this story is correct or not, but Brigadier Sir Colin Campbell has "lost but twenty, nor was there one bit of baggage taken by our enemies, "though they are renowned for being the most daring and dexterous plunderers "in the world! It is right that young military men should notice these facts, "because they teach practically the vast power of discipline against which "mountains and plains and rivers and jungles all cease to be insuperable "obstacles.

"The Commander-in-Chief cannot close this order without expressing his "deep sorrow for the gallant men who have fallen. No soldier ever died on "the field of battle more gloriously than young Sittwell of the 31st Native "Infantry, and the self-devoted soldiers, Havildar Golab Ditchit, Naik "Maddoo Sing, and Sepoys Meerween, Opadiah, and Dinbund Panday, who "fell in trying to save the wounded officer, although this heroic young man "called upon them to leave him and save themselves, which they refused to "do, and died with him. Europeans and natives must alike feel proud of "these noble men!

"The brave Lieutenant Hilliard, of the 23rd Native Infantry, and his small "band equally sustained the honor of the Indian army, and though this "valiant officer's wound is severe, there is reason to hope that he and the "rest of the wounded will in time be restored to their duties.

"As Captain Coke and the 1st Panjāb Regiment of Infantry sustained "the brunt of this skirmishing, the Commander-in-Chief thinks it due to "this admirable young corps and its excellent leader to say that their "conduct called forth the applause of the whole column."

The Supreme Government, on receipt of the dispatch containing the foregoing details, conveyed thanks to the officers concerned. In their opinion, the lawless and predatory character of this tribe was sufficient to account for such attacks whenever they might take place; at the same time a report was required on the alleged cause, *viz.*, the regulations of the salt mines, and a disapproval was recorded of any measure calculated to give the tribes cause for discontent.

The Board of Administration availed themselves of this opportunity of enunciating the principles whereby officers were to be guided on similar occasions. In the event of any local outbreak or internal disturbance, prompt and severe measures were to be taken for its supression. In case, however, of any external hostility or incursions by border tribes, or their co-operation with local rebellion, no aggressive movement beyond the frontier was to be made without the previous sanction of the Board or of Government.

The chief causes of this outrage, says Mr. Temple, at that time Secretary to the Panjāb Government, were probably the innate ferocity of the Afrīdīs, their distrust of a civilized Government, and the machinations of a noted freebooter, who had, previously to annexation, forfeited, for his crimes, an estate in the Pēshāwar district, and who hoped, by disturbing the passage of the defile, to induce the British to conclude terms with him. But other causes were at the time attributed. It was by some supposed that the increased taxation of salt, the construction of a road through the pass, and the non-receipt of the stipulated allowances by the Afrīdīs were circumstances of provocation. But each of the three points admits of explanation. In the first place, the British tax on Trans-Indus salt did not injuriously affect the Afrīdīs. The duty leviable at the mines was indeed higher than the former taxes, but this was the only duty; while town and transit market duties, to which the salt had been previously liable, were remitted. The aggregate of the three kinds of previous taxes exceeded the single duty of the British, at least two-fold in all cases, and even four-fold in some cases. But the rate of duty, while it might affect the western tribes or the consumers of the plains in Pēshāwar or elsewhere, would not injure the Afrīdīs, who are great carriers, and not great consumers. If the price of salt were high, the consumer might suffer, but the carrier would realize his full dues. Moreover, experience shows that when the price of Trans-Indus salt is increased, the profits of the carrier rise to a still greater degree. This fact has been repeatedly admitted by the Afrīdīs themselves at conferences; so that some have thought that, if the present duties were to be enhanced, the Afrīdīs at least would be actual gainers. But the duties have never been raised from the rate originally fixed (2, 3, and 4 annas per maund); while in the Panjāb the duty amounts to Rs. 2 per maund, and has always been cheerfully paid. Furthermore, if the duties had been vexatious to the Afrīdīs, which they were not, still they had not come into operation when the party of sappers and miners were murdered. The temporary closing of the mines pending inquiry might perhaps have created some mistrust, but they had been re-opened just before the outrage took place. As for the road, no such work was being

carried on within Afrīdī limits, nor through any part of the pass. The unfortunate sappers were working within our territory, near Kohāt, at a place where a regular road has been since constructed. As for the allowances being paid, not to the Afrīdīs, but to another party, who failed to pass it on to the proper recipients, the British Officer at Kohāt deposed that the money was disbursed to the Afrīdī Maliks in his own presence.

Soon after hostilities commenced afresh on the 29th April 1850, a 'jirga' assembled among the hillmen, who determined to capture the tower on the summit of the Kohāt pass.

Next day a large body assembled to accomplish this object. Captain Coke marched out at the head of his corps with guns for the relief of the garrison. A company was eventually thrown into the tower, the casualties being 11 killed and 14 wounded,—total 25.

On the 1st March 1850 the hillmen again assembled in force, and occupied themselves in destroying the road; they withdrew during the night, and supplies and ammunition were sent to the besieged.

On the 2nd March the demonstration continued; and an effort to negotiate peace proved futile, owing to the arrival of Daria Khān with 800 men from Tīrā.

On the 3rd March, the tower having been so closely invested as to cut off all communication, it was deemed by Captain Coke imperative that a forward movement should be made for its relief; accordingly 450 men moved out, with 500 Kohāt volunteers, and after a parley of two hours the hillmen were induced to permit the withdrawal of the guard from the tower. The Afrīdīs soon returned and destroyed the deserted post, and the same evening dispersed to their homes. The force returned to Kohāt. The services of Shāhzādā Jambūr were favorably noticed by Captain Coke on this occasion.

The Deputy Commissioner in Pēshāwar, in communicating the re-commencement of hostilities to the Brigadier, remarked :—"That it is desirable, if pos- " sible, in the next expedition against these rebels, to destroy more effectually " their villages and blow up their many towers, as also to burn their crops." The construction of martello towers in the pass was at the same time recommended; also the storing of grain at Pēshāwar for emergent occasions.

The Board of Administration now addressed the Adjutant General, sending at the same time a statement of the force available for any expedition that might be determined on; and in their report to Government representing the necessity for the exemplary punishment of the Afrīdīs.

The Commander-in-Chief differed from the local officers as regards that necessity. In his opinion, the destruction of villages and the burning of crops would simply tend to exasperate the tribes, while the cost of an extensive system of warfare would produce loss in life and money incommensurate with any possible result. The only possible plan that struck him was a treaty with the Afrīdīs, having for its object the keeping up of the Kohāt road in consideration of a pecuniary allowance.

The decision of this difference was referred by the Board to the Supreme Government. They rejected the notion of any treaty before actual subjection of the Afrīdīs, and in support of their policy quoted the case of Sangao and Palī in Baizaī.

The Supreme Government objected to the immediate employment of force. They agreed with the Board as to the necessity of sometimes adopting

measures in dealing with barbarous tribes which would be considered cruel and unjustifiable between civilized nations, yet they were reluctant to give their consent to any expedition having for its object the destruction of crops or villages, unless the conduct of the tribes proved such as to leave no option. Conciliatory measures were therefore recommended.

Not long after the attack on the tower just described, the 1st Panjāb Cavalry marched to Pēshāwar without molestation. Hostilities were expected, particularly as Dūrānīs had arrived in the pass from Gholām Haidar Khān with the intention of continuing the hostilities commenced by the Afrīdīs.

About the middle of April the chief maliks of the Ādam Khel waited on the Deputy Commissioner of Pēshāwar suing for terms. The Supreme Government proposed an armistice on the following conditions:—

1st.—The maliks engage to keep the pass open at all times, safe and free.

2nd.—The maliks to receive the same allowance as in 1849, and to be admitted to the same terms in respect to salt as other tribes.

3rd.—For the fulfilment of these conditions, hostages to be taken.

The above terms were to be offered to the repentant maliks at Pēshāwar. If accepted, hostages were to be taken and arrangements for payment of allowances made; if rejected, three days' grace was to be allowed to the tribe to betake themselves to their fastnesses, after which all intercourse with British subjects was to be prohibited on pain of imprisonment.

On the 6th June 1850, all the assembled maliks of Akhor, Zargūn Khel, and Sharakī accepted the conditions and promised hostages.

But it soon became obvious that the body of the tribes represented by these maliks was not prepared for submission. On the 9th June a Subadār returning from Kohāt was plundered. The dak papers were torn up, and the carrier beaten, and an intended attack on the Assistant Commissioner of Kohāt was reported.

Orders were now issued both at Pēshāwar and Kohāt for shutting out the offending tribes and seizing such as happened to be in British territory. This was followed by numerous seizures, some of women, which gave particular anxiety to the tribes.

About this time the Jawākī tribe offered to open a road through the Borī and Jamū passes, and to carry the dâk regularly. The Deputy Commissioner recommended this offer for the favorable consideration of the Board; (1) because of the then hopelessness of keeping the pass open; and (2) because its acceptance would create a rupture among the tribes. The Board endorsed the project. At first, the Supreme Government replied that as the Khūshālgarh route was open, it was unadvisable to thrust travellers through a new pass, of which they knew nothing, and to the safe conduct of clans of doubtful fidelity. Subsequently, however, the new pass was approved of, and an agreement come to with the tribes.

As regards the renewal of hostilities, Government prohibited any extensive aggressive movement till after the rains, considering it safer to await the result of the blockade already established.

The infraction of the agreement was followed by an incursion into British territory and the plunder of the village of Janī-kī-garhī on the night of the 26th July. The assailants belonged to the villages of Zargūn, Khēl, Sharakī, and Bostī Khēl, and numbered about 400.

On the 18th September, the Deputy Commissioner, Pēshāwar, brought to the notice of the Board that the Afrīdī tribe had again sued for terms, offering the headmen of the new pass as the security. He pointed out the advisability of entering into a treaty, as there was every reason to believe the present submission sincere. He also drew attention to the great importance of maintaining permanent possession of the Kohāt salt mines and to the advantages to be gained by having strong outposts at these points; for an exclusion, for six months, of any tribe habitually frequenting the mines must reduce them to submission or starvation.

The Board, in forwarding a copy of the above to Government, recommended a treaty with the Afrīdīs, and though concurring in the necessity for posts at the salt mines, deferred sanctioning them until the sites had been inspected and reported on by some officer of mature experience. Willing to treat the Afrīdīs considerately, the British Government consented to renew their old allowances on condition of their being responsible for the security of the pass. In order to strengthen the arrangement, Rahmat Khān, a chief of the neighbouring Orakzāis, was admitted to a share of the responsibility, and was granted a personal allowance of Rs. 2,000 per annum and Rs. 6,000 as the pay of a mounted guard to be maintained on the crest of the ridge near Kohāt. As then (November 1850) revised, the payments aggregated Rs. 13,700 per annum.

From this time till 1853, the pass remained open, occasional robberies excepted, but the Afrīdīs regarded the share which Rahmat Khān had in the pass arrangements with extreme jealousy, and the ill-feelings thus raised culminated in October of that year, when they attacked Rahmat Khān's post on the Kotal, in which there were only 20 (instead of the stipulated 100) men, and seized it. The pass was then closed, postal communication stopped, and British officers were fired upon by the Afrīdīs.

The Chief Commissioner soon after this, in November 1853, arrived at Pēshāwar, and directed Captain James, the Deputy Commissioner, to arrange for the attendance of the Maliks of the Kohāt pass. These men accordingly came in, and had a long conference with the Chief Commissioner, during which Major Edwardes, the Commissioner, Captain James, the Deputy Commissioner of Pēshāwar, and Captain Coke, the officer in charge of Kohāt, were present.

Previous to this conference, the Chief Commissioner had held frequent communications with the officers above named on the important question of the management of the Kohāt pass, and explained fully to them the desire of the Most Noble the Governor General in Council that we should arrange matters, as far as possible for the present, to prevent the necessity of an immediate recourse to hostilities.

There were four modes of arranging for the re-opening of the Kohāt pass, which appeared feasible—1st, to restore matters to the old status, *viz.*, to give Rahmat Khān Orakzai Rs. 13,700 per annum for himself and the Afrīdīs, making them responsible as formerly for the security of the pass; 2nd, to give the Afrīdīs for the pass (but only on their own share of the old allowances, *viz.*,) Rs. 5,700; 3rd, to divide the pass into sections, making separate arrangements with the heads of those tribes who held each portion; and 4th, to hold the Kotal or summit of the pass ourselves and make an arrangement with the Afrīdīs for the remainder.

To the first plan, all our officers were opposed. They felt that the Afrīdīs were opposed to further connection with Rahmat Khān, who had proved his incapacity to conciliate and control them. The second plan was that to which Captain James inclined as most acceptable to the Afrīdīs themselves; the third was the proposition of Captain Coke; and the last, that of Colonel Mackeson, the late Commissioner of Pēshāwar, to which the Chief Commissioner himself inclined. This last was eventually given up, not simply because it entailed considerable expense but because it did not appear probable that any reasonable number of the undisciplined Irregulars unconnected with the tribes in the vicinity of the pass could hold the Kotal.

The discussion was therefore narrowed to the second and third plans, and, though Captain James still inclined to his former views, it was agreed that the one of making separate arrangements promised the best security and the greatest permanence. Our officers were unanimously of opinion that it was out of the question giving the Afrīdīs a rupee in excess of their former emoluments. Rahmat Khān was their own selection. He may have treated them ill, but it would not do to allow them to benefit by their own wrongful acts. They had repeatedly broken this engagement and shut the pass. They had even, when enjoying our allowances, permitted travellers to be murdered and robbed close to their villages, which offered a refuge to the outlaws and ruffians of our districts from whence they sallied out to plunder. The Afrīdīs had finally crowned a series of misdeeds by attacking the posts of their chosen leader and expelling his men.

The following therefore were the propositions which it was decided should be offered to the Afrīdīs:—1st, that the whole crest of the Kotal and the side of the hill towards Kohāt down to Captain Coke's first choki at the Kohāt entrance of the pass should be made over to the Bangash tribe, who, out of their allowances, would satisfy and be responsible for the good conduct of the Bazotīs, Ūtmān Khels, Fīroz Khel and other minor tribes, and that the allowance for this duty should be Rs. 7,700 per annum; 2nd, that from below the Kotal or the Pēshāwar side down to Akhor and the Basī Khel boundary should be made over to the Afrīdīs on Rs. 5,400 per annum; 3rd, with the Basī Khel Afrīdīs an arrangement should be made for the rest of the road (being the broken ground outside the pass on the Pēshāwar side) for Rs. 600.

A conference then took place on the 5th November with the second party, the Galī or Hasan Khel Afrīdīs, who, with Rahmat Khān Orakzai, had hitherto engaged for the whole pass.

The Chief Commissioner on this occasion carefully recapitulated the past history of our engagement, showing how great had been their perfidy, ingratitude and inconstancy. They replied, that they were prepared to be faithful to their promises for the future; that, in fact, they had never broken them, but that Rahmat Khān had defrauded them; and that, for the future, they wished to have no chief over them.

The Chief Commissioner then told them the arrangements which he promised; by which they would be responsible for that portion of the pass which goes through the lands of their own tribes. This they refused, saying they would alone engage for the whole pass and take all the allowances, and added that rather than not have the whole line to themselves, they would accept the responsibility on their former share of the allowances, *viz.*, Rs. 5,700.

At that moment, there was much excitement among the Afrīdīs and it struck the Chief Commissioner that this offer was merely an exaggerated mode of expressing their great repugnance to allow any other tribe or party to share in the charge of the pass. Moreover, he wished to avoid, if possible, making over the whole management to them. He therefore took no notice of the offer at that time, but bore it in mind as an arrangement which it might become necessary to discuss if the more desirable proposition was finally negatived.

The Afrīdīs positively refusing our terms, the Chief Commissioner broke up the conference, and desired them to withdraw and consider over the proposition quietly among themselves, and return in a couple of hours with their final resolve. Half an hour afterwards he was told that they had left Pēshāwar for their homes.

On hearing this, though the Chief Commissioner felt that no faith could be placed in these Afrīdīs, though he did not believe that they would accept the engagement, or that if they did they would adhere to it, still he was sorry that the Maliks had left Pēshāwar while a prospect of an arrangement existed. He therefore sent after them on the plea that their final answer should be formally given. On their return he requested Captain James, whom they considered most friendly disposed towards them, to ascertain their wishes; that officer, after upbraiding them for going away in so unceremonious a fashion, said he would endeavour to mediate and obtain for them the engagement they had desired, *viz.*, responsibility for the whole pass on the allowance of Rs. 5,700 per annum.

This might be thought so far a concession, that it gave up to the charge of the Afrīdīs the Kotal which we had hitherto held at our own disposal, and which they had never occupied. But, on the other hand, it was a punishment, inasmuch as it doubled their responsibility without increasing their allowance. The Chief Commissioner therefore felt that, as a whole, it was no sacrifice of dignity. The question was, whether, having accepted the terms, they would have adhered to their engagement.

But the Afrīdīs refused Captain James' offer, saying that nothing but the full allowance would satisfy them, thus proving that their first offer was not sincere. On this they received their dismissal and set off for the pass. They had not, however, reached the pass before they again desired to negotiate, and sent in a message by one of our police sowars who had followed them to see them safe out of the valley, proposing to return next day and endeavour to effect an arrangement.

This the Chief Commissioner refused, for even Captain James considered it unadvisable. The fact is, that had the Afrīdīs accepted the terms, there was not the slightest security that they would fulfil them. No tribe or party would go bail for them, and they could give no pledges of any real value for their sincerity. The system among hill tribes of giving hostages is little check on them when dealing with us, for they know that we shall not oppress their people. Under native rule the hostages of a tribe, who grossly infringed a treaty would be put to death or at least mutilated.

It may, perhaps, be asked why the Afrīdīs of the pass were anxious to enter into engagements which they would not maintain. The reply is, that since the closing of the pass, a number of their tribe had been arrested at Kohāt, whom they were anxious to see released: several had been seized after a fight with a party of Captain Coke's corps. Again, this was the height

of the salt season; the closing of the pass at this time to them was a great blow, for it stopped their carrying trade. If, therefore, we were to force the Afrīdīs into terms, which, however distasteful to them, they would have great difficulty in breaking, this was the best time for effecting our object.

By the old arrangement Rahmat Khān Orakzai got Rs. 8,000 per annum, Rs. 2,000 as his personal allowance, and Rs. 6,000 for the pay of 100 men to hold the kotal. He appears to have kept up 20 men in two small posts below the summit on the Kohāt side of the hill, spent a few rupees among the Maliks of tribes, and appropriated the rest. The Galī and Hasan Khel Afrīdīs received Rs. 5,700, out of which they had to satisfy the Basī Khel.

The latter were at feud with the Afrīdīs of the pass, and from their position outside on the left of the road leading to Pēshāwar possessed great facilities for plundering, of which they never failed to avail themselves. It was useless, therefore, including them in any arrangement with the Galī and Hasan Khel Afrīdīs.

The very smallest sum which the Galī thieves could pay those of Basī Khel was Rs. 300 per annum, and this sum was accordingly deducted from the allowances of the former and added to an equal sum out of that which Rahmat Khān formerly enjoyed. Thus, Rs. 7,700 remained for the Bangash Pathāns.

It has been remarked that it was the wish of Colonel Mackeson not to make over the Kotal to any tribe, whether Afrīdīs or Bangashi, and the Chief Commissioner inclined to the same view. He would not, however, as Lieutenant-Colonel Mackeson proposed, place there a body of undisciplined Irregulars collected from distant places, as he believed that, with no cover and no water, they could not have held their position. But the Chief Commissioner would have preferred that Captain Coke should select men of the Bangash, Bazotī, Ūtmān Khel, Orakzai and other tribes in the vicinity of the pass, and place them in charge. Captain Coke, however, assured him that the men of these tribes would not enlist for such employment.

The Chief Commissioner then sent Captain Coke back to Kohāt, by the Mīr Kalān route and empowered him to make an arrangement with the Bangash tribe of Pathāns. If successful, of which that officer entertained no doubt, it must place the Afrīdīs entirely at our mercy. Their hills do not afford them sufficient subsistence; they exist mainly by carrying salt form the Kohāt mines into the Pēshāwar valley, and thus it would be impossible for them to do anything against our consent in the face of the Bangash Pathāns backed by our troops. Shut out from Kohāt, and blockaded by a force in front of the pass on the Pēshāwar side, they might emerge from their defile as individuals to steal and to plunder, as they formerly did, when enjoying the bounty of Government.

On his return to Kohāt, Captain Coke, agreeably to orders, assembled all the Bangash Maliks, and asked them if they were ready to undertake the holding of the Kotal against the Afrīdīs on the allowances granted by Government. They almost unanimously agreed to do so, and Captain Coke then ordered them to furnish immediately their separate quota of men. These, being all ready, on the morning of the 11th moved to the Kotal, Captain Coke taking with him, as a precaution, a wing of the

1st Panjāb Infantry, a wing of the 3rd Panjāb Infantry and two guns, which he left on the plain at the foot of the hill, and took the Bangash up the Kotal, which was gained without an Afrīdī being seen or a shot being fired.

There being no water of any kind, it became necessary to make immediate arrangements for its supply, not only for the use of the men but also for building the towers. These arrangements being completed on the morning of the 12th, the party commenced building the towers, repairing the roads, and excavating the camp. These works were all in progress, when about 10 o'clock the alarm was given that the Afrīdīs were coming down. They pushed boldly up the Kotal from the glen on their own side, and got above the Bangashes on the left where they had intrenched themselves with loose stone on the summit of a hill. The picket of the Bangash on this hill now gave way and ran in on the others, who also took to fright and made a sudden rush down the hill; and before the force from below could support the Bangashes, they had evacuated all the strong positions of the hill. Having covered their retreat and brought them out into the plain, Captain Coke found they were too disheartened to attempt anything again that day, and he therefore strengthened the camp at the foot of the Kotal with another regiment of Infantry and two more guns, and sent Khoja Mahamad Khān to bring up his Khataks, hoping with the aid of the Bazotīs and Jawākī Afrīdīs to again push up the hill. Captain Coke was wounded in this skirmish, and three of the Bangash Maliks were killed.

After this an arrangement was entered into by which the Bazotīs, Sipāhs, and Jawākī Afrīdīs agreed to aid the Bangash in the defence of the Kotal, and to receive as follows, *viz.*, Bangash, Rs. 3,200; Bazotīs, Rs. 2,000; Jawākīs, Rs. 2,000; and Sipahs, Rs. 500. Seeing this and suffering much from the blockade, the Afrīdīs tendered their submission, and offered to re-open their part of the pass. This offer was accepted, except that they were to receive only Rs. 5,400 instead of the Rs. 5,700 formerly given. The remaining Rs. 300 were given from the allowance of the Akhor Hasan Khel Afrīdīs to the Basī Khel-Aka Khel-Afridis. This last sum was afterward increased to Rs. 600. This arrangement was concluded before the end of 1853. The Rs. 5,400 given to the Afrīdīs were distributed as follow:—For guards furnished by the Akhōr Hasan Khēl Rs. 1,200, for the Chiefs of ditto Rs. 1,050, total Rs. 2,250; to the villages of Sharakī and Bōsti Khēl Rs. 950, to Tōr Chapar Rs. 950, Zargūn Khēl Rs. 950, total Rs. 2,850.

At the same time also Rs. 6,000 were paid in cash by the British Government to those friendly clans who had furnished our troops with supplies. From that time the pass remained open, with the exception of one brief interval of twenty-six days. This interregnum occurred in June 1854, and was occasioned by a feud among the Afrīdīs of the pass, during which some robberies were committed. The offenders were some Afrīdīs who, at the instigation of a Chief of the village of Bōsti Khēl, plundered the pass and refused to make restitution. Major Coke on this sent the Bangash down to burn Bōstī Khēl and compel the inhabitants to make good the value of the plundered property and pay a fine besides.

In February 1854 Major Edwardes wrote in despair to Government: "But after all how unsatisfactory is this alternate opening and shutting of "the pass; it reduces the road to a perfect uncertainty even for travellers, and,

"if it were to continue thus, I think it would be far preferable to close the "pass altogether and do without it. A good road through our own territory "would be the best settlement of the Kohāt pass."

The next outrage the Afrīdīs were guilty of was in February 1855, when the Basī Khēl Afrīdīs committed a robbery with murder at the Pēshāwar end of the pass, and followed it up with an attack on the camp of Lieutenant Hamilton, an Assistant Engineer, at Badabher.

They were then blockaded, and did not give in until March 1856, when they were punished, amongst other ways, by the forfeiture of their share in the pass allowances. (*Vide* Basī Khēl.)

The reason of the Basi Khēl having been admitted to a share of the pass allowances in the first instance, was because of their claiming a portion of land called Kalamsada, extending from Kōtkāi to Aimal Chabūtra, and it was in consequence of the constant fighting on this piece of land between the Basī Khēl and Akhōrwāls that Major Coke made the arrangement that the former should receive Rs. 300 out of the allowance of the latter. The Rs. 300 were afterwards increased out of the Bangash allowance to Rs. 600. But in 1855 the Basi Khēl forfeited it by their conduct. In 1859 the Basi Khēl again came forward with their claim to the Kalamsada and consequent share of the allowances. In February 1859 an agreement was made by which both parties bound themselves to refrain from fighting on the road near the disputed ground for five years. This was afterwards extended for one year more—to the 21st February 1865. Disputes had also been going on for some time between two sections of the Akhōr villages about the relative proportion in which the share of each should be paid. These and the Basī Khēl dispute had caused fighting in the pass about Akhōr, and the Commissioner being unable to induce them to come to some agreement declared the pass closed, and stopped payment of the allowances in February 1865. From this time numerous attempts were made to settle the differences of the sections, but they were unsuccessful, till, on the 24th October 1866, an agreement was come to and the pass was once more declared open on the 6th November 1866. But the Basī Khēl and Hasan Khēl still continued their opposition to the terms offered to them, and they were consequently debarred from entering British territory on the 11th February 1867. (*Vide* Hasan Khel.)

They, however, eventually submitted on the 8th and 24th April 1867, and the terms given to them were those originally offered, *viz.*, that the Basī Khēl should agree to a further truce of seven years on the Kalamsada question, and in consideration of this should receive an increase of Rs. 400 to the Rs. 600 which they formerly received as their share of the pass allowance.

Since the settlement in 1867, the pass has not again been closed. In 1870 Lord Mayo rode through it on his way to Kohāt, and a few days after, on the night of 15th April 1870, two muleteers and a servant of Captain Stainforth were murdered in the most cowardly and brutal manner in cold blood, while all the property they had with them was plundered. The murderers belonged to Zargūn and Bostī Khēl. Captain Macaulay, Deputy Commissioner, at once seized all the men and property of the pass, and by the evening of the same day had 10,000 rupees worth of property in his possession, consisting principally of camels laden with salt. The surrender of the criminals was then demanded by the Deputy Commissioner, but not acquiesced in by the Afrīdīs, and in lieu they were

offered the following terms; *1st*, destruction of Malik Bashū's village; *2nd*, destruction of Sherdil's (one of the murderers) house in Zargūn Khēl; *3rd*, destruction of Yasīn's (another murderer) house in Bostī Khel; *4th*, prohibition against ever again building these without the permission of Government; *5th*, expulsion of the three criminals from the pass for one year; *6th*, payment of Rs. 1,000 by each of the murderers as compensation for the blood of the murdered men. These terms were agreed to after some demur and carried out under the superintendence of Ata Mahamad, brother of Bahādur Sher, and the compensation was also paid. Security having been taken for the future good behaviour of the criminals, the pass was declared re-opened after having been closed for ten days. One of the murderers, however, Nazr Alī of the Zakha Khēl, was not included in this arrangement, and on 7th August of the same year he was captured by the villagers of Akhōr, brought in and hung on the 19th on the crest of the Kohāt Kotāl. (*Lumsden, Coke, Taylor, Pollock, Napier, Cavagnari, Temple, Macauley, James, Edwardes, Campbell.*)

KOHISTĀN—

A valley on the Hazāra border situated to the north-east of Alāhi, and divided from it by a high mountain range which is named high up Ganga and lower down towards the Indus Andrak. The area of Kohistān must be 500 to 600 square miles.

Kohistān runs along the west and north of Kāgān, from which it is separated by a high mountain range.

The high elevated valley of Chorh, the drainage from which runs into Kohistān and the Indus, is situated on the west of the Mūsa-ka-Mosala mountain; this tract has been long in dispute between the Alāhīwāls and Kohistānīs, the latter this year having got the best of the former; Gūjars and others of British Territory graze their cattle in Chorh, paying of course dues to the party in power.

The Kohistānīs say they are Arabs by tribe and descent; their neighbours allege that 100 years ago or so they were idolaters and Hindūs, and this is somewhat supported by the division into four main castes at present times:—

Rana, the proprietors, aristocracy of the land (Brahmins?).

Yeshkan, vassals, holding land for service done to the tribe in the field (Khatris?).

Kamin, artizans.

Dum, musicians, &c.

The Chilāsīs are of the same race as the Kohistānīs apparently. The Kohistānīs are a physically fine-looking race, free-spoken, and remarkable for the union that exists amongst them.

They trade considerably with Harīpūr, Rāwalpindī, and Hazroh, bringing down gold from Gilgit and their own country and taking back cloth, piece-goods, indigo, &c. They do not bring for sale the fine class of pony to be found in their country, on account of the difficulty of the road and enmities with other tribes.

They have large forests of deodar above Palūs and in Chorh and Trans-Indus about and above Dobeyr. About 1863 the Kākā Khels started a trade in timber, and monopolised it for a considerable time; but about 1866 the Kohistānīs took to trading on their own account, owing to a disagreement with the Kākā Khels, who cannot now go to Kohīstān.

The Ūtmānzai of Yūsafzai, are the only other race who trade with the Kohistānīs; but they are said to be untrustworthy and unfair in their dealings; and their credit is small. With the exception of the Kākā Khels and Ūtmānzais, any one can go and purchase wood in Kohistān. It is said there are 18,000 logs lying on the river bank for sale at a price of about Re. 1 a log. The Nawāb of Amb takes 8 annas a log transit due at Darband. Traders have to pay money down in Kohistān before getting wood.

The crops in Kohistān are—

Autumn crops	...	Indian Corn. Rice.
Spring „	...	Corn.
Fruits ...	...	Walnut Grapes.

During winter road into Alāhī is closed, except by Batera.

Khakargah is the village of Ālāhī, towards the Indus, which is nearest to the Kohistān village of Batera.

It would be possible to open a good road for Kohistān traders, which would induce others further off to come into our district by one of the passes in the Kāgān glen or by the pass into the Bogarmang glen from Chorh, but the objection to the latter at present, of course, is the feud between the Alāhīs and Kohistānīs. Friendly relations might easily be established with these Kohistānīs.

The usual road used by the Kohistānīs is the Siggal pass at the head of the Bumbal stream; north-west of Kāgān and through the head of the Bhogarmang glen there is another road.

Kohistān, as seen from the tops of the high snowy mountains which divide it from Kāgān on the east, looks somewhat desolate and bleak; the hills are rocky and not covered with verdure up to the perpetual snow line as in Kāgān; but towards the Indus the scene changes, and cultivation is extensive. The inhabitants wash gold, not only in the Indus itself, but in nearly every stream in their country, and bring it for sale into British territory, going as far as Rāwal Pindī, Lahore, and Amritsar.

To the question why they did not search up the streams for the sums of gold that must exist, they replied that they had done so up to the glaciers of perpetual ice, from under which the gold dust was washed down. The Kohistānīs are stated to have been only during this century converted to the Mahamadan faith, and this by the pressure of their neighbours. By descent they are said to be of the same race as the Sīah Posh Kāfars Accounts differ as to their strength. The divisions of the Kohistānīs are as follow:—

Bara Khel	...	Shaīda Khel. Khūja Khel. Shuka Khel.
Kalī Khel.		
Galoch	...	Kala Maglas.
Shandar Khel	...	Shadir Khel. Chuta Khel. Shali Khel.
Gatar Khel.	...	

The following are the villages of Kohistān Cis-Indus, from the south or Alāhī border upwards towards Chilās, in the district of Kulai:—

Villages.	Houses.	Section.	Head-men.	Remarks.
Batera ...	100	Rānā ...	Yār Alī Khān.	
Marin ...	100	...		On the banks of the Indus.
Kui kila ...	100			
Galoch ...	...	Ūmar ...	Gharīb khan. Vāzīr Ali.	
Batangai ...	600			
Barkila ...	400	Bārā Khel ...	Shāh Syad.	
		Shuka „ ...	Walī Nādar Shāh.	
Gatarkhel ...	...	Shahkhel ...	Mirza Alī.	
Chakargah ...	12	...	Syadgūl.	
Palas ...	...	Dharm Khel ...	Kamar Alī	Principal village of Kohistān.
		Kaku „ ...	Ram Nūr	
		Muna „ ...	Vahdan	
Jalkot ...	600	...	Baroh and Mardān	
Kūnsher ...	100	...	Ahmad Alī	
Pereh ...	100	...	Saifūla	
Kandā ...	100	...	Sadar Alī	
Shared ...	600	...	Sūja, Machoh.	
Patan ...	1,000	Haidar Khēl ...	Hazrat Ali.	On the right bank of the Indus Ferry.
Yeshkan ...	180	Swan	Ajam.	

(*Ommaney, Johnstone, Ribbentrop*).

KOHISTĀN OF ĀBA SIN—

This is apparently a glen which drains into the Indus between Gilgit and the Pāthan valleys of Ghorband and Chakesar. The inhabitants are said to be in 4 sections, Rānza, Yashun, Karmīn, Dumān. These are probably allied ethnographically to the Gilgitis; nothing whatever is known of them. (*Lockwood.*)

KOHISTĀN OF MALĪZAI—

A glen at the head of the Malīzai drainage in Yāghistān, inhabited by a race known under the general term Kohistānī. They are bounded north by Kāshkār, south by Malīzai, east by the Kohistān of Swāt, west by Malīzai.

They have 6 villages, *viz.*, Pātrāk, inhabited by Rajnors, Ramnors. Shamnors and Chartors; Bihar on the west of the river inhabited by the Mulanor, Batiror, Kinor sections; Barikit inhabited by the Darwizor, Beror, and Hamdior; Kalkot with Dārāk, Buror, and Chud; Tal, with Miror, Silor, and Shutor; Lamatar with Chandor, Daknor, Pandor, Kushālor, Manjor and Chamor sections. These men are supposed to be converted Kāfars, and are said to have received their present land as a means of subsistence on their conversion from the Malīzais. (*Lockwood.*)

KOHISTĀN OF SWĀT—

The head of the Swāt valley is so called. Nothing scarcely is known of it. The inhabitants are two tribes, Torwāls and Garwīs. They speak a different language from the Pathāns, but understand Pashtū. They are probably allied ethnographically to the Kāfars, Chitrālis, Gilgittis and inhabitants of the higher glens of the Hindū Kūsh. There is said to be a road from Kohistān to Yasīn. (*Raverty.*)

KOLĀCHĪ—

A tribe of Baloch who are found in Dera Ghazī. It is said that they came originally from the foot of the hills in the Dera Ishmāīl district. About 300 years some of them came for service to Dera Ghazī, since which they have remained there.

KOLĀCHĪ—

A division of the Dera Ishmāīl Khān district, consisting of the whole of the west portion next to Tānk and the hills. Its north boundary meets that of Banū from Chūnd west to the Tānk boundary, with which it runs as far as the west foot of the low hills, which divide the Gomal Valley from Lūnī. Thence its west boundary is the same as that of the Dera Ishmāīl Khān district, till it meets that of Dera Ghāzī Khān. It then goes to the Indus, and including some of the islands of that river runs north to 5 miles below Kaihīrī,; it then turns west to Machīwālā, and then going north it divides the Dera district irregularly into two parts, and ends a little west of Chūnd. The country thus limited has a length of 80 miles by a width varying from 25 to 5 miles, and an area of 1,455 square miles. The whole of this country may be described as a dead level of hard indurated clay, with some little thorn and jungle, but no trees and very little cultivation. Its aspect is most uninviting, and it is intersected throughout at right angles to its length by ravines, sometimes with water in them but always of a difficult nature; it slopes gently from the hills towards the Indus on the east, but there is no hill or even inequality of ground throughout its extent.

The rivers all go east with an inclination south; the beds of many are dry the greater part of the year, and the water of those which are perennial is mostly consumed and dispersed by irrigation cuts in the vicinity of the principal villages which are nearest the hills. These rivers are the Tānkzam, Lūnī, Drāband, Chaodwān, Gajistān, Ṟimak, and Vihowa.

The only canals are those for irrigational purposes. Of the climate, manufactures, productions, trade, I have no other information than is contained in the article on the Dera Ishmail district. The area of the district in acres is 931,553; the population is composed in the north of Gandehpurs, then of Miān Khels, Bābars, and Baloches in the order named.

The principal towns are Takwāra, Kolāchī, Drāband, Chaodwān, and Jalūwali. At Kolāchī there is a Tehsil and Thana and at Chaodwān and Jaluwalī are Thanas. At Lūnī, Zārkanī, Drāband, Shāh Ālam, Chaodwān, Kot Thaga, Gorwalī, and Daolatwāla, there are frontier posts with enclosures having more or less pretentions to the name of forts.

The following Statistics of villages in the Kolachi division are furnished by Captain Macauley.

Name.	Position from Kolachi (miles.)	Population.		Number of houses.	Mosques.	Shops.	Names of headmen.	Stock.							Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.
		Souls.	Adult males.					Horses and ponies.	Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.				
Takwārā ...	15	6,800	2,130	1,287	66	60	Amīr Shekh, Gūlū Khān, Shāh Jahan and Zafar Khān.	20	4,280	2,900	300	300	...	...	Grain of all sorts and cotton.	Takwára and Soheli hill streams.	Supplies of every description.	Patán Jat, Hindū, Sikh, Syad, Baloch.
Rohrī ...	7	740	274	184	4	11	Moazam Khān ...	5	600	865	10	20	...	...	Ditto ...	Hill stream and rain water.	Ditto, in small quantities.	Patán and Hindū.
Kanaurī ...	9	333	111	81	4	7	Naorang Khān, and Umar Khán.	2	285	400	5	8	...	...	Ditto ...	Gomal stream and rain water.	Ditto ...	Jat, Hindū, and Pathán.
Hathāla ...	7	777	253	180	2	9	Alī Khān, Umar Khān, and Kamal Khān.	6	447	614	11	22	...	...	Ditto ...	Gomal, and Takwára hill stream and rain water.	Ditto ...	Ditto.
Kot Atal ...	6	629	168	133	1	7	Daolat Khān, and Lūkmān Khān.	8	512	715	50	15	...	...	Ditto ...	Gomal and Lūnī hill stream and rain water.	Ditto ...	Ditto.
Kot Daolat ...	4	769	251	140	2	9	Mūsā Khān ...	11	534	925	20	10	...	...	Ditto ...	Lūnī hill stream and rain water.	Ditto ...	Ditto.
Lūnī ...	5	1,185	326	260		15	Sarwar Khān, and Sarfarāz Khān.	5	770	408	7	10	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto.
Kot Zafar Khān (lower.)	5	344	83	77	1		Nūran ...	1	70	222	3	4	...	...	Ditto ...	Ditto ...	Ditto ...	Jat and Hindū.
Kot Zafar Khān (upper.)	7	702	257	152		1	Khoja Mahamad.	2	413	573	4	8	...	...	Ditto ...	Hill streams ...	Ditto ...	Pathán and Hindū.
Kolāchī (Khās.)	...	9,921	2,360	2,360	116	325	Mahamad Gūldád Khán, Kálū, Khán, Naorang Khán.	25	2,500	660	205	310	...	...	Ditto ...	Lūnī hill stream and rain water.	Ditto, in large quantities.	Pathán, Jat, Baloch, Syad, and Hindū.
...	9	599	197	133	2	9	Aladád Khán ...	5	313	563	10	12	...	...	Ditto ...	Lūnī stream and rain water.	Ditto, in small quantities.	Pathán Jat, Hindū.

Statistics of villages in the Kolachi division,—continued.

Name.	Position from Kolachi (miles.)	Population.		Number of houses.	Mosques.	Shops.	Names of headmen.	Stock.							Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.
		Souls.	Adult males.					Horses and ponies.	Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.				
Kot Sūltán ...	5	277	87	55	2	3	Nizám and Chandan	...	204	442	...	4	...	...	Grain of all sorts, and cotton.	Sohan hill stream and rain water.	Supplies of every description in small quantities.	Pathān Jat, Hindū.
Gara Mada ...	6	403	128	87	1	3	Shekh Kámál and Sarwar Khán.	2	183	411	...	4	...	...	Ditto ...	Ditto & another hill stream.	Ditto ...	Ditto.
Zarkanī ...	10	673	234	170	2	15	Aladád, Námdar, and Jahán Khán.	5	242	336	2	15	...	...	Ditto ...	Hill stream and rain water.	Ditto ...	Ditto.
Madi ...	5	1,725	586	467	17	25	Hyát Khán, Fateh Khán, Gūlan Khán, and Gūlmīr Khán.	5	985	1,744	40	26	...	...	Ditto ...	Lūnī hill stream and rain water.	Ditto ...	Ditto and Syad.
Gara Mahmūd	7	396	128	88	3	4	Pūrdil Khán, and Sháh Nawáz Khán.	2	112	181	...	5	...	...	Ditto ...	Toa stream and rain water.	Ditto ...	Jat and Hindū.
Kot Lálū ...	12	443	152	113	2	13	Bara Khán and Aladád Khán.	4	133	298	...	15	...	...	Ditto ...	Ditto & another hill stream.	Ditto ...	Jat, Hindū, & Patháu.
Kuháwar ...	11	256	101	69	1	2	Shábáz Khán, Aladád Khán, and Chandan Khán.	3	85	159	...	3	...	...	Ditto ...	Toa stream and rain water.	Ditto ...	Jat and Hindū.
Dráband ...	12	3,050	1,004	745	24	25	Bara Khán, Pūrdil Khán, Sháhbáz Khán, and Mahamad Khán.	11	1,097	1,079	40	45	...	...	Ditto ...	Hill stream and rain water.	Ditto in large quantities.	Pathá Syad Jat and Hindū.
Gūndī Umar Khán.	15	1,184	376	242	6	21	Mahamad Azīm Khán.	10	1,110	1,925	20	25	...	...	Ditto ...	Gūd and Toa hill stream & rain water.	Ditto ...	Pathán, Jat, Syad, and Hindū.
Mūsa Zai ...	15	2,188	691	407	9	11	Mīr Alam Khán ...	15	1,051	1,910	10	14	...	...	Ditto ...	Hill stream and rain water.	Supplies of every description.	Pathán, Jat Syad, Hindū.
Chaodwán ...	20	4,737	1,423	407	59	85	Mahamad Gūl Akhūndzáda and Shahábūdin.	25	1,415	2,216	53	91	...	...	Ditto ...	Ditto ...	Ditto ...	Jat, Pathán, Hindū, Sikh.

Kot Mūsa ...	21	377	111	102	2	2	Haidar Khān ...	1	192	705	...	2	...	...	Grain ...	Ditto ...	Ditto, in small quantities.	Pathān, Jat, and Hindu.
Jandī ...	20	264	103	65	2	2	Hyāt Khān & Habīb Khān.	2	105	440	...	3	...	...	Ditto, and cotton.	Ditto, and Kaora stream.	Ditto ...	Jat and Hindū.
Mat ...	22	522	157	116	2	3	Jamāl Khān ...	4	281	708	2	5	...	...	Ditto ...	Gajistān stream and rain water.	Ditto ...	Ditto and Pathān.
Kot Taga ...	25	519	153	111	2	5	Ghulām Mohiūdīn Khān.	4	311	1,185	3	7	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto.
Gorwalī ...	34	2,476	737	492	11	9	Ramzān Khān and Fateh Khān.	10	803	1,457	15	15	...	...	Ditto ...	Ramak stream and rain water.	Ditto ...	Ditto.
Kalū Wala ...	42	244	84	56	1	2	Haidar	2	204	742	...	15	...	...	Grain of all sorts.	River Indus and Vihowa stream.	Ditto, in small quantity.	Jat.
Triman ...	41	1,071	385	200	3	10	Nūr Mahamad Khān.	10	360	905	10	15	...	...	Ditto, and cotton.	Ditto ...	Supplies of every description in small quantities.	Jat, Hindū, Shekh.
Chūnī ...	41	926	290	191	5	11	Nūr Mahamad and Sher Khān.	5	260	709	15	2	...	...	Ditto ...	Vihowa stream and rain water.	Ditto ...	Baloch, Hindū, Jat, and Shekh.
Jhangra ...	39	1,176	371	267	1	1	Hājī and Mūsa ...	2	520	1,210	15	3	...	...	Grain of all sorts and cotton.	Kaora stream and rain water.	Supplies of every description in small quantities.	Jat and Baloch.
Daolatwāla ...	40	1,247	383	293	3	5	Lāl Khān and Mahmūd Khān.	4	410	1,275	4	7	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto & Hindū.
Mithewali ...	42	1,409	434	320	5	9	Sādih and Ghulām Hūsen.	5	650	1,820	10	15	...	...	Ditto ...	Vihowa stream & rain water.	Ditto ...	Baloch, Jat. Hindū.
Kohar ...	45	457	113	105	5	4	Ghūlām Husen.	2	439	1,350	2	7	...	...	Ditto ...	Vihowa & another hill stream.	Ditto ...	Jat, Hindū, Baloch.
Jatowalī ...	45	1,942	427	412	3	15	Khūra Khān and Dost Mahamad.	5	840	1,905	30	20	...	...	Ditto ...	Vihowa stream & rain water.	Ditto ...	Ditto.
Bozdār ...	44	519	184	92	2	10	Ghulām Haidar and Sohāwa Mal.	2	220	611	2	15	...	...	Ditto ...	Ditto ...	Ditto in small quantities.	Ditto.
Kathgarh ...	46	848	262	171	3	11	Barkhurdār and Mahamad Hūsen.	6	260	709	10	15	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto.
Churkuī ...	46	284	94	79	1	7	Ghulām Haidar Khān.	2	210	770	...	10	...	...	Grain of all sorts	Ditto & river	Ditto ...	Jat and Hindū.

The Statistics of the villages in the Kolachi division,—concluded.

Name.	Position from Kolachi (miles.)	Population.		Number of Houses.	Mosques.	Shops.	Names of headmen.	Stock.							Produce.	Water supply.	Supplies procurable.	Race of inhabitants.
		Souls.	Adult males.					Horses and ponies.	Oxen and buffaloes.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others.				
Fateh Khān ...	49	1,608	558	366	7	35	Ditto ...	5	355	1,250	40	50	...	...	Grain of all sorts and cotton.	Vihowa stream & rain water and wells.	Supplies of every description.	Jat, Hindū, Syad, Baloch.
Nūtkānī ...	49	877	277	177	6	25	Mūl Chand and Jūma Khán.	10	410	1,240	10	30	...	...	Ditto & cotton	Vihowa stream & wells.	Ditto in small quantities.	Ditto.
Babar ...	50	474	133	69	3	7	Toda Khán ...	3	222	450	25	10	...	...	Grain of all sorts and cotton.	Vihowa stream and rain water.	Supplies in small quantities procurable.	Baloch, Syad, Jat, and Hindu.
Kotānī ...	45	908	290	197	2	6	Ghulám Haidar and Husen Khán.	5	605	1,370	10	10	...	...	Ditto ...	Hill stream ...	Supplies procurable.	Baloch, Jat, Hindū.
Kasrānī Wálá...	45	315	94	66	1	5	Kanra Khano and Dildár Sháh.	2	856	850	2	10	...	...	Ditto ...	Vihowa stream...	Ditto, in small quantities.	Ditto.
Vihowa ...	50	2,709	849	672	18	70	Kaora Khán ...	15	1,813	4,120	15	80	...	...	Ditto ...	Hill water ...	Supplies of every description.	Baloch, Jat, Syad, Hindū.
Chatri ...	52	485	137	94	1	...	Nasrat Khán ...	2	313	670	5	10	...	...	Grain of all sorts.	Rain water ...	No supplies procurable.	Baloch and Jat.
Lálwánī ...	49	386	100	86	1	...	Mīr Ahmad Khán ...	3	370	920	2	5	...	...	Ditto ...	Vihowa stream...	Supplies in moderate quantities procurable.	Ditto.
Málghánī ...	49	321	93	70	1	...	Ghulám Mahamad ...	2	201	540	2	5	...	...	Ditto, and cotton.	Ditto ...	Supplies not procurable.	Ditto.
Litra ...	54	1,379	463	277	2	5	Umar Khán and Balū Khán.	5	431	840	14	10	...	...	Ditto ...	Hill stream and rain water.	Supplies in moderate quantities procurable.	Jat, Baloch, and Hindū.
Gara Brahmīn Khán.	4	348	97	55	1	2	Sháhbáz and Mīrbáz		150	160	8	4	...	...	Grain of all sorts.	Lūnī stream ...	Ditto ...	Jat and Hindū.
Gara Mohabat	5	228	84	62	1	3	Jindah	2	80	100	...	3	...	...	Ditto ...	Gūmal stream ...	Ditto ...	Ditto and Baloch.
Bhagan Murral.	48	230	105	55	2	1	Ghulám Mahamad	2	60	100	...	4	...	...	Grain of all sorts.	Kaoa stream ...	Supplies procurable.	Jat and Hindū.

The hill streams in this purgunnah flow during a portion of the year, except those in villages Nos. 2, 9, 14, 17, 19, 21, 22, 23, 24, 42, and 44 which flow throughout the year.

The roads in this division are ;—1, Kolāchī to Jhūnd ; 2, to Madī, 3, to Rorī ; 4, to Gomal ; 5, Drāband and Chaodwān to Sagu ; 6, Gorwalī to Mīran ; 7, Gorwalī to Jalūwalī, and lastly the frontier road which goes from the Gomal valley by Lūnī Zarkanī, Drāband, Chaodwān, Gorwalī, and Daolatwāla to Vihowa in the Dera Ghāzī Khān district.

The government of this division is under the Tehsildar of Kolāchī, assisted by the Thānādārs of Chaodwān and Jalūwalī and the principal chiefs of the division, all being under the supervision of the Deputy Commissioner of Dera Ishmāīl.

Kolāchī is included in the military district of Dera, and the only force actually in the division is furnished from that place for the frontier posts of Lūnī, 28 cavalry and infantry, Zarkanī 29, Drāband 37, Shāh Ālam 16, Chaodwān 4, Kot Thaga 13, Gorwalī 6, Daolatwāla 6 : Total 139.

The tribes on the frontier of Kolāchī are the Shīrānīs, Ū'shtarānas and Kasrānīs ; formerly these gave a good deal of trouble, but at present there does not seem very much to complain of. The three tribes inhabiting the division are warlike and quite able to give as good as they get, and this no doubt has something to say to the above desirable state of immunity from raid. For further information, see the places and tribes incidently mentioned. (*Masson, Edwardes, Johnstone.*)

KOLĀCHĪ—Lat. 31° 55′ 38." Long. 70° 30′ 19."

A town in the Kolāchī division of Dera Ishmāīl District, situated on the left bank of the Lūnī River, 37 miles west north-west of Dera Ishmail Khān, 24 miles south of Tānk, 87 miles south of Banū, 143 miles north north-west of Dera Ghāzī Khān and 17 miles south-west of Takwara.

It is a good sized place, and has 2,660 houses, containing 9,921 inhabitants, of which 4,874 are adult males. The inhabitants are 104 Syads, 19 Miankhel, 90 Koresh, 259 Gandehpūrs, 70 Baloch, and 512 Hindus. The village is surrounded by a low mud wall stretching nearly a mile each way, 6 feet high and 4,256 yards in circumference. The houses are very scattered ; they are made with timber, roofs covered with clay, and the walls are of mud. It has 315 shops, 30 mosques, and 5 dharmsalas.

The town of Kolāchī is made of 16 "Kīrī" or quarters ; each of which has its own shops, tradesmen, and artisans, and its own divisions of fields outside. It is in fact a conglomeration of 16 villages, standing in the middle of the lands of all. It has 39,196 'bigas' of land, of which 18,000 are cultivated. The produce is wheat, barley, jowar, bājra, mustard and melons.

Formerly the Hindūs of Kolāchī carried on a good deal of trade with the Vazīrīs, who exchanged iron and timber from their hills for corn and such manufactures of the plain as they required ; this intercourse was brought to a sudden stop before Edwardes' time by a misunderstanding, but it has since been re-opened. The town has very little trade beyond its partial share in the transit trade, which passes through it to and from the Ghwālari Pass. There is a tehsil, a thāṇā, a dispensary, a school, and a travellers' bungalow here. Supplies to a considerable extent are procurable, and water is plentiful from the river. Masson mentions the melons of Kolāchī as being particularly fine. The villages of Balo khel and Zarānīkhel though outside the walls are considered part of Kolāchī. The principal men are Jamāl Khān Hamānzai, Naorang Khān, Ibrahīmzai, Saidal Khan, Yakūbzaī, Fateh Khan Drēplara and Alayār Khān Mūsazaī. (*Macaulay, Masson, Broadfoot, Edwardes, Johnstone.*)

KOLAKAN—

A halting place in the Pathān country, west of the Khetrans, *en route* from Bārkhān to Chotālī, and situated one easy march east by north from the latter.

It is an old fort, now deserted, and partly dilapidated: water is procured from springs, the drainage of which is to the Anabār. The land in the immediate vicinity is arable, and was formerly cultivated by Lūnī Pathāns, producing good crops, but it has been deserted for several years. (*Davidson.*)

KOLŪ—

A valley north-west of the Khetrān hills, running north-east to south-west, and bounded west by the Barbūz range, east by the Jandrān range, the head of the valley being at Bibar Tak Sham, distant a few miles west of Hājī Kot (Khetrān).

The valley extends from 30 to 50 miles; in the northernmost part it is from 2 to 4 miles broad, but lower down it opens out very considerably.

Its soil is entirely arable land, cultivated in a few parts, but generally waste. The whole of the valley is the hereditary property of the Zarkhān Pathāns, but except the upper 15 miles or thereabouts it has been taken from them by force, or purchased by the Bijarāni Marīs (with whom they are now on the best of terms). It contains 3 villages, Oriani, Sheruni or Ūmar Khān Kot, which is the capital of the Zarkhāns, taking its second name from their chief; and (3) Malikzai. (*Davidson, Macgregor.*)

KONSH—

A valley in the Hazāra district, lying north of Paklī, between Agror and Bogarmang. It has 51,656 acres of land, of which 15,662 only are cultivated, the crops being wheat and barley. The inhabitants are Swātīs, and number 8,784 souls or 108 per square miles. These live in 36 villages scattered about the glen. The head of Kōnsh overlooks independent Swātī territory at an elevation of 6,000 feet. The glen spreads into a table land at the part known as the Chatr plain, which is 4 square miles in extent. In this plain are the villages of Lāchīmang, Sharkolai and Nasardī with abundance of water. The inhabitants are not so rich in cattle as those of Bogarmang, having only 89 head per 100 souls, and they are careless cultivators. The climate of Konshe, specially of the Chatr plain, is magnificent, though of course severe in winter. (*Wace.*)

KORANJI—

A watering place on the Dera Ghāzī border, close to the bed of the Lūnd Sorī. It belongs to the Bozdārs (Jalālānis, and Ladwānīs). There is a little cultivation near it. The camping ground here is cramped, and commanded by rather high hills. To the north of it is Phūghi; to the south Sortokh, a high hill, the watershed between the Sorī and the Vidor. (*Davidson.*)

KORMANG—

A valley on the right bank of the Indus, drained by a stream that is tributary to the Kānā stream; it is one day's journey in length, and some 3 miles broad, and well wooded.

The villages are—

Rāmal 80	Kuzkili	Kormang.
Kerai	Barkili	
Kormang (2)	Shingrai	
	Gurai	

It is inhabited by Māndī Khel, and the chief men are Bairām Khān and Kūshiāl Khān. (*Lockwood.*)

KOSA—

A village in the Jāmpūr division of Dera Ghāzī north of Harand. It consists of about 20 mud hovels and a tower of refuge, and is inhabited by the Kosa section of the Tibī Lūnds. It is also called Thūl Alam Khān.

KOSAS—

A Biloch tribe of the Dera Ghāzi Khān border.

They are bounded politically, north by the line of the Belab ravine, east by the district road, south by the Dalāna ravine, and west by the Bōzdār hills; but they do not occupy all the land within these bounds, but are scattered about in patches. Their most northerly possession is near Mahoi, and round the villages of Matī, Kalerī, Churātā and Jarwar. Then there is a long narrow strip stretching from Yārū as far south as Paiga, which belongs to them, and round Mamūri, Yarawālī, and Habībānī they have other plots.

The divisions of the Kosas are (according to Bruce),—

I, Balelāni; II, Jangel; III, Jandānī; IV, Jarwar; V, Īsāni; VI, Tomīwala; VII, Mehrwānī.

I. The Balelānī sections are 1 Balelānī, 150 living at Batil; 2 Hamlāni, 150 at Moūza Hūt; 3 Jiānī at Jiāni; 4 Ūmarānī; at Umarānī 250 Sikandar Khan, 500 (Bruce), total 950, Sikandar Khān, 1,600 (Bruce).

Minchin has these sections, but he makes the Hamlānīs number 300; the Jiānīs 400; and the Umarānīs 300; so that his total is 1,150. Sikandar Khān, Chief of the Kosas, puts No. 1 at 105; No. 4 at 500; No. 3 at 800; 1,555.

II. The Jangel sections are—1 Jangāl 60, living at Patī Jangal; 2 Ugānī, 20 at Ugānī; 3 Shāhānī 20 at Shāhānī; 4 Hajāni 100, at Patī Hajānī; 5, Gumrānī 50, at Patī Gūmrānī; total 250; Bruce's total is 290; and Minchin's 400, *viz.*, Jangals 50, Ugānīs 40, Shahānī 60, Hajānīs 200, Gumrānis 100. Sikandar Khān calls this section Changāl, he puts No. 2, at 30; No. 3 at 50; total 290.

III. The Jandāni sections are—1 Jandānī 150, living at Pati Jandānī 2 Mehrwānī 100, at Thūl Sabna and Kot Mehr; 3, Budani 50 at Batil; total 300 (Bruce). Minchin estimates the Jindāni section at 300, Mehrwāni 200, Budani 150 total 650. Sikandar Khan calls No. 3 L.dāni.

IV. The Jarwār sections are—1 Jarwār, 200 living at Jarwar; 2 Larhāri 150, at Basti Laghurān; 3 Dasti 30, at Dasti; total 380 (Bruce). Minchin, however, gives the figures as follows: Jarwar 400, Lashārī 300; total 700; he has no such section as Dasti.

V. The Isāni sections are—A, Yārūwālā; B, Dalānawāla; C, Mamūriwālā.

A. The Yarūwala section is sub-divided into—1, Īsānī 80; 2, Kalol 900 living at Pati Kalol; 3, Halātī 100, in the hills; 4, Kofli 50, in the hills; 5, Jundwānī 80, at Yārū and Patī Jundwānī; total 1,210 (Bruce). Minchin has sections Īsānī (twice) 150, Kalol 500, Haluti 100, Kofli 50; total 800. He has no Jūndwnāī section. Sikandar Khan calls No. 2 Gālūl and estimates them at 600. He gives a section Vadānī, 400 living at Gocha Vadānī; No. 4 he calls Goflī; total 1,310.

B. The Dalānāwalā section is sub-divided into—1, Īsānī 100 at Dalānā; 2, Jajela 100, in the hills; total 200. Minchin estimates the Jajela section at 100.

C. The Mamūrīwālā is sub-divided into—1, Isani 50, at Mamūrī; 2 Mamūrī 150, at Mamūrī. Minchin estimates the Mamūriwālā at 400.

VI. The Tomiwala sections are—1, Tomiwālā 100, living at Tomī; 2, Buchrehwala, at Bojri 150; 3, Zaiwala 100 in the Zai pass; 4, Zanglānī 100, in Zai; total 450 (Bruce). Minchin has Tomiwalā 100, Buchriwāl 100, Zaiwal 200, Tanglani 100; total 500. Sikandar calls No. 2 Bojriwala, total 65.

VII. The Matiwala sections are—1, Mehrwāni 40, living at Mati; 2, Kalerī 100, at Mati; Rikāni 30, at Mati; Chāndia 30, at Mati; total 200 (Bruce). Sikandar Khān 190.

Minchin estimates the numbers of these sections at Mehrwani 50, Kalerī 100, Rikānī and Chānda 90; total 240. Sikandar Khān also gives a section called Tiāfi who live near some place called Shibab and number 200.

The grand total of Bruce is 5,420 and of Minchin 5,620, of Sikandar Khan 5,120.

Sikandar Khān, the acting Chief, informs me that the Tomīwālā section of Bruce are really Isānis of the Dalānawālā section, and also that the Mehrwānī section are also Isānis and are called Mitiwālās.

He also informed me that the Kosas may be regarded as practically divided into two great divisions, 1 Bātilwālā, 2 Yārūwālā in the 1st are the Balelānī, Hamlānī, Jindānī, Mehrwānī, Jangal, Hajānī, Gomrānī, Ūgānī—Shāhānī sections; in the 2nd are Isānī, Jiānī, Ūmrānī, Kalol, Vadānī, Tundwānī,—and Jandwānī sections.

Major Pollock, in a report on the passes of the Dera Ghāzī district, gives the following as within the Kosa responsibility.

Gazī, Satai, Belab, Kūmbī, Sorī Kosa; for these Sikhandar Khān is responsible, receiving Rs. 500 and Rs. 150 for half share of the Sorī.

For these Rs. 800 in all.

Sufedo Rs. 100, Jiānī chief responsible.
Karo, Sor, Kalol chief responsible, Rs. 100.
Rai, Zai, Dalānā, Sūkhbūha, Azīm of Dalānā responsible, Rs. 250.
Matī, Rikānī, Matīwālā chief, Rs. 160.
Sor and Rai formerly belonged to the Ūmarānī and Vadānī sections, but they quarelled and the care was given ⅔ to Azim of Dalānā, and ¼ to Mīran Habtānī (Lagārī). The amount is Rs 280.
Rs. 300 is given between Azim and Mīran for the care of the Vidor Pass.

In the last ten years the following thefts have taken place by the Kosa passes:—

		Cases.			Cases.
By the Rai	Pass	7	By the Sukhboha	Pass	3
" Belab	"	4	" Churkaturi	"	1
" Gazi	"	1	" Chur Khandak	"	2
" Zai	"	1	" Chur Kandowala	"	1
" Dalana	"	3	" Matiwala	"	2
Total	...	16	Total	...	9

In all these cases the responsibilty of the chiefs was enforced, and in all but one the property was recovered. Agreements between Government and Kosa chiefs were entered into in May and June 1853, by which the latter made themselves responsible for the good conduct of their tribes, and for thefts committed within the boundaries of their estates.

Mr. Fryer furnishes the following list of Kosa villages in Dera Ghāzī Khān :—

Bātil.	Dahu.	Ūmarānī.
Dalāna.	Phapri.	Chabū bala.
Chūrata.	Mamūrī.	Kocha Vadānī.
Kōt Halūta.	Bastī Kosa.	Wah Kingrani.
Jarwar.	Binduano.	Ghalū Paīn.
Bastī Hūt.	Kaīm Wālā.	Shakhānī.
Gūjari.	Varū.	Halibānī.

The total strength of the Kosas is given by Bruce at 5,420, by Minchin at 5,620, Pollock at nearly 3,000, Van Cortlandt 1,500, Raverty 1,600 to 1,800, George Jacob, 1,800 to 2,000. It is impossible to reconcile such various statements. The Census Return of 1868 shows 13,348 Kosas in the district, therefore not more than one-third, or 4,450 would be the strength of adult males of the tribe, not deducting old men over 60, the halt, blind, &c., and those who would not put in an appearance for other reasons.

These 13,348 Kosas are very much scattered, as the following will show. They are represented in all but one of the 27 sub-divisions of Ghāzī, thus: Bātil has 2,502, Paiga 275, Janūb Shimālī 387, Doda Sherū 1, Alam Khān 1,317, Kot Daūd 850, Kot Chūta 38, Mamūrī 1,631, Vidor 4,297, Jāmpūr 55, Hajīpūr 2, Dājal 380, Kotla Mogalān 116, Harand 612, Taosa 1, Jhang. Naoshahra 10, Dūrābī 793, Mangrota 13, Mithankot 6, Bhāgsar 9, Rājanpūr 40, Rojhān 8, and Naoshahra 5.

The Kosas are acknowledged to be among the bravest of the Baloches. They live almost wholly in the plains, but have a little cultivation in the valleys or ravines called Matī, Kaleri, Sor, Rai, Kam Gazi, Belab, Kūmbī, Sorī and Safedū.

The lands of the Kosas depend entirely on the quantity of the water of the mountain streams, with that collected in the different ponds, and from occasional rains for irrigation; and in seasons of drought the Kosas are under the necessity of deserting them for other lands nearer to Dera Ghāzī Khān. Some of the tribe are graziers, and have numerous flocks. Their chief villages are Yārū and Bātil, and they have several other small hamlets. They are at enmity with the Laghārīs and Bozdārs, but are on friendly terms with the Khetrāns. Kaora Khān, a former chief of this clan, joined Herbert Edwardes with 1,000 of his men, and going with him to the siege of Mūltanī, behaved magnificently throughout.

In former times the Kosa tribe was second to none on the frontier in power and influence. According to their accounts of their past history, it appears that when the Baloches first settled in the Kalāt country, the Kosas received a share of the lands of Sebī, Dādar and Khānpūr. When Hamāyūn passed through on his way to Delhi, the greater number of the Kosas joined his standard; and when the war was over, in reward for their services, he bestowed on them lands at Soānī and Miānī, and Haidarabād in Sind, where the main body of the tribe settled, and where their descendants, under their Sirdār, Jām Chūta, are still living.

About the same time another branch of the tribe, under the leadership of Bātil Khān, settled in Koh Kuleid, on the Dera Ghāzī Khān frontier. Bātil Khān intermarried with the Mehrwānī Baloches of Dera Ghāzī Khān, after which the tribe settled in the plains on the lands which they at present

occupy. When Bātil Khān left the hills he was joined by Yārū Kān, of the Īsānī section of the Khetrāns, with a large number of his followers.

Since then the Īsānīs have been a part of the Kosa tribe, of which they now form the largest section. Bātil and Yārū founded the towns called after them.

When Yūsaf Khān was chief, an enmity arose between him and the Īsānīs, which ended in their poisoning him.

The enmity did not end with Yūsaf Khān's death; and when his son, Gholām Haidar, became chief, they invited him to a conference, the alleged object of which was to settle their past differences; and, on his arriving, attended only by a few followers, they treacherously murdered him.

When Gholām Haidar was killed, his son, Bkarhodār, was still a minor; but when he came of age he determined to revenge the death of his father and grandfather. The tribe joined their Chief, and attacked the Īsānīs, and took their headman, Hasan, prisoner, whom they wounded and mutilated. The Īsānīs then submitted, and Hasan gave Barkhodār his daughter in marriage, which, according to the custom of Baloches, put an end to the feud.

Masū Khān, the Nūtkhānī Chief, bestowed on Bakhodār the lands of Matī and Mahoi in return for some favors he had received from him. He also gave Kaora Khān the hand of his granddaughter (daughter of Ālī Akbar Khān) in marriage.

About this time the Kosa and Lagārī wars first broke out, and continued to rage for several years with varying success on either side.

The Nūtkanīs took the side of the Kosas, and the Gorchānīs that of the Lagārīs. At length Jamāl Khān, the Lagārī Chief, gave his daughter in marriage to Asad Khān, son of the Nūtkānī Chief, and peace was established for the time.

On the death of Alī Akbar Khān, the Nūtkānī Chief, a fight took place between his brother, Lāl Khān, and his son, Asad, for the chieftaincy, in which the Kosas played a conspicuous part. The Kosas and Kasrānīs took the side of Asad; while the Nūtkānīs themselves, aided by the Bozdārs and Ushtarānas, supported the claims of Lāl Khān.

Barkhodār collected a force of 1,500 men, and went against the Nūtkānīs, and a fight took place in the Tassa ravine, in which the Kosas were completely defeated, and Barkhodār and 140 of his followers were killed.

Gholām Haidar, Barkhodār's son, then went again against the Nūtkānīs, defeated them at a place called Pehūr, and Lāl Khān fled for refuge to Kandahār, and Asad Khān was elected Chief under the protection of the Kosas. Lāl Khān's daughter was married to Jabr Khān, brother of Dost Mahamad, Amīr of Kābal.

The Derajāt was at this time under Kandahār rule; and Dost Mahamad gave Lāl Khān a sanad acknowledging him as Chief, on which he returned to Sanghar, but he was not destined to retain his power long.

He sent for Nūr Mahamad and Yār Mahamad, the headmen of Mati Kosa, and murdered them; but fearing the result of what he had done, he fled to Lahor, where he placed himself under the protection of Ranjūt Sing.

Samand Khān, a relation of Dost Mahamad Khān, was at this time Governor of Dera Ghāzī Khān, and the Kosas having offended him, he sent an army, under the command of Gholām Mahamad, brother of Nasr Khān, Popalzai, against them. Gholam Mahamad attacked the Kosas near Yārū, and having inflicted a severe punishment on them, they tendered their submission, and on paying a fine of Rs. 4,000, they were pardoned.

Quarrels now again arose between the Kosas and Lagārīs, which were settled by 40 families of the former going to live at Mamūrī, and 40 of the latter at Bela and Vidor. where they still reside.

At this time the Nawāb of Bahāwalpūr took possession of the country for Ranjīt Sing.

Lāl Khān, Nūtkānī, applied for and obtained his aid against the Kosas, whom he attacked near Dalāna, but in the fight which ensued he was himself defeated and slain.

Sadīk Mahamad Khān, Nawāb of Bahāwalpūr, now requested Gholām Haidar, the Kosa Chief, to give him his daughter in marriage; but he refused to comply. The other Baloch tribes, who, on account of the country coming under a new Government, had agreed to put aside their own differences for the time being, and to act together for the good of all, backed up Gholām Haidar in his refusal, and promised him their support. The Kosas fled to Gūjarī where the Nawāb sent an army against them, and after several skirmishes, Gholām Haidar and a number of his followers were killed.

Kaora Khān became Chief on his brother's death, and finding that he could hold out no longer, yielded to the Nawāb's demands, and agreed to give his daughter in marriage to the Nawāb's son Bahāwal Khān. In order to mitigate his own shame, Kaora Khān instigated the Nawāb to demand a betrothal from each of the other Baloch Chiefs, which he did, and took two from Asad Khān, Nūtkānī, one from the Lagārīs, and one from the Gorchānīs.

When General Ventura took over the country from the Bahāwalpūr rulers, Kaora Khān went to Lahor and paid his respects to Ranjīt Sing, who bestowed on him a pension of Rs. 1,000 per annum.

At this time a feud sprung up between the Kosas and Bozdārs.

When the Mūltān war broke out in 1848, and Lieutenant Edwardes was on his way down the frontier, Gholām Haidar Khān, son of Kaora Khān, went to meet him at Dera Fateh Khān, and tendered his services. Lieutenant Edwardes gave him a letter to General Van Cortlandt, who sent him with Nasīr Khān, Popalzai, to capture Dera Ghāzī Khān.

Diwān Mūlrāj's Governor, Lounga Rām, who held the city of Dera Ghāzi Khān, and was aided by the Kosas' old enemies, the Lagārīs, refused to surrender. A brisk fight then took place at Ambwala well, to the east of the city, in which the Kosas were victorious; and some 80 of the Diwān's troops and the Lagārīs were killed, and Lounga Rām was taken prisoner. The city then surrendered to the Kosa Chief, who made it over to Lieutenant Edwardes on his arrival. Lounga Rām was afterwards transported for life.

For his services on this occasion, Government bestowed on Kaora Khān, on Lieutenant Edwardes' recommendation, a pension of Rs. 1,200 per annum, also continuing to him the Rs. 1,000 which he received from Ranjīt Sing. Rūkwālā Bāgh at Dera Ghāzī Khān was at the same time granted to him revenue-free.

Kaora Khān and Gholām Haidar, with about 300 of their clansmen, accompanied Lieutenant Edwardes to Mūltān, and continued with him until the siege was over. A number of them were killed in the campaign, whose families now receive pensions.

After the close of the war, Gholām Haidar Khān was made a Risāldār of Police on Rs. 100 per mensem.

With such a successful commencement in their relations with the British Government, everything seemed to promise fair for the future career of the Kosa Chief and his tribe. Unfortunately, these bright prospects were not

doomed to last long. Gholām Haidar Khān's proud disposition and restless and unsettled mind rendered him incapable of subordination, and caused his downfall. He first absented himself without leave, and afterwards, when ordered with his troop to Mithankot, he refused to go, until at length, after committing other misdemeanours, he was dismissed from his command.

From that time he considered himself an aggrieved man; and when the mutinies broke out in 1857, evidence of treasonable language being proved against him, he was committed to the sessions, and sentenced to transportation for seven years. His father, Kaora Khān, however, interceded for him, and, in consideration of his former services he was released.

The whole condition of Kaora Khān's family was most unfortunate; and, to aggravate the evil, there was a dispute amongst them regarding the chieftaincy of the tribe. The eldest son, Ahmad Khān, was an idiot from over-indulgence in intoxicating drugs; and his son, Sikandar Khān, claimed the chieftaincy in his father's room. The second son, Barkhodār Khān, was nearly as bad as Ahmad Khān, and quite unable to undertake the duties. The third son was Gholām Haidar Khān, who claimed the position of Chief, as being the only capable son of the family, and in recognition of his services in 1848. To crown all, Kaora Khān was never himself of the same mind for any length of time. He first disinherited Gholām Haidar Khān, declaring Sikandar Khān his heir; he again took Gholām Haidar Khān into his favor, and, after a short time, again dismissed him from his confidence without any apparent reason. He regretted that he interceded to get his son out of jail, and his son that his father was not killed in the Mūltān war.

In 1857, Colonel Edwardes asked Kaora Khān to send a body of 100 horse for service in Hindustan. Sikandar Khan was the man chosen to command the troop, but he proved himself quite unequal to the task. The troop only went as far as Gūgaira, where they showed signs of insubordination, and finally declaring that they would not go for service so far from their homes, broke up and returned. Sikandar Khān, although in many ways a good manager, is not well fitted for a Baloch leader; and the disgrace of his failure in 1857, which still attaches itself to him, is also a stumbling block in his way. Gholām Haidar Khān was, on the other hand, the *beau ideal* of a Balōch leader. Captain Minchin relates of him—" He is " brave to rashness, and boasts " What man dares do, *I dare.*' A man once re-" peated before him the proverb: '*Jo jaega Nadaon, phir ayega kaon?*' He " at once said 'I will go;' and started off then and there. He visited Nadaon, " and after some months, returned, having had to sell his own and his followers' " horses *en route* to procure funds for their support. He is, however, from the " peculiarities of his temper, a bad governor and a worse manager." The tribe, thus left as it were, without a head, broke up into factions, and obtained the worst name of any tribe in the whole district.

In 1859, Major Pollock recorded of them:—" There never was such a " house divided against itself as the Kosa tribe,—each little family seems to " have its petty dissensions. The faults of the race seem exaggerated in " them; and a Kosa who has not been in jail for cattle-stealing, or deserved " to be; who has not committed a murder or debauched his neighbour's wife, " or destroyed his neighbour's land-mark, is a decidedly creditable specimen; " if, added to this, he be out of debt, he is a perfect marvel." Notwithstanding the great difficulties which thus stand in the way of organizing the Kosa tribe and reinstating them in their proper place amongst the other Baloch tribes, still there are very favourable grounds to work on, and much to

encourage perseverance in the attempt. The Kosas have not lost their characteristics as Baloches. In addition to the large pensions and allowances for the care of passes, &c., amounting to about Rs. 4,000 per annum, received by the Chief and his headmen, they have the finest landed property of any tribe in the district. The Chief's family are at present very heavily involved; but at the coming settlement, when their assets and liabilities have been ascertained, some arrangement can be made for placing their affairs on a sound footing, and there is every reason to hope that in time, as soon as one acknowledged and capable head can be found, the tribe may again regain its position and good name. That this is a matter of the very utmost importance to the well-being of the district and border will be admitted by all who are acquainted with this frontier.

Gholām Haidar Khān died in 1869 and the *pugh* was placed on his son, as Bahadūr, a boy of about 10 years of age, by his grandfather, old Kaora Khan. The boy has been taken charge of, as a ward, by the Deputy Commissioner, Captain Sandeman, and the estates have been taken under direct management, Sikandar Khān, acting as Chief. Kaora Khān also died in 1871.

The following is the genealogy of the Kosa Chief's family, as given by himself.

- Bowah.
  - Buliel.
    - Bātil.
      - Syad.
        - Yūsaf.*
          - Gholām Haidar.†
            - Barkhodār.‡
              - Gholām Haidar§ killed without heirs.
              - * Kaora, married a daughter of Alī Akbar, the Nūtkānī Chief.
                - Ahmad||
                  - Sikandar.
                  - Dost Mahamad.
                - Barkhodār.
                  - Alā Dād.
                  - Gūl Mahamad.
                - Gholām Haidar,¶
                  - Bahadūr, Chief.
              - Jahān.
                - Sahib.
  - Jība.
  - Ūmar.
  - Jamāl.

* Poisoned by the Isānīs.
† Killed by the Isānīs.
‡ Killed in fighting by Lāl Khān, Nūtkānī, at Taosa.
§ Killed by Sadīk Mahamad Khān, Nawāb of Bhāwulp r.
¶ Married to sister of Gholām Haedar Khān, the Lūnd Chief.
|| Deceased. Chiefship went to his son, Bahadūr Khān.
** Deceased.

(*VanCortlandt, Wood, Pollock, Minchin, Bruce, Sikandar Khan, Fryer.*)

KOSRA BAGA—A ravine on the Harand border, so called from the white color of the stones with which its bed is covered. It is formed by the meeting of the Gorandānī, Gorī, and Jingar ravines. Hence it runs south-east and meets the Kālā Kosra a short distance below Mozgarh.

It is stony, but its banks are not very difficult. After meeting the Kāla Kosra it runs westerly, through the Ghar range, by a fairly easy pass, some 200 to 300 yards in breadth, the hills on either side practicable to Infantry and Mountain Guns. The pass is about a mile in length. From its centre a road runs southerly, communicating with the Savegrī pass, which is about 6 miles south. On the left bank of the Kosra and close to the entrance, is a 'khāngah,' held in high estimation in this district. Leaving the Gar range, the Kosra turns south, and joining the Gathī and Savegrī runs north-east of Tibī. Its water is largely used for irrigation purposes.

The Kosra is the chief route to Gorandānī practicable for strings of laden camels. The only watering place in the Baga Kosra, except that at its mouth, is Kāhan, 5 miles above Mozgarh. (*Davidson.*)

KOSRA KĀLĀ—

A ravine on the Harand border which rises in a saddle connecting the Gorāndānī and Drāgal hills, which is the watershed between Gorogandoi branch of the Kahā and the Kālā Kosra, and flows in a south-easterly direction. It is at first a mountain torrent, but as it reaches the foot of Mārī it becomes easier. It is impracticable as an ascent to Drāgal and Gorāndānī for any but foot men on account of the large stones and boulders with which it is covered.

Passing through the Safed range, it joins the Kosra Baga near Mozgarh.

It is joined by the following water-courses draining into it from the north :—

1. Dinārī, ... One watering place.
2. Nīla lakrī ... ... No watering place.

Both are fairly easy, but stony. (*Davidson.*)

KOT—

A village in the Baīzaī division, Kohāt district, situated on a small isolated hill 10 miles south-east of Kohāt, and about 2 from Siāb. It has 110 houses, and a population of 527 souls, of which 173 are adult males. Zabardast Khān, a former Governor of Kohāt, founded this place as a sort of shooting box, and for that purpose settled one Baja Awān and his family from Jhūnd. There is good grazing here for camels. The village has one tank. Its revenue is Rs. 600. It can turn out fifty armed men. (*Plowden.*)

KOT—

A village in the Totai valley, Swāt, of 120 houses. It is just out of matchlock range of the hills, and there is a space to the north of the village said to be large enough to encamp without being exposed to fire from the hills. It is inhabited by Pezaīs, and turns out 100 matchlock men. (*Miller.*)

KOTA—

A village in Swāt, on the left bank of the river, about 6 miles north of Thānā. Near this, on the Landeh Kai hill, are extensive ruins. (*Raverty.*)

KOTA—

A village in Yūsafzai, Peshāwar district, situated about 1½ miles west of Topī, and 3 miles from the right bank of the river Indus. It has 320 houses, 9 shops, and 9 mosques. The inhabitants are Kānāzais and Ālazais,

of whom there are 300 houses. The headmen are Amīr and Mīr Afzal. The Kota Mūla is the leader of the Wahābī section, and was formerly regarded as little less sacred than the Akhūnd of Swāt, but now his influence has declined, and he is little regarded except among the Ūtmānzai, Amazai and Gadūns. Water is supplied from 18 wells. The country around is open. A small tower has been built on a mound outside on the north side of the village, to keep a look-out against any sudden attack from any of the other villages around. (*Beckett, Lumsden, Bellew.*)

KOT ĀTĀ KHĀN—

A village in the Kolāchī division of the Dera Ishmail district, 5 miles south from Hatāla, 7 miles north-east from Kolāchī. It has 133 houses, 9 shops, and 2 mosques. The population amounts to 629 souls, of which 160 are adult males. The inhabitants are composed of 192 Gandehpūrs, 8 Baloch, 345 Shekhs, &c. The water-supply is from wells dug out of the bed of a ravine near, and it is bad and scarce. The produce consists of wheat, mustard, barley and jowar. The village has 10,345 'bigas' of land, of which only 736 are cultivated; and all is 'lalmi.' Supplies are procurable here in very small quantities after due notice. The stock of the village embraces 3 horses, 70 camels, and 10 donkeys. The headmen are Kālū Khān and Sirdār Khān. (*Macaulay.*)

KOTAKI—

A village in Bajāwar, said to be able to turn out 400 fighting men (*Aleemoola.*)

KOT CHŪTA—

A village in the Dera Ghāzī district, 14 miles south south-west of Dera Ghāzī, 18 miles north of Jāmpūr, 8 miles east north-east of Chotī, and 11 miles from the river Indus. It has 230 houses, 120 houses of Mahamadans, 109 Hindūs, inhabited by Ghormānī Baloches, Jats, Syads, &c. The headmen are Hyāt Khān and Kābal Shāh, Ghormānīs. There is a dâk bungalow here, and a thanna with 15 police. The cultivation is of cotton, indigo, jowar, bajra, and wheat. The water is from wells, and is sweet, and in the summer the Shorawāh canal comes from the Indus. The inhabitants are weavers, shoemakers and carpenters. Supplies are procurable in considerable quantities on due notice. There is here a 'khāngāh,' of Nabī Shah Syad, of Sher Shāh, in the Mūltān district, in the usual style of the country, with one dome, white-washed, and with inlaid tiles. It pays Rs. 4,000 revenue. It owns 630 cows, 180 buffaloes, 1,486 goats, and sheep, and 26 camels. (*Macgregor.*)

KOTARPAN—

A village in Sūdūm valley, Peshāwar district, about ½ mile west of Chārgolai. The Mokām ravine runs past it, and supplies it with water. It has 40 houses and 2 mosques, no shops. There are 5 wells in it, but they are not used. The headman is Akbar. (*Lumsden.*)

KOT DAOLAT—

A village in the Kolāchī division of the Dera Ishmāīl district, 5 miles south from Kolāchī. It has 140 houses, 7 shops, and 2 mosques. The population amounts to 769 souls, of which 251 are adult males. The inhabitants are composed of 103 Jats, 63 Hindūs, &c. The water-supply is from the bed of the Lūnī river, and the water is good but scarce. The produce consists of wheat, mustard, bajra and jowar. The village has 5,522 bigas of land, of which 2,238 are cultivated, and all is 'lalmi.' Supplies are pro-

curable here in small quantities after due notice. The stock of the village embraces 13 horses, 479 cattle, and 5 donkeys. The headman is Mūsa Khān, Gandapūr. (*Macaulay.*)

KOT DAOLATZAI—

A village in Yūsafzai, Peshāwar division, situated on the right bank of the Mokam ravine, 8 miles east of Mardān, immediately opposite Garhī Daolatzai. It contains 126 houses, (78 belonging to Awāns, 7 to Pathāns) 3 shops, 7 mosques. The cattle of the village are supplied with water from the ravine. The headman is Rasūl. (*Vide* Kapūrdā Garhī.) (*Lumsden.*)

KOTERI—

A village in the Baizai division, Kohāt district, situated 16 miles south-east of Kohāt, on the left bank of the Toī, under a low range from the Gūrgūrlot Sir. It has 225 houses with a population of 462 souls, of which 154 are adult males. The inhabitants are Bangash. Sūltān Mahamad Khān, Barakzai, gave the lands of this village to Mūstafa Khān and Gholām Mahamad Khān from Makhad, in return for services rendered. After a time these Khataks returned to Makhad, upon which the villagers of Shādī Khel occupied the place. Water is obtained form the Toi. Between 40 and 50 armed men can turn out. The revenue is Rs. 500. The headmen are Alayār and Saifūla. (*Plowden, Hastings.*)

KOTHI—

A village in the Dera Ishmāil Khān district, about 15 miles west of Dera on the road to Kolāchī.

KOT ISHMAIZAI—

A village in Yūsafzāi, Peshāwar district, situated on the right bank of the Mokam ravine, 8 miles east of Mardān, opposite Garhī Ishmāīlzai. It contains 237 houses (of which 174 belong to Pathāns), 8 shops, and 9 mosques. Its water-supply is from wells. Its headmen are Samand and Mahamad. (*Lumsden.*)

KOT JŪNGARA—

A village in the Baizai division, Yūsafzai, Peshāwar district, on the right bank of the Bagiārī Khwar, ¼ mile north of the Tākhti Bai hill. The surrounding country is here much cut up by ravines.

KOTKAĪ—

A village in Bajāwar, Yāghistān, on the right bank of the Panjkora river on the road from Āladand to Miānkala.

KOT KASRĀNĪ—

A village in the Sangarh division of the Dehra Ghāzī district, 6 miles north from Mangrota. It has 758 houses, built of mud, with flat roofs, 17 shops, and 10 mosques. The population amounts to 3,876 souls, of which 2,012 are males. The inhabitants are composed of Baloches, Jats and Hindūs, but the village belongs to the Kasrānī tribe.

The water-supply is drawn from 3 wells in the village, at a depth of 150 feet, and is good and pretty plentiful. The produce consists principally of bajra and jowar, and supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 34 horses, 642 cattle, 4,949 sheep and goats, 165 camels, and 306 donkeys. The headman is Fazl Alī Khān, the Chief of the Kasrānīs.

It is not walled but contains 3 little mud towers. Being situated in a hollow between a low sandy ridge running about east and west, rising

from the bank of the Kaona, which runs within ¾ mile south of the village, and another similar low ridge about a mile north of it, it is shut out from view from the north and south approaches till within a short distance of it. The country in the immediate vicinity is cultivated by the Kaona and by rain water, but rarely for other than autumn crops. To the west down to the hills, particularly along the banks of the Kaona, the country is wooded; to the north and north-east it is a sandy desert. (*Bruce, Davidson, Macgregor.*)

KOTKĪ—

A ruined fort in the Banū district, situated in a very commanding position at the east mouth of the Chichālī pass, ½ a mile north of the village of Chaparī in the Īsa Khēl division. It was originally built by Shāhbāz Khān, Chief of Tīrī, who used to issue forth from it on his plundering excursions. The Niazīs, however, gaining strength, and taking advantage of the confusion caused by Shāhbāz Khān's death, attacked the fort, routed the Khataks, and drove them completety out of the place. The Niāzīs then built a small tower at Kurai, ¾ of a mile up the pass, and commenced the manufacture of alum at that spot where inexhaustible strata of gypseous shale are to be found.

When Sher Mahamad, Nawāb of Dera, ordered Ahmad Khān Niāzī to build forts at Īsa Khel and Trag, he, with a view to protecting the rich alum works from Khatak depredations and Niāzī trickeries, also ordered a fort to be built at Kotkī, on the site of the old Khatak citadel, and it was garrisoned by levies of the Nawāb. On the Niāzī insurrection in 1835, Ahmad Khān fled to Kotkī for refuge, and from it harried the whole country; the following year, however, being attacked by Rājā Suchet Sing and Sirdar Fateh Sing Mān, he fled to Chaontra, narrowly escaping capture by a force under Malik Alyār Khān's direction, which advanced down the Būlbūlī pass to cut off his retreat. Suchet Sing destroyed the fort; but two years later, Sirdar Gūrmūkh Sing, to put down the constant raids which were taking place through the Chichālī pass, rebuilt and garrisoned it; but some time after, a dispute about an insult offered to a Khatak woman ended in the Manzai and Gūdī Khel Khataks capturing the fort and massacring the Sikh soldiery. The next year, however, Gūrmūkh Sing returned and destroyed all the Khatak villages in the plains, but was unable to chastise the tribe, as they fled to the hills, and he being ignorant of the locality could not follow them. He then built a tower on a mound in the bed of the river, which he garrisoned, and again retired. On his departure the Khataks once more collected, and the small Sikh garrison, seeing that resistance was hopeless, capitulated and were allowed to move off unharmed; the Khataks destroying the tower. Since then no attempts have been made either to rebuild the tower or fort, which are both utterly in ruins. There is an alum manufactory here, the property of Īsa Khel merchants. The cost of production is cheaper here than at Kālābāgh, and 10,000 maunds are annually turned out, selling on the spot for Rs. 2-8 per maund, while Kālābāgh alum sells for Rs. 3-4. (*Ross, Urmston, Norman.*)

KOTKĪ or DRĀZAND—

A village on the Dera Ishmāīl frontier, the Shīrānī head quarters, situated about 8 miles up the Drāband pass, in an open and easily accessible valley. When General Hodgson invaded the country of the Shīrānīs in

March 1853, they contrived to close the pass with a large body of water, but the General turned it, entering by the Shekh Hidar pass. Captain Grey mentions having once visited this place much against the will of the Shīrānīs; he thinks, it could any day be burnt by a sudden raid with a few horsemen, the pass being held behind to secure retreat. (*Hodgson, Grey.*)

KOT KIRGI—

An outpost on the Tānk border, situated 5 miles up the Tānk Zām pass, 5 miles north-east of the outpost of Girnī. It was built in 1870-71, and is situated on a cliff, on the right bank of the river overlooking the Tānk Zām, near the site of an old fort built by Khān Zamān Khān, Daolat Khel, to assist the Batanīs against the Vazīrīs.

It is now garrisoned by 39 Infantry of the Panjāb Frontier Force, 7 Militia horse, 40 Batanī foot, 6 Batanī horse, and is responsible for the Sara Khola, Tānk Zām, and all the small passes leading from British Territory through the first range of low hills into the Tānk Zam. There is a house here for an officer. No supplies procurable; water from the Zām is plentiful and good. (*Carr, Macgregor, Paget.*)

KOTLA—

A small fort in Amb territory, situated on a hill above the village of Āshra. It is one of the places suggested by Abbott as likely to be Aornos. It has a sheer precipice of 250 feet on the side of the Indus, and on the north there is a small break or chasm between the site on which it is placed and the rest of the hill.

It has always belonged to Amb, but in 1852 the Hindūstānī fanatics from Satānā surprised it. Major Abbott was very anxious to cross over and retake it, but this was not permitted. It was restored to Amb after the Satānā expedition of 1858. (*Abbott.*)

KOTLA NASĪR—

A village in the Rājanpūr sub-division of Dera Ghāzī, 4 miles from Rājanpūr, 36 miles from Rojhān, north-north-east. It is a large village inhabited by Mazārīs. There are some high burnt-brick houses in the centre, surrounded by others of mud, which are again surrounded by some huts with thatched roofs. There is a good deal of cultivation round. (*Macgregor.*)

KOTLA SHĀH—

A large village in the Rājanpūr sub-division of Dera Ghāzī, 14 miles south of Rājanpūr, 26 miles north-north-east of Rojhān.

KOTLĪ—

A small village situated in a commanding position above the ravine in which the Charāt road runs near Silikhāna. It has an imposing tower, and is rather difficult of approach. Its fields are all unirrigated, and the inhabitants Khatak.

KOT MAHAMADĀN—

A village in the Kākar country, about 30 miles east of Mina.

KOT MĀNJĪ—

A village in the Gomal valley, Tānk division, Dera Ishmāīl Khān, 49 miles from Dera, and 8 miles from the east entrance of the Ghwālarī defile, situated at the north foot of a stony waste. It has 105 houses, 60 of which are inhabited by Gorizais. Wood, good water, and camel forage are abundant. There is a frontier post here with a garrison of 65 sabres and bayonets of the Panjāb Force. This village has 27,843 bigas of land, of which 15,187 are cultivated, the produce being wheat, rice, and barley. The headman is Kūlī Khān. (*Carr, Macgregor.*)

KOT NAJĪBŪLA—

A village in the Harīpūr division of the Hazāra district. It has 754 houses, 10 shops, and 8 mosques. The population amounts to 4,879 souls. The inhabitants are composed of 309 Gūjars, 71 Awāns, 129 Syads, and 4,370 others. The water-supply is from wells, and the water is good and plentiful. The produce consists of wheat, barley, Indian-corn, bajra, &c., and supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 27 horses, 1,625 cattle, 302 sheep, 52 mules, 4 camels, and 34 donkeys. The headman is Mīr Ahmad, Gūjar. (*Wace.*)

KOT NASRĀN—

A village in the Tānk division of the Dera Ishmāīl district, 8 miles north-west from Tānk. It has 157 houses, 1 shop, and 1 mosque. The population amounts to 633 souls, of which 342 are males. The water-supply is from the Takwāra ravine in the vicinity, and is good. The produce consists of wheat, barley, rice, bajra, &c. This village has 12,339 bīgas of land, of which 9,490 are cultivated and irrigated by water from the ravine. Supplies are procūrable here in small quantities after due notice. The stock of the village embraces 3 horses, 208 cattle, 9 camels, and 15 donkeys. The headmen are Sahibūdīn and Pūrdil, &c. (*Macaulay.*)

KOT NASRĀN—

An outpost in the Dera Ishmāīl frontier, situated 8 miles north-west of the city of Tānk, 8¾ miles south of Mūlazai, and 6½ miles east of the mouth of the Shūza pass. There is a net-work of ravines between the Kot Nasrān post and the hills, and the large, deep ravine of the Shuza runs 200 yards west of the outpost. The post is 47 yards square, has four bastions, and a watch tower, and is garrisoned by 20 horse and 10 foot of the Frontier Militia. It was built (at a cost of Rs. 883) to protect British territory from the inroads of the Vazīrīs, and is responsible for the Chīnai, Tand, and Shūza passes. There is an old ruined fort of Sarwar Khān's in the centre of the Kot Nasrān village. (*Carr, Macgregor.*)

KOT PATHĀNA—

A village in the Tānk division of the Dera Ishmāīl district, 2 miles north from Tānk. It has 109 houses, 5 shops, and 2 mosques. The population amounts to 464 souls, of which 149 are adult males. The inhabitants are composed of Hindūs and Mūsalmāns. The water-supply is from the Tānk Zām, and is good, but distant The produce consists of wheat, barley, mustard, jowar, bajra, &c. The village has 4,218 bīgas of land, of which 3,100 are cultivated, being irrigated from the Zām. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 7 horses, 474 cattle, and 30 camels. The headman is Ghāzī Khān, Tarū Khel. (*Macaulay.*)

KOT TAGA KHĀN—

A village in the Dera Ishmāīl Khān district, about 8 miles south of Chaodwan, on the right bank of Gajistān, situated in a desert. It has 111 houses built of mud, 5 shops and 4 mosques, inhabited by 519 souls, of whom 153 are adult males. The inhabitants are 78 Bābars, 146 Hasat (?), 24? Baloches, &c. It has 7,210 'bīgas' of land, of which only 500 are cultivated; all is unirrigated, and the produce is bajra, wheat, and barley. Supplies are rather scarce here, but water is procurable from the bed of a ravine. There is a frontier post here garrisoned by 4 mounted men and 9 footmen of militia. The headman is Gholām Mohi-ū-dīn, Bābar. (*Carr, Macaulay, Macgregor.*)

KOTŪ—

A small ravine on the Rājanpūr frontier, which runs into the Baghārī, about 2 miles from where it enters the plains. There is good pasturage and a few trees on its banks. There are no large pools or watering-places in it, but when procurable, the water is good. (*Davidson.*)

KOWA—

A village in the Nīlāb sub-division of Kohāt, 12 miles south of Khairābād, containing 26 houses. (*Lumsden, Davidson.*)

KŪA—

A small pass leading out of the Tānk Zām pass, between the Tor, Narai, and Spīn-kā-Ghāsha passes. A road through this pass, by which cattle can be taken, joins the Zebīdara within the hills. (*Carr.*)

KŪGĪ—

A watering-place on the Sakhī Sarwar route to Bārkhān, situated at the foot of the Ūnt Toda pass, 20 miles from the entrance to the hills. It is usual for travellers to fill up their water-skins here, as no more water is found till the pass has been surmounted. (*Wilde.*)

KŪĪ—

A pass on the Banū frontier which leads through a low range south of the Sakhdū pass to the Kūī plain. It is much used by the Vazīrī robbers to carry off cattle by. (*Maclean, Macgregor.*)

KŪI—

A village in the Hasan Khel Afrīdī country, about 9 miles east of Fort Mackeson, 3½ miles south of Shamshatū, and 2 miles within the hills. It is situated in an open spot at the foot of a low range; it is large, and has twelve towers, but its position is not very formidable. It can turn out 290 fightingmen, has 200 houses, and is supplied with water from 12 wells. This village takes its name from a very large well in it. It has two divisions—(1) Bakū; with sections Bai Khān Khel, Chūchar, Būchī, Valīdād Khel, Zela, Darwāz, and Āladād; and (2) Miān Khel, with the sections Yūnas, Paia, Maīzū, Morīd, Zarīn, and Sarmast. (*Turner.*)

KŪĪ BAHĀRA—

A village on the south border of the Dera Ishmāīl Khān district, within the hills, and inhabited by about 600 families of Ushtarānas, of which tribe it is the principal village. (*Macgregor.*)

KŪĪ BARMŪL—

A village in the Baizai division of Yūsafzai, Peshāwar district, situated on the left bank of the Togh ravine, about ½ mile east of Ghāzībālā, and 10 miles north of Kātlang at the entrance to the Barmūl glen. It contains 200 houses and 5 mosques, and has 13 headmen.

It is supplied with water from wells, in the ravine which is here 60 yards in breadth and 20 deep. There are here 2 tanks, 80 yards square, which have water in them during the cold weather, but dry up in the summer months, when water is brought from Tarakai, 3 miles distant. In 1866 the village of Barmūl was brought down and placed near Kūī, and now forms part of it, hence the two are called Kūī Barmūl. A good road connects Kātlang with this village and also with Lūnkhor. (*Allgood.*)

KŪĪ TĀN—

A pass on the Dera Ishmāīl frontier, situated between the Kūī Ūch and Narinjī passes, west of the outpost of Gorwalī. A road goes through this pass, and within a mile on the left bank of the Dara, the Ūshtarāna village of Pewa Kūī is reached. Ramzān Khān, Chief of the Ūshtarāna, gets annually Rs. 476 for the responsibility of this pass. (*Carr, Macgregor.*)

KŪI ŪCH—

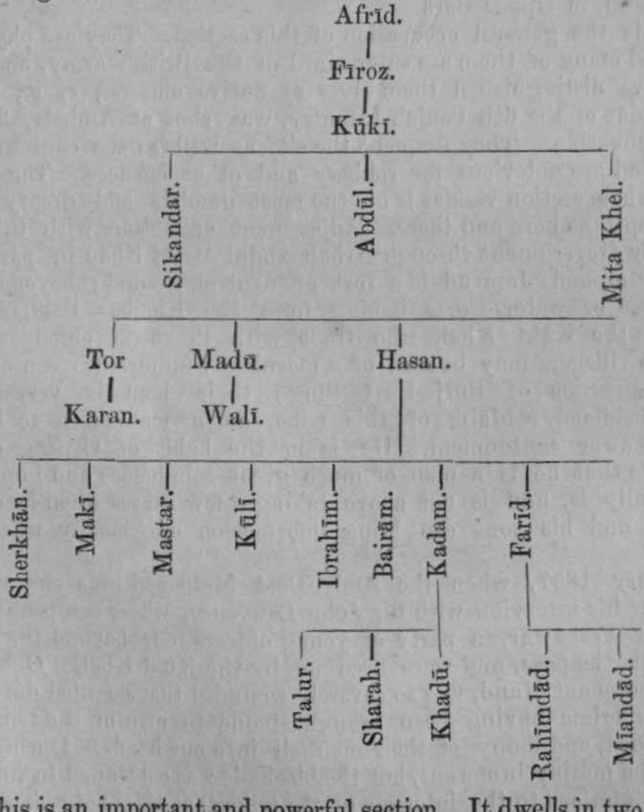
A pass on the Dera Ishmāīl frontier, situated between the Kūī Tand a Ramak passes, west of the outpost of Gorwalī. A road goes throu this pass, and within ½ a mile on the left bank of the river, the Ūshtarā village of Kūī Bahāra is reached. Fateh Khān, Chief of the Ahmad section of Ūshtarāna, gets a yearly grant of Rs. 167 for the responsibil of this pass, and is required to recover cattle that may have been lif from British territory through this pass by hillmen. (*Carr, Macgregor.*)

KŪĪ KKHEL—

A main section of the Afrīdī clan, consisting of the following s divisions:—

1.—Sherkhān Khel	...	550 fightingmen	Collectively sty the Hasan Kh
2.—Katī Khel	...	700 „	
3.—Mashū Khel	...	350 „	
4.—Farīd „	...	220 „	
5.—Abdūl „	...	800 „	
6.—Tawar „	...	360 „	
7.—Sikandar Khel	...	450 „	
		3,430	

Abdūl Majīd Arbāb of Mohmand, however, gives different sections, as following tree will show:—



This is an important and powerful section. It dwells in two great divisi in Bazār, separated from each other by the Zakha Khel. During the sumr

months most of the clan reside in Bar Bārā and Tordara. In winter they move down to their settlements at the mouth of the Khaibar and the caves in Kajūrai. The Sherkhān Khel quarters are Jamrūd in winter, and Khasi Kot in summer. The Kūkī Khel occupy Kadam and Gagrī, and have Babari, in Upper Bārā, for their summer quarters. The Mashū Khel live in Sūrkhai, near Jamrūd, and in Tordara, in Upper Bārā. The Farīd Khel reside with the Mashū Khel in the Sūrkhai caves, and at Baragat, in Tordara. The Abdūl Khel are found in Tordara and Alī Masjīd. The Tawar Khel are at Torawala in summer, and Shādī Bagiār in winter. The Sikandar Khel are at Dwatawi in summer, and the Shangar caves in winter. The Bar Bārā Kūkī Khel are separated from the Sangū Khel Shinwārīs by the Rajgal range, over which are three or four very stiff passes leading down to Pesh-bolāk, in Nangrahār. Those most used are the Nāziān and Nagastūra passes. Both are very difficult, and only practicable to footmen in summer. The Kūkī Khel are entirely confined to the eastern slopes of Rajgal. On the western slopes are the Sangū Khel, enemies of the Kūkī Khel. There is no free intercommunication at any time, but a safe conduct can be arranged on due payment. The Kūkī Khel are noted and desperate robbers. Their fixed villages are Jamrūd, Kadam, Gagrī, Tangi, at the mouth of the Khaibar, Lālā Chīna, and Alī Masjīd in the Khaibar, and Sikandarkhelogarhi, Kardara, Tordara, Sarawela, Malanokas, Sparwarai, Babari, Baragat, Torawela, Khasi Kot, Kūka Ghoz and Patai, in Upper Bārā.

Robbing is the general occupation of this section. They are physically fine men, and many of them are entertained in the British army, and some of them have distinguished themselves as native officers; *e. g.*, Ahmad Khān, Subadār of the 6th Panjāb Infantry, was shot at Ambela, fighting bravely on our side. They frequent the city as well as the cantonment of Peshawar, and are notorious for robbery and other offences. The hills in which the whole section resides is of the most desolate and dreary nature, with a few springs here and there. Adjustment of matters with this tribe is effected by Government through Arbāb Abdūl Majīd Khān in particular. The Maira around Jamrūd is a sort of neutral ground; beyond, close to the ravine or water-course issuing from the Khaibar Pass, are the villages of the Kūkī Khel, who trade with Peshāwar chiefly in firewood. The villagers may be seen of a morning coming into cantonments from the direction of Būrj Harī Sing; their land is very unproductive. Sirbiland, a Malik of this tribe, is a man often to be seen in the Peshāwar cantonment. He is in the habit of visiting officers, and pretends that he is a man of much greater influence and importance than he really is, and is not above taking a few rupees when he can get them. He and his sons can bring information occasionally when they choose.

In January 1857, when the Amīr Dost Mahamad was encamped at Jamrūd after his interview with Sir John Lawrence, whose camp was a few miles nearer Peshāwar, a party of young officers rode beyond the Amīr's camp towards the pass, and were fired on by the Kūkī Khel. One of the number, Lieutenant Hand, was so severely wounded that he died during the night. The crime having been brought home to men of the tribe, they were blockaded, and many of their men fell into our hands. During these hostilities the mutiny broke out, but the blockade was continued in full force, and was so injurious to the interests of the tribe that they paid down a fine of Rs. 3,000, and entered into the following agreement:—

"Whereas our tribe has been excluded from British territory on account " of the murder of a British officer, and we are unable to produce the mur- " derers who have fled, we agree to pay a fine of Rs. 3,000 on account of " that crime, and we further voluntarily engage as follows :—

"I. We will not hereafter commit any crime on British territory.

"II. We will not bring with us into British territory any member of a " tribe in hostility with the Government.

"III. If any thief or murderer belonging to our tribe be apprehended " in British territory we will not intercede for him.

"IV. If such thief or murderer escape to us and the crime is proved, we " will destroy his house and banish him from our settlements, restor- " ing the value of the stolen property; if there is no evidence " against him, the accused may clear himself if five members of " his section of the tribe will swear to his innocence.

"V. If any married or unmarried woman elopes to our settlements we " cannot give her up, but we will restore any property she may be " proved to have carried off with her. If her friends come and " make an arrangement, we will give her up to them, or to a " jirga" of grey beards.

"VI. If any thief or person in the service of Government escape from " British territory into our settlements, we will eject him from " the same, and if he has stolen property with him we will " restore it.

"VII. If we have a money claim against a British subject we will sue him " in the courts in proper form; we will also attend to answer any " such claim against us, or produce the acquittance bond of such " claimant; we will not carry out our usage of reprisals in British " territory, but in our own settlements we are at liberty to do so, " and we will not take part with any other tribe in hostilities " against the British Government.

"VIII. Whenever required to do so, we will keep a representative with " the local officers of Government, who are at liberty to call him " to account in matter of neglect.

"IX. Whereas there are many Afrīdīs in the service of Government, if " any of them have a claim against us, the matter shall be settled " by a "jirga" of grey beards.

"X. We give Arbab Mahamad Amīn Khān and Arbab Abdul Majid " Khān as our securities for the payment of the fine and the fulfil- " ment of these engagements, and in consideration thereof the " Government will release the persons and property of our tribe " now in their hands." (*Bellew, Abdul Majid, Munro, Aitchison.*)

KŪLIKA—

A village in the Agror valley, 1½ miles west of Oghī. The Sikhs had a fort here, and the position seems a good one for the purpose.

KŪMBĪ—

A water-course on the Harand border, rising in the lower hills some 15 miles north-by-west from Tibī, and running easterly. It passes through one defile, the Kūmbī, about 10 miles north-by-west of Tibi, which is about 1¼ mile in length, with high and very steep sides, and a stony and difficult bed. Passing through this the Kūmbī enters the plains and irrigates a fair tract of Lūnd cultivation. The Baga Kosra route from Tibī to Gorāndānī is easily reached from the Kūmbī inside the outer and low range of hills. (*Davidson, Macgregor.*)

KŪMRELĪ—

A watering-place on the Rājanpūr frontier in the Sorī ravine, about 3 miles higher up the stream than Mandū Kūnd, close to which is the Lashar Sand hill. Water is procured from pools, and is abundant, but brackish. (*Davidson.*)

KŪNA—

A pass leading into the eastern portion of the Marao plain, in the Marī hills. It is very difficult for horsemen, and utterly impracticable for camels or other laden animals. It is over a high part of the range, forming the eastern boundary of the plain, and the path is covered with rocks. (*Davidson.*)

KŪNAR—

A watering-place on the Rājanpūr border in the Datril, 9 miles north-west of Shekwalī. It usually has 3 or 4 wells of good water, sweet, and near the surface. (*Davidson.*)

KŪNAR KŪMB—

A stream on the Rājanpūr frontier running into the Pitok, some 2½ miles from where it runs into the plains. It rises in low difficult hills, and its course is through small hills very difficult to climb. There is a watering-place in it, some 2 miles from where it joins the Pitok in a difficult part of the ravine, under an almost perpendicular and high rock. Good water is procured from a pool. The Sabzil Kot post is at times supplied from this spot. This spot is exposed to raids of the Masūrī Būgtīs. (*Macgregor, Davidson.*)

KŪNATER—

A village in Bajāwar, Yāghistān, on the road form Dīr, about 1 mile from right bank of Panjkora river. Aleemoola says it contains 2,000 houses, 40 shops, and 16 "hūjras;" and though this is probably an exaggeration, there is no reason to doubt that it is a large and important place, being a large mart, and on the boundaries of Swāt, Bajāwar, and Dīr. (*Sapper.*)

KŪND—

A village in the Khatak division of Peshāwar, about 1½ mile north of Khairābād, containing 25 houses. (*Lumsden.*)

KŪND—

A picturesque spot in the course of the Kāhā ravine, on the Harand border, some 11 miles north of Harand and about 5 miles from where the Kāhā enters the plains. The stream here is commanded by a low spur which comes down to its bank, rising some 150 feet above its right bank.

Westerly the Mārī and Drāgal ranges tower above the other hills, whilst the course of the Kāhā, which runs quietly through a wild and bold country, is visible for miles. At Kūnd there is a broad open expanse of about a mile square, where the Malānī, Shishū, Drago, and Khalānī all run into the Kāhā, forming in the rains a perfect sea. Kūnd is the name of a small waterfall over very low rocks, at the foot of which are situated a few pools of bright blue water. (*Davidson.*)

KŪNDA—

A village in the Ūtmannāma division of Yūsafzai, Peshāwar, situated 2 miles north of the Indus, 2 miles west of Zeda, near a ravine called Jaba, which runs near Jangīder. It has about 220 houses, (of which 150 are inhabited by Pathāns,) 15 shops, 7 mosques, and 22 wells. The headman is Malik Sher Jang Khān, but Sūbadār Habīb Khān, a distinguished native officer of the 1st Panjāb Infantry, has the village in 'jaghīr. (*Lumsden, Macgregor.*)

KŪNDAL—

A village in the Banū district, situated 8 miles south of Īsa Khel, 1 mile from the right bank of Indus, at the north foot of the Khasor range. It contains about 70 houses, and 1 Hindū shop. Water is procured from the Indus.

KŪNDAL KHWAR—

A ravine that rises in the Mahāban hill and drains the Gadūn country to the Indus. It passes Jaba Leran to Sarai, where it receives a branch from the west which comes from the Jan Mahamad Kandao past Shaigai and Damner (Khūdu Khēl villages). It then passes Badga Meragai (in ruins), Kūndal (in ruins), and issues from the hills immediately east of Panjmān, and passing Babīnī joins the Pola Khwar between Mainī and Topī. (*Lockwood.*)

KUNDI—

A village in the Tānk sub-division of the Dera Ishmāil Khān district, 17 miles north-east of Tank, 10 miles south-west of Pezu, 6 miles from Ama Khel. It contains 280 houses and 10 shops. Water is procurable from the Suhēlī nala, which runs to the south of the town. The inhabitants belong to the Kūndī branch of Niāzī Lohānīs.

There is a police post, with 3 sowars here, to keep up communication between Pezū and Tānk, Kūndī being situated on the main road between these two places. Its real name is Mian Khan Kundi. (*Norman.*)

KŪNDĪ—

A tribe of Pathāns, settled in the north-west corner of the Dera Ishmāīl Khān district. They are quiet and inoffensive, and are good agriculturists. Their lands are watered by the Larzan, Gajheda, Baīn, Soheli, and Takwārā streams, across the beds of which huge dams are constructed by the united efforts of the whole tribe, in order to retain the water, or as much of it as possible, before it bursts away to irrigate the lands of the Jats and Gandapūrs. The Kūndīs claim to be descended from one Kūndī, great grandson of Niāzī, the second son of Lodi, the founder of the Lohānī tribe, and in this they are borne out by the books in the possession of Shāh Nawāz Khān, Katī Khēl of Tānk, and by the Kāzīs of Īsa Khel, who own them as true Niāzīs, and say that early in the 13th century, Kūndī and Nāsar, two great-grandsons of Niāzī, left the settlement in Īsa Khel, and settled nearer to the Daolat Khel family on the southern side of the Shekwalī range. They now own good-sized villages in the Tānk district, but are, on the whole, a very poor tribe, in consequence of the poverty of the soil around their villages.

The main sections of the Kūndī tribe are as follows :—

1.	Shadmān Khel,	about	140	men.
2.	Shādī Khel	„	60	„
3.	Tāzū Khel	„	150	„
4.	Badīnzai	„	120	„
5.	Chikī Khel	„	130	„
6.	Ishmaīlzaī	„	120	„
7.	Azar Khel	„	30	„
8.	Attar Khel	„	60	„
9.	Ibrahīm Khel	„	130	„
10.	Kharkī Khel	„	120	„
11.	Zavri Khel	„	200	„
12.	Mangalai	„	60	„
13.	Mala Khel	„	200	„

The Kūndīs number some 1,000 men, and came into the plains from the hills along with the Lohānīs. Two 'kiris' of the Kūndīs go yearly with the Povindas to Afghānistān.

The names of their eight chief villages are.—

1.	Ūmr Khel,	headmen	Syad Khān and Shādi Khān.
2.	Ūmr Khel,	"	Shāhdīn and Umān.
3.	Mahamad Akbar-ka-Gara,	"	Ūmr and Sobān.
4.	Abi-Zar,	"	Azim Khān.
5.	Daraki-da-Gara,	"	Āhmad and Mīr Khān.
6.	Zulo Khahn-da-Gara,	"	Gūl Bāz.
7.	Guliman,	"	Ghairat and Shah Ahmad.
8.	Pain-da-Shahr	"	Ūmr.

The Kūndī villages are entirely dependant on the hill streams for water, which is brought to them by the Soheli, a ravine composed of the Zarinja, Mullikia, Larzan, Sūrkurm, and Baīn hill-streams, which meet at a place called Nawāz Ghara, 2½ miles north-east of the village of Mūlazai. The lands occupied by the Kūndīs are of two descriptions—the lower watered by irrigation from the various mountain streams called Jaba, and the upper or Lalma lands just under the hills and on the skirts of the Shekwali range, which are entirely dependant on rain for cultivation. The custom amongst the Kūndīs was to apportion the lower or Jaba lands afresh amongst the landowners on the destruction of an irrigation bund or dam, each man getting a share, according to the number of yoke of oxen he was able to bring to the repair of the dam. This was called a Kulba Pesh. The Lalma lands were redistributed every twelve years amongst all males fit to carry arms. As may be supposed, these customs gave rise to endless disputes, and on the annexation of the Panjāb were stopped by order of the Board of Administration.

The chief trade of the Kūndīs is in camels, which they breed very extensively, selling the finest males in the Peshāwar market, and the inferior ones to the Povinda traders of the Derajāt: they are rich in cattle of all sorts.

The country contains excellent camel forage; grass is scarce, and except in rainy seasons grain is very dear and procurable only in small quantities. The water-supply is every where precarious. (*Norman, Carr.*)

KUNDIGHAR—Lat. 32° 18′ 27″. Long. 69° 48′ 28″. Elevation 8,140.

A peak on the Koh-i-Vazīrī range. (*Chamberlain.*)

KŪNDI-KA-MAND—

The meeting of the Lashkarānī and Khailānī ravines near the Rohel-ka-Vad, and a mile or two from the Lotī plain in the Būgtī hills. The country about this, which is open and level, used to be cultivated by the Būgtīs (Shambānīs), and produced a good crop. Water is abundant from a large pool. (*Davidson.*)

KŪNHĀR—

A river of the Hazāra district, which rises in the main range which comes down from Nanga Parbat, and divides the drainage of the Jhelam from that of the Indus. It has two sources in the Aphūta Pānī from the south-west and the Galidās-ka-Kata from the east. These both fall into the Lolūsar lake 12 miles, whence the stream again issues and flows south for about 8 or 9 miles, receiving in this distance the Purbiāla-ka-Kata and the Jalkhad on the left bank and the Khaba on the right. It then turns west-by-south and south-west for about 20 miles, receiving on the left bank the drainage of

the Jora, Dunga Narang, and Chita, and on the right the Bas and the Bimbal. It then goes south for 7 miles, passing Kāgān Khās (6,574) at 3 miles, when it turns sharp to the east, rounding a spur from the Chūmbai peak for 4 miles, when it again bends to the south to Jared, 4,923. The hills on this part are exceedingly steep on either bank. From Jared it runs south-west for 3 miles, and the west for 4, passing Parūs, when it finally turns south, passing Kawai (4,882) at 2 miles, Bālākot (3,285) at 10 miles, Garhī at 21 miles, till it joins the Jhelam at 35 miles from last-mentioned bend, and about 102 miles from its source. Between Jared and Bālākot it receives many small ravines, the Bunja and Hilayān on the left bank, and the Bhowran and Bigar on the right bank. Below Balakot, the valley, which up to this point has run between stupendous mountains, opens out, and there is a good deal of level ground on its banks, especially the left. Between Lolasar and Kāgān, a distance of 50 miles, the river has a fall of 5,426 feet, or 108 per mile; between Kāgān and Jared, 8 miles, it falls 1,651 feet, or 206 feet in the mile. From Jared to Kawai, the fall is only 41 feet, about 4½ feet to the mile; from Kawai to Bālākot, 8 miles, it falls 1,597 feet, a fall of 199 feet per mile.

Abbott says, the Kūnhār is not fordable anywhere, and that above Bālākot no boat could live on it; it is, however, crossed by bridges at the following points: Garhī Habībūlā, an excellent suspension bridge, near Tarana, 4 miles below Bālākot, wooden, at Bhana, 4 miles above Kāgān, ½ mile below Narang at Burawai; at Jared and Kamālbān.

The Kūnhār is used to bring down wood from the forests. It is nowhere navigable. (*Johnstone, Macgregor.*)

KŪN-I-GAI—

A pass in the Kohāt district, north of Chaontra, on the road between Chaontra and Kohāt, and south of the Spīna range, through which is the celebrated cleft from which the pass is named.

The eastern end of the pass in Chaontra may be said to begin in the Akori limits at a grove of trees called Shahīda. This grove is a little over a mile from Tabī Khwa, from which two low ridges and a nala (that flows to the Zebi) separate it. Below the grove is a broken tract, from which the regular Kūn-i-Gai pass goes off westwards. This tract lies between the grove and the pass, and is only a few hundred yards wide. The road from Spīna joins the Tabi Khwa road close to the grove. At present the ravines are not practicable for artillery, being narrow, winding, and broken, and from Tabi Khwa the path winds round the beginning of the ravines over a ridge of sandstone about 5 feet wide. It would take time and a good deal of labor to make a road for artillery through the ravines to the inner mouth of the pass. This eastern mouth (inside the ravines) is a smooth and good passage of 8 paces wide. From it the regular pass runs west for 2¼ miles to the cleft. The pass is level, smooth, open, and from 100 to 160 paces wide. The hills are bare, low, and in most places accessible to infantry. Guns would easily go there 2¼ miles, save at one point, 1½ miles, from the east entrance, where there is a sort of Tangī, in which is a huge rock of sandstone with other large bits scattered about its base. These would have to be removed ere guns could pass.

Before the cleft is reached a bank has to be descended. There is a tank of water just inside the cleft. Near the tank a path, fit only for footmen goes off southerly to Sira Khwa and Tarkha Kujī.

The celebrated cleft, the real Kūn-i-Gai, is between sandstone cliffs in the Spīna range, about 45 or 50 feet high. The passage is 21 paces long, and is

wider at the upper than the lower end. The following measurements were taken by Captain Ross with a tape some 3 feet from the ground.

	Feet	Inches.
Upper entrance (towards Chaontra)	11	0
In one part in middle	13	5
In another part where it narrows	7	1
Lower end (towards Nari)	7	2
The present roadway is as follows. The measurements are—		
Upper entrance (towards Chaontra)	10	0
Farther in	6	0
Ditto	8	0
Ditto	6	0
Ditto	3	3
Ditto	4	6
Ditto and close to lower exit	7	0
Lower exit towards Nari on actual roadway ...	3	0
And taking in two low ledges	4	0

Artillery, therefore, could not pass the cleft as it now is, although they might pass if a strong raised platform of wood were constructed in the passage so as to reach the wider part higher up the cliffs, with a sloping ramp at either end for the ascent and descent of the guns.

Below the cleft, the pass widens to about 80 paces. The hills are impracticable from the pass, being steep and sharp ridged. It is about a mile to where the roads separate, west to Narī and north to Bānda Daūd Shāh. The nala passes through another sandstone ridge. Above this are paths for flocks up Spīna, and a footpath to Sera Khwa in Chaontra.

Below the second sandstone ridge to the Narī branch road, the pass is rough and stony, and in two places obstructed by huge sandstone rocks, to avoid which the path twice goes up the hill-side. For the passage of artillery, these rocks would have to be removed, or a road made up the hill-side.

From the branch to Narī, the Kūn-i-Gai follows the north ravine to Daūd Shāh Bānda for about 7 miles. The ravine here is about 120 paces wide, and the hills are of red and grey earth, and its bed is smooth and covered with salt; at 2¼ miles, the road from Sanda Kalleh Khel joins from the east, and about 1½ miles farther it joins the Tarkha, through which the road from Daūd Shāh Bānda to Totaki runs. From this junction it is 3¼ miles to Daūd Shāh Bānda by the regular Kohāt road. The water of the Kūn-i-Gai thus joins the Tarkha. The distances are as follows:—

1.	From the Shahīda grove to the cleft of Kūn-i-Gai through regular pass	2¼ miles.
2.	Down the pass from the cleft to the spot where the roads branch to Narī and Daūd Shāh Bānda	1 mile.
3.	Down the Kūn-i-Gai to the Tarkha about... ...	3¾ miles.
4.	From this junction to Daūd Shāh Bānda, ...	3¼ ,,
	Total ...	10¼ miles.

Camels habitually traverse this route; in fact, it is the regular road to Kohāt from Central Chaontra or from Dilli Mela, or for any one coming through the Chichāli pass, from Īsakhel, &c. Artillery could not go by this pass, it being impracticable in four places; *viz.*, for about a furlong in the ravines below the Shahīda, grove, at the small Tangi inside the pass, at the cleft of the Kūn-i-Gai, and at the stony pass below it for about a mile.

Captain Ross was informed that Māhamād Azim Khān Dūrānī took his army in 1849 through the Kūn-i-Gai pass when he left Banū for Kohāt; but I believe he returned to Kūram direct. They said that he had guns with him drawn by horses, which is very improbable, unless the road in parts was then different, and unless he dismounted his guns and carried them bit-by-bit through the Kūn-i-Gaī cleft. In old days the Bāraks used to block up the cleft with beams and rocks, and build up a passage in one of the low ridges between the Shahida grove and Tabi Khwa, to stop the Tīrī army or any other invading force; in case they tried to turn the Kūn-i-Gai; they used also to block up the descent from the Spīna valley by the Āngashi Sir. (*Ross.*)

KŪP—

A hill in the Sham plain, Būgtī hills, connected by a low watershed with the Mārī range, dividing the Sham and Phailāwar plains, and forming the southern boundary of the latter. It is an easy hill, the sides being gently sloping with a stony surface of limestone formation, covered with good grass. It is divided from the Siāh Koh by the Phailāwar stream. This hill is crossed by the Lakī pass between the Sham and Bohr plains. (*Davidson, Bell.*)

KŪRA—

A watercourse on the Dera Ghāzī frontier, which rises in the Nilānī hill close to the Luki spur of the Kālā Roh, about 15 miles west of Chotī Bālā, and drains to the south east. It enters the plains 6 miles south-west of Chotī Bālā, and irrigates a large tract of Gorchānī and Lagārī lands, and is the boundary between these two tribes. As an ascent to Gorāndānī it is very difficult for foot men, being covered with large boulders, and it is quite impracticable for camels or laden bullocks. A horseman might go this road dismounting and leading his horse for several miles. There are 2 or 3 watering-places in its bed, between the higher range of hills and its final exit to the plains; higher up there is a small perennial stream just after it leaves the foot of the highest spurs, but it is soon absorbed in its bed. (*Davidson.*)

KŪRAI—

A small village in the Īsa Khel division of the Banū district, situated in the Chichālī pass, ¾ miles from its mouth, 8 miles 7 furlongs from Kālābāgh, and 8 miles from Kamar Mashānī. The inhabitants are chiefly Awāns, (who work in the alum manufactories, for which it is noted, and from which, indeed, it has taken its name); and baniahs, who earn a living, by selling food to the numerous Khataks, who come down with wood, and settle in the vicinity during the cold weather months. In the hot weather there are only 5 or 6 Hindū shops, but in the cold, when trade is brisk, there are as many as 40; supplies in the cold season are consequently plentiful. The water is good and abundant from the Chichālī stream. Outside the hills camel forage is to be obtained in any quantity, 'keril' and 'phulai' growing luxuriantly on the eastern slopes of the Andarh range.

The *specialité* of Kūrai is alum. In former days eleven manufactories used to afford employment in the cold weather months for hundreds of Khataks; but owing to the high contract insisted on by the then Officiating Deputy Commissioner of Banū, five of these stopped work and have not since re-opened.

The shale is sold at the mines for 55 maunds a rupee; the alum in its manufactured state fetches from Rs. 5 to 6 a maund, the same price as in Kālābāgh; but owing to wood, saltpetre and jamsao being dearer at

Kūrai, the profits run much the same, more especially as the contractors pay to the Deputy Commissioner of Banū Rs. 2,800 per annum for the privilege of working the six mines.

The process of manufacturing the alum is much similar to that described in the note on Kālābāgh; but owing to the want of the Kalāpānī found in the neighbourhood of the latter place, and which is there mixed with the liquid that has thrown the precipitate of Dana, ere it is again mixed with the 'pehrtal,' some modification of the process takes place.

In Kūrai, the 'dana' having been extracted from the 'torh,' the refuse liquid called 'rass' is run into a tank (nitarrh), and there mixed with a solution of dry salt and water styled 'kehra;' when thoroughly amalgamated, the contents of the 'nittarrh' are mixed with those of the 'chaur,' and the whole boiled in the 'keraia;' when at boiling point, one maund of saltpetre and one of jamsao is added, and the whole kept up to boiling point for one hour, when the liquid is run into the 'torh' and allowed to cool. Thus, whenever the 'pehrtal' in the chaur is about to be run into the cauldron (keraia), a solution of rass and kehra is always ready to be added to it.

The most astonishing part of the whole process is that weights and measures are unknown: a solution is boiled, or a solid soaked, very much at the will of the foreman of the works.

The road from Kālābāgh is practicable for guns, but, after heavy rains, the Chichālī becomes impassable for some hours. The encamping ground at Kurai is very limited, one low spur to the east of the village being the only safe place, and that would only accommodate a regiment bivouaced. Any force would have to encamp outside the Chichālī pass on the high ground at its mouth. The sudden and dangerous rise of the Chichālī stream during wet weather makes it most undesirable as a regular means of communication, though in the event of necessity it is a short road between Īsa Khel or Kālābāgh and the Khatak country of Chaontra, though a difficult one to force if opposed by a determined enemy. (*Norman.*)

KŪRAM—

Two passes on the Dera Ishmāīl frontier, situated together between the Spari-ka and Kaori passes. The one nearest the Spari-ka joins it behind the first range of low hills; the one nearest the Kaori rising in the Hisan hill. Cattle can be taken up by both passes, and the Zarkanī outpost is responsible for them; but from October to April yearly, Mīr Ālam Khān, Haīdar Khān, and Mehr Khān of the Nāsar tribes are held responsible by Government for any raid through these passes. (*Carr.*)

KŪRĀM—

A river of Afghānistān, described in Part II, Central Asia.

The following entries are made from the Kūram in the Bannū sub-division:—

1. Patonā.
2. Kachkī Ūmarzai.
3. Dāūd Shāh and Mahamad Khēl.
4. Barlashtī.
5. Khargāī.
6. Lūndī.
7. Sangam.
8. Kachkot.
9. Landīdāle.
10. Kharī.
11. Dodīāwāl.
12. Shavzēā.
13. Dhand.
14. Mandan.
15. Isakī Chasanā.
16. Boza Khēl.
17. Kūti Sādād.
18. Kūti Kach.
19. Jhandū Khēl.
20. Mardī Khēl.
21. Jhandū Khēl kach.
22. Mīr Ālam Mardī Khēl.
23. Shamshī Khēl.
24. Shaval Shamshī Khēl.

In the Lakī sub-division:—

1. Manjīwālā.
2. Marwandī.
3. Pahār Khēl.
4. Mahamad Ayāz Khān.
5. Bandī khānā.
6. Gāndī.
7. Landi.
8. Saglanā.
9. Sarmakhzūnā.
10. Dab.
11. Lūndāī.
12. Dadīwālā.
13. Shākh.
14. Ditto.

KŪRAM—

A fort on the Banū frontier, situated in front of the gorge by which the Kūram river escapes from the hills, and 5 miles west north-west of Banū Fort, and about ½ mile from the foot of the hills.

The post consists of a square mud fort, with round towers at the angles, and one gate towards Banū; inside there are lines for the cavalry horses, huts for the men and an Officer's room. The garrison at present consists of 12 cavalry and 25 infantry.

Formerly, there was no post here, and the pass was consequently much used by the Vazīrīs in their raids, and at first it was necessary to keep up a large detachment, but this has lately been decreased. The position of this post is faulty. It does not command anything, being 1 mile away from the road, and the hills near being everywhere practicable. The water-supply is from a canal from the Kūram taken out at the Kūram Band Tower, and filling a small tank in the place. From its present position even the sentry on the tower cannot see the Kūram river, and any number of men might conceal themselves in the bed of the ravines without the garrison knowing anything of it, as indeed the Mahamad Khels did, before the attack on the 4th Sikh Infantry guard. On the 13th June 1870, a guard of the 4th Sikh Infantry was attacked by an ambuscade of Mahamad Khel Vazir's concealed in the site of the old post. (*Macgregor.*)

KŪRAM TANGĪ—

A defile which goes by the banks of the Kūram river from Banū to Mīranzai. The distance is about 30 miles. The only occasion on which I know it to have been used by an English officer was in 1859, when Colonel Reynell Taylor rode up the bed of the river from Banū with a mounted escort to join General Chamberlain's camp at Kirari. No account is given of the state of the road, but as he rode his horse up, and his baggage probably came on camels or mules, it is fair to infer that it is so far practicable. From Kirārī to Thal there are roads both by the right and left banks of the river, these having been used by different columns of General Chamberlain's force. There seems, however, to be a bad bit at Tangī, for James says that the Vazīrīs, in coming from Banū, turn off by the Zangara ravine, and then come down again by the Karanga, so as to avoid this place, where the river passes through the Kūndai range, and is deep and rapid, with large pieces of rock and awkward holes in its bed. From this it is probable that Taylor must have turned up on to the right bank before reaching Kirārī.

This defile can be turned by the Barganatū ravine, and also by a road which from the Kūram post keeps to the west of the river and Talabūr, and crosses the Ketī about 3 miles above its junction with the Kūram, and thence to Kirārī.

Mahamad Hyat Khan, in November 1871, rode by this road to the Kābal Khel country. He left Kūram Band tower about 6 A. M. by the Gidarai road into the Spīnkai hills, and reached Zūrūm at about 10 A. M. Near Zūrūm the Ketū joins the Kūram, and above it the road runs up the bed

of the latter river, on both sides of which are precipitous hills. At two hours from Zūrūm the Kūram is crossed by the Khūni ferry, and the road enters the Ghara pass, the boundary between the Ūtmānzai and Ahmadzai. This pass opens on to a broad and fertile valley belonging to the Kābal Khel. (*James, Taylor, Mahamad Hyat.*)

KŪRAM TANGĪ—

A pass on the Dera Ishmāīl frontier, situated between the Guiobā and Drāband Zam passes, west of the outpost of Drāband. A road through this pass only goes behind the first range of low hills to the Shīrani country.

KŪRESH—

A tribe found in all the districts, Trans-Indus. Nothing is known of their origin, even by themselves; but as they are of no importance, it does not much matter. They say they came from Arabia, being part of the Arab tribe of the same name. In the time of Harūn-al-Rashīd, they left their own country, and after adventures got to Mūltān. Shāh Bahāwal Hak, the celebrated saint of Mūltān, was a Kuresh, and his descendants were treated with some respect by Bahāwal Khān and Ranjīt Sing. They are generally connected with the mosques and schools of the villages, and live a good deal on charity. They are much respected, but not very numerous. (*Macgregor.*)

KŪTAB GAR—

A village in the Baizai division of the Yūsafzai sub-division of the Peshāwar district, situated on the right bank of the Bagiāri Khwar, 1 mile south-west of Shergar. It is inhabited by Khataks. The headmen are Mehdī Shāh and Nūran Shah.

KŪTAI—

A village in the Mohmand country, 57 miles from Peshāwar, 21 from Lālpūra. Supplies are scarce here, and water is procured from 2 or 3 springs, and a small tank.

KŪTANI—

A village in the Kolāchī division of the Dera Ishmāīl district, 4 miles north from Vihowa, close to the junction of the Vihowa and Kūra ravines.

It has 197 houses, 3 shops, and 3 mosques. The population amounts to 908 souls, of which 290 are adult males. The water-supply is from wells dug in the bed of the Kūra ravine.

The produce consists of bajra, jowar, and wheat. The village has 13,741 bīgas of land, of which 1,575 only are cultivated. No supplies are procurable here. The stock of the village embraces 5 horses, 74 cattle, 40 camels, and 3 donkeys. The headman is Ghulām Haīdar, Khetrān. (*Macauley.*)

KŪTERI—

A village in the Kohāt district, on the left bank of the Kohāt Toi, close to the junction of the Barati with the Toi, on the ground that slopes to the Toi from the hills on the left of the Barati glen.

The Barati rises in the Afrīdī hills, and crosses the Kohāt and Khūshaīgarh road west of Gūmbat, and comes down to Kūterī past Siāb.

It has 60 houses, 2 good mosques, and 3 shops. The people are Bangash. Across the Barati from Kūteri is the village of Mārchūngī, and between it and the Baratī is a ziarat with a pretty grove of 'bher' and 'phula' trees known as the 'Khulah ziārat,' *i. e.*, the ziarat in the mouth of the glen.

These villages are 10¼ miles from Mālgīn from which the road comes by Mashadand, and ascends the right bank of the Baratī glen to Gandiālī and Gumbat. The eastern Afrīdīs and the Senī of Gūmbat come for salt this way to Mālgīn. A water-cut, lined with bher phulla and mulberry trees, comes to Kūteri from the Baratī. (*Ross.*)

KUYAH—

A village and fort in the Dera Ihsmāīl Khān district, about 12 miles north-west of Dera Ishmāīl Khān. It used to be a frontier post of the Sikhs on the side of Tank, and had a garrison of 50 men. (*Masson.*)

KUZ SUMĀRĪ—

A large village in the Kohāt district, situated on the southern slope of the Mīr Khwelī range, and not in the centre of the valley as shown in the district map. Advantage has been taken of this position to construct a number of large tanks, the supply of water in which is sufficiently plentiful to enable the inhabitants to irrigate their fields, which are of considerable extent. The village is open, but its natural position is very strong; the houses are flat-roofed, and built of mud and stone. (*Hastings.*)

L

LĀCHĪ—

A village in the Kohāt district, 17 miles from Kohāt, 72 miles from Banū: containing 300 or 400 houses, supplied with water from two wells, and seven tanks and a broad ravine, which at times has water in it. The encamping ground is good; supplies are abundant. About 4 or 5 miles from Lāchī are three hillocks of yellow earth in which are flat flakes of stone which burn. There are also two springs of naptha near. It belongs to the Senī Khataks.

LAGHĀRĪS—

A tribe on the Dera Ghāzī frontier, who stretch from the Dalāna on the north to the Kūra pass on the south. The Laghārī lands are more compact than those of other tribes, being nearly situated within the above bounds.

The Laghārīs are divided into the following sections:—

I. Aliānī. II. Hadiānī. III. Boglānī. IV. Haībatānī.

I. Aliānī are sub-divided into the following sections.

1. Aliānī	Bruce	200	Minchin	190	live in	Chotī and Alīwāla.
2. Chāngwānī	„	100	„	145	„	Chotī and Paga.
3. Binānī	„	100	„	95	„	in the Pachad.
4. Shartī	„	150	„	not mentioned		near Chotī.
5. Jogiānī	„	200	„	185	„	in the Pachad.
6. Hasnānī	„	70	„	120	„	„
7. Malagānī	„	100	„	275	„	„
8. Jalālānī	„	50	„	35	„	„
9. Sanjārānī	„	300	„	35	„	„
10. Talpūr	„	300	„	40	„	„
11. Bozdar	„	200	„	300	„	„
12. Mehrwānī	„	100	„	100	„	„
13. Ramdānī	„	60	„	125	„	near Gangihar.
14. Sūrajānī	„	50	„	80	„	Miān Phirū.
15. Ahmadānī	„	60	„	35	„	2 miles from Chotī.
16. Gabol	„	50	„	not mentioned.		
17. Lanjwānī	„	50	„	50	„	
18. Mitwānī	„	40	„	25	„	
19. Mondānī	„	40	„	25	„	
20. Chijiānī	„	30	„	not mentioned.		
21. Chāndia	„	200	„	100	„	live near Chotī.
22. Yakiānī	„	60	„	70	„	
23. Khalīlānī	„	10	„	40	„	
Total	„	3470	„	2,060	„	

II The Hādiānī are sub-divided into—

1. Kalohī	150	Bruce	150	Minchin	100	Graham.	All this section live in the low hills in the winter and go up to the higher hills in the summer.
2. Diviānī	40	„	60	„		„ not mentioned.	
3. Asarānī	30	„	25	„	...	„	
4. Haībāni	80	„	70	„	...	„	
5. Somelānī	100	„	95	„	80	„	
6. Hajwānī	50	„	35	„	60	„	
7. Shāhwānī	60	„	60	„	50	„	
8. Bijarānī	80	„	70	„	80	„	
9. Zanglānī	40	„	50	„	50	„	
10. Jharānī	100	„	not mentioned		100	„	
11. Ahmadānī	60	„		„	75	„	
12. Bashmānī	30	„		„	75	„	
13. Shahāni	80	„	85	„	60	„	
Total	760	„	700	„	730	„	

III. The Boglānī are sub-divided into:—

1. Boglānī	Bruce	150	Minchin	35	live at Chotī Bālā
2. Kalerī	„	250	„	50	Ditto east of ditto.
3. Masūwānī	„	40	„	25	
4. Aladādānī	„	100	„	125	1 ditto at Kot Aladādānī.
5. Nangrī	„	160	„	175	Live at Kot Nangar.
6. Dadwānī	„	40	„	25	
7. Dīviānī	„	40	„	vide	Hadiānī.
8. Baghīānī	„	300	„	95	Live at Kot Baghiānī.
9. Asarānī	„	30	„	vide	Hadiānī.
Total	„	1,101	„	435	

IV. The Haībatānī or Habtiānī, are sub-divided into—

1. Habtiānī	Bruce	240	Minchin	240	
2. Rustamānī	„	130	„	50	
3. Sarjānī	„	100	„	25	
4. Badoi	„	200	„	...	not mentioned.
5. Sorān	„	40	„	...	Ditto.
6. Phirwānī	not mentioned		„	280	Ditto.
Total		710	„	595	Ditto.

In addition to these, Minchin has the following sections.

Iriānī	240	
Nidamānī	140	possibly the same as the Ahmadānī of Bruce.
Jalbānī	75	„ „ Jalālānī. „
Hamlānī and Dodiānī	50	
Yariānī	20	
Higlānī	70	
Balwānī	120	
Tariānī	85	
Nahar	295	
Total	1,055	

The total of Bruce is 5,250, of Minchin 5,120, Van Cortlandt 2,000, and Jacob 1,900, and the average of these estimates is 3,817.

The census report of 1868 states there are 11,311 Laghārī souls in the Dera Ghāzī district. The total number of adult males, therefore, can only be 3,770.

Besides these, 904 Laghārīs are returned in the Dera Ishmāīl district, and 107 in that of Peshāwar.

The following genealogy of the Lagharī Chief's family is given by himself:—

- Alī.
  - Brahmi.
    - Yūsaf.
      - Rhindū.
        - Mahmūd.
          - Mahmūd.
            - Sahib.
              - Mahmūd.
                - Jamal.
                  - Mahamad, Chief.
                    - Baloch, Chief.
                      - Mahamad, Chief.
                        - Jamāl, Chief.
                          - Mahmūd. No heirs.
                          - Lashkar.
                          - Mahamad.
                            - Jamāl, Chief, Honorary Magistrate, 1st class.
                            - Nūr Ahmad. Married Gholām Mahamad Gorchānī's daughter.
                          - Jalāl. No heirs.
                      - Mahmūd. No heirs.
                      - Hasan. Killed by Kosas.
                        - Syad.
                          - † Chākar.
                            - Dost Mahamad.
                            - Gūl Mahamad.
                            - Valī Mahamad.
                        - Rahīm.*
                          - Bahrām.
                          - Gholām Haedar.
                          - Ālam.
                          - Madad.
                        - Vazīr.
                          - Mīr Hazar.
                            - Rhindū daughter married Bijar Gorchānī.
                    - Gholām Hūsen. No heirs.
                    - Lāl. No heirs.
                  - Syad.
                    - Sahib.
                      - Syad.
                        - Jamāl.
                          - Syad. No heirs.
                          - Gawan.
                            - Vazīr.
                            - Azam.
                          - Sahib.
                            - Fateh.
                            - Lāl.
                  - Alī Mahamad. No heirs.
        - Syad. No heirs.

* Rahim Khan's branch of the tribe, on account of a family quarrel, removed to Bahawalpur, where they are still living.

† Married Fateh Khan's daughter (Gorchānī).

The 11,311 Lagārīs are returned residing as follows:—

777 in the Paiga division, 324 in the Janūbī Shimālī, 70 in Doda Sherū, 23 in Alam Khān, 1,070 in the Kot Chūta, 6,249 in Mamūrī, 359 in Nūrpūr Mehtam, 1,044 in the Vidor, 188 in Jāmpūr, 61 in Dājal, 84 in Kot Mogalān, 712 in the Harand, 4 in Taosa, 90 in Jhang Naoshahra, 27 in the Dūrābī, 152 in Mangrota, 59 in Bhāgsar, 4 in Rājanpūr, 10 in the Rojhān, 4 in Naoshahra.

The following are the villages inhabited by Lagārīs:—

Bela.
Chotī Paīn.
Thatha Gopolān.
Chotī Bālā.
Chehl Chahān.
Nāwa Bakhrwāh.
Gadai.
Notak Mahmūd.
Bastī Jām.
Bastī Nasīr.
Kotlā Ahmad Khān.
Naowāhī.
Yakrānī Lagārī.
Kalohīwālā.
Ganer.
Thūl Serak Boglānī.
Thūl Gamū Jogiānī.
Rakhba Dūdiānī.
Rūstam Lagārī.
Belāhī.
Bastī Nawāb.

Sir William Merewether informs me that there are several colonies of Laghārīs in Sind, the descendants of parties who took service under the Kaloras, and the Tālpūrs. A branch of the Laghārīs was in high favor with the Tālpūrs, and at the time of the conquest of Sind, Walī Mahamad Laghārī was prime minister to the Mīrs of Haidarabād.

There are also some Laghārīs residing in Bahāwalpūr, principally the descendants of the relations or adherents of Rahīm Khān, grand uncle of Jamāl Khān who left the district when General Ventura was in charge, owing to a family quarrel which was given against him. They live at Narail in the Ahmadpūr division of Bahāwalpūr. One of Rahīm Khān's sons, Aladād Khān, is serving in the Nawāb's contingent.

The passes for which the Lagārī chief is responsible are: Sakhī Sarwar, Mithāwan, Sīrī, Rakī, Gamla Ghara, Bar Ghara, Somārī, Nanghar, Chotī, Bālā, Mogalū, Kūra. Rs. 1,000 per annum is paid to the Lagārīs for these passes, and besides, the chief has a pension of Rs. 700 per annum, of which Rs. 500 is on account of a former grant to him, and Rs. 200 is for maintaining order at the Sakhī Sarwar fair in April.

The following cattle thefts have taken place by these passess in the last ten years:—

Vidor in 1862, 1; '64, 3; '65, 10; '66, 2; '67, 2; '68, 1; '69, 1; '70, 4=24.
By the Chotī Pass in 1863, 1; 1866, 2; 1869, 1; total 4.
„ Kūra „ 1864, 1; 1867, 2; total 2; grand total 30.

On the 31st May 1853, the Lagārī chief entered into an agreement with Government to be responsible for the general good conduct of his tribe and for thefts committed within the boundaries of his estate.

The account given by the Lagārīs of their origin is as follows:—They state that about 3½ centuries ago their ancestor Alī with his followers accompanied Mīr Chākar when he went with Hamāyūn to Delhi, and afterwards returned with him and settled for some time at Sath Gara. Subsequently, in the reign of Akbar, Mīr Rindū, with the Lagārīs, removed and settled at Chotī.

The Lagārī country, consisting of the villages of Chotī Bālā, Chotī Manka, Vidor, Gadai, Tūnea, Bakrwāh, and Khora Boglānī, was at that

time in the possession of the Amdānīs, and the Lagārīs fought with them and turned them out of the country, took possession of it themselves, and took to cultivating the land.

The southern countries of Dājal, Harand, Sībpūr and Mithankot were ruled by the Nahars as Sūbahs to the Kings of Delhi. The Governor of Dera Ghāzī Khān and the Nahars quarrelled. Mīr Rhindū and the Lagārīs joined the party of Ghāzī Khān. Several fights ensued, the last of which took place close to Sibpūr, in which Ghāzi Khān was completely victorious. The graves of those who fell may still be seen close to Sibpūr.

Ghāzī Khān bestowed on Mīr Rhindū Rs. 250 a month, which was paid from the customs of the town of Dera Ghāzī Khān, as a reward for his services.

The Lagārīs are very proud of boasting that the Tālpūrs, the late Amīrs of Sind, are a section of their tribe, and emigrated from Chotī about a century ago. The story, as they relate it, is as follows :—

At the time when Baloch Khān was chief of the Lagārīs, Shāhdād was headman of the Tālpūr section of the tribe. Shāhdād had a quarrel with the Chilgari section, and killed four men of their number.

On hearing of this, Baloch Khān became enraged with Shāhdād, and ordered him to be imprisoned. He afterwards released him, but ordered him to leave his tribe. Shāhdād removed with all his followers to Haidarabād in Sind where they settled, and subsequently became the Morīds of Miān Gholām Shāh Sirai, who was of the Kalora dynasty, and ruled the country.

Miān Gholām Shāh received Shāhdād well, and bestowed on him an estate, and gave him a place at his Court.

After Shāhdād Khān's death, his son, Mīr Bahrām, became the head of the Tālpūrs, and was afterwards made Vazīr by Gholām Shāh, which increased his power and influence greatly.

When Miān Gholām Shāh died, his son Miān Abdūl Nabī became Governor of Sind. Miān Abdūl Nabī demanded the hand of Bahrām's daughter in marriage, and, on his refusing to comply with his request, had him treacherously murdered.

Bahrām's son, Mīr Bijar, immediately raised the standard of rebellion, and finally succeeded in wresting the country from Miān Abdūl Nabī, who fled for refuge to Marwar.

Miān Abdūl Nabī sent an agent to treat with Bijar, and invited him to an interview, and Bijar, not suspecting any treachery, came with only a few followers. When they came to the place of meeting, Bijar and his men were attacked and killed, and Abdūl Nabī again regained possession of his country.

He was not, however, destined to retain it long, as Bijar's son, Sobdār, resolving to revenge his father's death, again rebelled, and retook the country from Abdūl Nabī, who fled to the Panjab.

This was the end of the Kalora dynasty in Sind; and the Tālpūr Amīrs continued to govern the country until it was conquered from them by Sir Charles Napier.

With some slight differences, most of the facts contained in this history are confirmed by Miān Shāh Nawāz Khan Seari, of Hajīpūr in this district, the present head of the Kalora house.

He states that, before the Tālpūrs left Chotī, the whole of the Lagārīs were Morīds of the family, and that it was on his invitation that they, as

well as the Lishārīs and other Baloches, emigrated from the frontier and settled at Haidarabād, and that when the Tālpūr left Chotī, the chieftaincy of the tribe was in their branch, and that Mīr Kuka, father of Shāhdād, was the chief at the time. Sir William Merewether, however, says the Lagārīs and Tālpūrs of Sind are both branches of the Rhind tribe. It is certain that there are numbers of Lagārīs and Lishārīs in Sind.

During Major Pollock's time, disputes arose between Jamāl Khān and his uncle Jalāl Khān, as to the division of the emoluments of the chieftainship, and with the consent of the parties it was arranged. Jalāl Khān, who was the complainant, unreservedly withdrew his plaint; and shortly afterwards Pollock was asked by the parties to record in the proceedings the following agreement which they had made after visiting the shrine of Sakhī Sarwar and burying old enmities. During Jalāl Khān's life time they were to divide evenly all profits and the Government allowance for the passes]; on the demise of Jalāl Khān, one-third was to be enjoyed by Nūr Ahmad Khān, younger brother of Jamal Khan, and his heirs, two-thirds to be received by Jamāl Khān and heirs, but it was to be understood that Nūr Ahmad Khān and his heirs was to have nothing to do with the *chieftainship*; the one-third of profits merely meaning one-third of profits of the estate, and one-third of Government allowance, after deducting all expenses;—if, however, hereafter Jalāl Khān should have a son born to him, he and his heirs, and not Nūr Ahmad and his, were to take the third share as above.

Shortly after Captain Pollock's leaving the district, the dispute between the Lagārī chiefs broke out again; Jalal Khan's wife being said to be the cause of the dispute. Her influence over Jalāl Khān was unbounded, and the Deputy Commissioner was only able to counteract it by calling the assistance of Mehr Shāh, Syad, residing near Leia, whose disciples the Lagārīs are. It was finally decided by Colonel Taylor that Jamāl Khān should be the sole chief, but that Jalāl Khān should receive the same share of the emoluments as had previously been decided by Captain Pollock. Jamāl Khān was at the same time invested with the honorary powers of a Sub-Magistrate of the 1st class, with Civil and Revenue as well as police powers on his own estates. In June 1867 Jalāl Khān died.

Jamāl Khān, the present Lagārī Chief, is a very enterprising man. He speculated largely in canals, and extended and improved his property in every direction, so that he is now the most wealthy chief in the whole district.

Jamāl Khān possesses a very fine property in Sham Makhman, Kot Nahar, and Lagārī Bārkhān in the Khetrān country, where in former times some members of the chief's family used always to reside, and Jamāl Khān was himself born at the latter place. Subsequently, on account of feuds with the Hasanīs, they withdrew altogether from Bārkhān; and afterwards, and when that tribe were scattered and the Marīs seized their lands, the depredations of the latter prevented their again returning. If Jamāl Khān could ensure the protection of his country from the Marīs, some of the members of his family would now go and reside on his property.

His lands are at present occupied by the Nahars, who are relations of his, and who pay him a certain share of the produce in kind; but the greater part of the lands are lying waste on account of the depredations of the

Marīs. The lands are of the very best quality, and are abundantly watered by a perennial stream which rises in the lofty Jandran range of mountains.

The Lagārī and Khetrān Chiefs' families have been for many years connected by marriage; for which reason, as well as for those before related, the Lagārī chief possesses immense influence and power over the Khetrān Tribe, and all our relations with it are managed through him.

For an account of the Lagari wars and feuds, *vide* article on the Gorchānīs.

"The Hadiani" branch of this tribe, writes Pollock in 1860, are nomadic and inveterate thieves. Latterly their depredations have been principally confined to their hill neighbours to the west, independent Pathāns, with whom we have no relations, and in the plain itself they never rob now. But a feud exists between the Lagārīs and hill Gorchanis, called Dūrkānīs, who inhabit the hills west of Harand, and this has caused much trouble owing to the facility with which the Lagārīs can molest the Dūrkānīs through the Hadiānīs. As both Hadiānīs and Dūrkānīs reside inside the passes and are not our subjects, we need have had no dealings with them, except to prevent their plundering within British territory, but for the fact that the Hadiāni raids against the Dūrkānīs have sometimes led to retaliation by the latter, on the exposed border villages of the Lagārīs,—situated within our boundary, but close to the range and partly cut off from the plain by a low detached hill running north and south between Chotī Bālā and Chotī Paīn. After futile endeavours to heal the feud, owing to the obstinacy of the Dūrkānīs, and to the difficulty of negotiating with people inside the passes, Major Pollock reported the matter, and obtained permission to interdict the tribe from visiting or trading with the plain. The pressure caused by this order led them to agree, and the cattle stolen by the Hadiānīs from Dūrkānīs, and *vice versa*, were restored, and friendship was sworn. Since then, petty disputes have required adjustment occasionally, but the Dūrkānīs as a tribe have behaved well. It is difficult to get exact evidence of the actual part played by individuals residing in the hills, particularly when the people complaining against them also reside beyond the border,—still a judgment can be arrived at as to which tribe is in fault; and whenever the Hadiānīs are shown to have misbehaved, the Lagārīs should be held answerable and called to account. When the Dūrkānīs can be proved in fault, restitution or compensation should be demanded, failing which, they should have an embargo placed on them.

During the Sikh rule, the Lagārīs were greatly favoured by Sāwan Mal as a counterpoise to the Kosas and Gorchānīs, and consequently when the rebellion broke out in 1848, they were found arrayed against the British, and amongst the warmest supporters of Mūlrāj, till finding his the losing side, they deserted him.

In the beginning of March 1861, the Hadiānīs, joined by the Bozdārs, Lagārīs and Kosas, committed a raid on the Nāsar Povindahs, and carried off some 12,000 sheep and goats. The Nāsars afterwards retaliated, and 24 men were killed on the side of the Bozdārs and Lagārīs, and 22 on that of the Nāsars.

During the hot weather of 1863, the Mūsa Khels killed two Lagārīs. Accordingly on the 10th June of the following year, Jamāl Khān Lagārī assembled his clan at a spot about 7 miles beyond Sakhī Sarwar. The Gorchānīs sent 150 men to join him, so that in all 1,000 were collected. However, owing to the premature action of his advanced guard in attacking some Khetrāns, they met: the intention was discovered, and the purpose

fell through. Jamāl Khān then disowned his share in the affair, and seized some Lagārīs, and sent them in as scapegoats for punishment.

In October 1871, a party of 100 Baloch marauders, said to be Hadiānīs, committed a raid on 20 flocks of sheep and herds of cattle grazing within the limits of the Shīrānī village of Drāzand in foreign territory, but belonging to Nāsar Powindahs encamped within, and on the confines of British territory in the direction of the Gandapūr and Bābar villages of Zarkani and Chaodwān. Upwards of ten herdsmen were slain by the plunderers before they secured their spoil. On news reaching the Nāsars in their camps, they immediately started in pursuit, and overtaking the raiders, they forced them to abandon possession of the plundered cattle and sheep. (*Bruce, Minchin, Pollock, Van Cortlandt, G. Jacob, Raverty, Davidson, Mahamad Khan, Macgregor.*)

LAGĀRĪ BĀRKHĀN—

See Nahar-ka-kot.

LAHOR—

A village in the Tajo Khel sub-division of the Khatak division of Peshāwar, 18 miles east of Akora, and 3 miles from right bank of Indus. It contains 350 houses. (*Lumsden.*)

LAKAL—

A village in the Halīmzai Mohmand country, 4 miles north of Bād-i-Sīa. It has 300 houses of Halīmzai.

LAKHALA—

A village in the Mānsera division of the Hazāra district. It has 510 houses. The population amounts to 417 souls. The inhabitants are composed of 272 Tanaolis and 145 others.

The water-supply is from springs, and is excellent. The produce consists of Indian corn, wheat, &c., and supplies are procurable here in small quantities after due notice. The stock of the village embraces 108 cattle, 23 sheep and goats. (*Wace.*)

LAKĪ—

A river in the Būgtī hills which rises in the Kūp hill and joining the Kalchas river, the united streams are called the Chāchar. (*Bell.*)

LAKĪ—

A high hill in the north of the Khetrān valley, and about 30 miles in a straight line west of Ek Bhai; it is the source of the Sanghar Lūnī, and sheds its south drainage to the Borī Lūnī. (*Davidson.*)

LAKĪ—

A village of Chaontra, Kohāt district, about 3½ miles east of Karak. It has about 25 houses, and is situated in two parts on a high bit of ground between the Tarkha and a tributary from south Chaontra that joins it on its left bank called the Tirankua. The main part of Lakī is on the slope of the high ground to the left bank of the Tarkha, and the smaller hamlet is on the end of the high ground just above the junction of the nalas. There are six wells with Persian wheels, of which two are out of order, The people are of the Bahin Khel section of the Mashī Khel clan of Ūzshda Bāraks. (*Ross.*)

LAKĪ—

A town in the Maorat division, Banū district, on the right bank of the Gambīla, 32 miles from Banū, 23 miles from Īsa Khel, 51 miles from Kālābāgh, and 60 miles from Dera Ishmail Khān.

The name Lakī is applied to the collection of Maorat villages of Mina Khel, Khoidād Khel, Syad Khel, and Michan Khel, which are contiguous to each other, and contain collectively 997 houses and 180 shops.

In 1808, when Elphinstone visited Maorat, Lakī was on the same spot it now occupies; but in 1841 Fateh Khān Tawāna built the fort of Ahsanpūr on the left bank of the river, and the Hindū traders of Maorat moved their shops to that bank, in order to be beneath the guns of the fort. The town remained on this site until 1864, when the fort having been dismantled, and there being no longer any need for its protection, the inhabitants, who were harassed by myriads of musquitoes, day and night, obtained permission to migrate to the old spot on the right bank, where they would be to a certain extent freed from the plague of insects; the old town of Ahsanpūr is consequently uninhabited, and the fort, thāna, and dâk bungalow which formerly stood on the left bank are unoccupied, and fast falling into decay.

The public buildings consist of a thana, tahsil, also a dâk bungalow, all lately erected; a dispensary which is much appreciated by the Maoratis; a school chiefly patronised by the Hindū traders of the town, and a post office.

The population of Lakī is 2,740 souls, of whom 881 are Hindūs, and 1,859 Mahamadans; the latter are Maorat agriculturalists; the former are principally employed in the grain trade which forms the principal commerce of the district.

The vicinity of Lakī is quite unsuitable for a Military Cantonment, and ought never to be chosen as a station for one soldier more than is necessary to garrison the fort. In the first place, the water of the Gumbīla is most unwholesome to drink, producing inflammation, &c. to a most painful extent to strangers; and secondly the land between the Gumbīla and Kūram rivers is low, swampy and feverish to such a degree, that in 1847 one of General Van Cortland's regiments of Hindūstānīs was almost destroyed by a few month's residence at Lakī, and the men were obliged to be put into boats at Īsa Khel and floated down the Indus to Dera Ishmail Khān.

The Police Force at Lakī consists of four horse and 15 foot. There are no troops stationed here.

The Fort of Lakī, which is now a heap of ruins, calls for no special description, although it has played an important part in the history of the Banū district. Commenced in 1841, by Fatah Khān Tawāna (under the orders of Sirdār Shamsher Sing), it was finished the following year by Sahib Khān Tawāna, who was appointed Commandant; it then consisted of an outer fort 100 yards square, with 8 circular towers, surrounded by a ditch 8 feet wide, and 8 feet deep; there was an inner fort 60 yards square, in which were magazines, and store houses, also a tank. Although built under the orders of Sirdār Shamsher Sing, it is believed, and doubtless is true, that the instigator of the move was the famous Diwān Lakī Mal, who wished to have a firm hold on the Maorats, as they were averse to his somewhat tyrannical method of exacting revenue. In 1844, when Faojdār Khān Alīzaī of Dera Ismāīl Khān was commanding the Fort of Ahsanpūr, the Maorats grew refractory, and besiged Lakī. The Dewān, however, on hearing the news marched at once from Dera Ismail Khān with an army to the relief of his Lieutenant, and the malcontents dispersed without

coming to blows. Again, in 1847, Daolat Rai, the son and successor of Lakī Mal, exasperataed the Maorats so much by the imposition of a poll tax that they rose once more; the Commandant of the Fort was one Nizām Khān, a Sadūzaī, and he at once fired the town of Ahsanpūr, and shut himself up in the Fort where he was besieged for 16 days, until Diwān Daolat Rai arrived with a relieving force. Within a month of these occurrences, Leutenant Edwardes arrived on his first expedition to Banū; he abolished the poll tax, removed the Dewān, and converted the Maorats into fast and loyal friends of the British Government.

In the following year, when the Sikhs rebelled and Ram Sing Chāpīwālā marched from Banū with the army of occupation of that district to the assistance of his fellow countrymen in the Panjāb, one Mehtāb Sing was left in command of Lakī with a garrison of 460 men, two guns and a mortar, and on Taylor's arrival from Mūltān came forward in numbers to assist him in reducing this little fortress.

Lieutenant Taylor having been directed to take Lakī, arrived before it on the 11th December 1848, and the Maoratīs, mindful of the exactions of the servants of the Khālsa and of the justice of the English, at once joined him, and his force was thus raised to 2,000 irregular levies and four very bad guns. Mahamad Azim Bārakzai had arrived in Banū, and it was an object to prevent his gaining Lakī, which would leave the whole of the Derajāt open to him. The fort which Lieutenant Taylor had to take with the above inadequate means is thus described by him:

"The fort of Laki is built on a parallelogram, and covers about 120 "square yards of ground; the eastern and western bastions of the outer "fort are large, and prepared expressly for cannon. The inner fort is "formed by a strong wall, fifteen feet in height, well loop-holed. Guns "can be mounted on all four bastions of the inner fort. The gate of the "outer fort is double, the external one being protected from fire by a strong "traverse. The ditch is deep, and full of water. The fort is provided "with a well and tank, both in good order.

"The defence, added by the garrison for the occasion, was a rough "*Chevaux-de-frize* round the berme, a sally-port, and outwork, to enable "them to command the bed of the river, and a third wall and wicket to "the outer gate, formed by building up the space between the gateway "and traverse; also a second wall, or support to the wall, on the side fronting our trenches.

"The garrison at first amounted to 466 men, and was subsequently "reduced by deaths and desertions to 330."

On the 12th December, Lieutenant Taylor reconnoitered the fort and resolved on attacking the north-west angle, where the natural bank of the Gumbīla was likely to save trouble. He then moved his camp up to where some considerable sand hillocks afforded cover from the fire of the fort. In the evening the garrison turned out a party to occupy or destroy the cover afforded by the ruined lines, and Lieutenant Taylor ordered out a party to dislodge them; the enemy retired, and his men took possession of the position under a heavy cannonade from the fort guns.

After this the following extracts from his journal relate the progress of the siege:—

"*13th.*—Commenced a battery for two guns on the right bank of the river, "but the enemy's fire was so rapid and well directed that I feared the gun

"would be injured on its way down, so was obliged to defer mounting it till "nightfall; commenced the trenches. Two-gun batteries in the lines, pre- "pared during the night.

"14*th*.—Opened a fire on the fort from both batteries; fire very ineffec- "tive and weak. We often missed the fort altogether, though within easy "range.

"15*th*.—The garrison put some sharpshooters in the fakīr's hut, who "annoyed the men in our trenches a good deal. Gholām Hūsen Khān, my "right-hand man, received a 'purwana' from Dost Mahamad, calling upon "him as a good Mūsalmān, to assist in the good work of eradicating British "influence.

"16*th*.—Sent the garrison a Government 'purwana,' ordering them to "surrender the fort to me. After detaining my men for a whole day, con- "sulting on the subject, they finally refused to surrender.

"17*th*.—The garrison occupied the ravine near the 'fakīr's' hut, under the "fire of the fort guns, and in front of our trenches, on which they opened a "galling fire. Gholām Hūsen Khān, who was commanding in the trenches, "pushed forward his men to attack them, and a severe light infantry "fight ensued. The irregulars behaved with great spirit, pushing close up "to the nala, finding cover, or making it, where none apparently existed, "being exposed at the time to a plunging fire from the fort guns, as well as "the fusilade of their immediate opponents. I brought down the zambū- "raks to the bank of the Gūmbīla opposite the nullah, and thus enfiladed "the enemy's line of sharpshooters, which had a good effect; and, after "losing a number of men killed and wounded, they deserted the nullah "and sought the protection of the fort.

"19*th* and 20*th*.—Trenches being carried forward daily; but we labor "under great disadvantages from the hardness of the ground, the want of "workmen, and efficient tools. Meer Alim Khan, the rebel Mullick of "Bunnoo, daily threatened to bring a force to raise the siege, and I was "obliged, in consequence, to place strong parties on the main roads, and "patrol between them at night.

"21*st*, 22*nd*, 23*rd*, 24*th*.—Trenches carried up to within 250 yards of "the wall, and a three gun battery made.

"25*th*.—Battery opened fire, still ineffective, and returned by the fort "with great rapidity and precision, every shot striking the battery, passing "through the embrasures, or grazing the crest of the embankment. Their "third shot hit one of our guns in the muzzle, another knocked down a "gunner.

"26*th*.—Batteries injured by our own fire. I had made gabions, but, "there being no good wood for the uprights of them procurable, they opened "out from the shock of the explosions, allowing the earth to crumble "through the interscices. They were, however, a great improvement on the "rough and weak batteries made at first by the gunners, and the men "were much pleased with them. Mehtab Sing Jemadār, who, when the "officers came in to me at Isa Khel, had disappeared, having, as I always "supposed, gone to Chuttur Sing for succour, returned, and made his way "into the fort at night. We had all along been threatened with the possi- "bility of an attack from Banū, from Peshawar, and from Khurum, and, "lastly, from the people of the country, who naturally had no wish that the "fort should fall, as the contest insured them an immunity from paying

"revenue. I had, therefore, been unable to distribute the force round the "walls so as to invest the place; and hence the communication of the "garrision with the outer world remained open, an evil which was, in some "measure, counterbalanced by numerous desertions from the ranks.

"*27th.*—Heard that a party of Sikh and Dooranee horse had been seen "at a place under the Khattak hills; obliged to turn out strong patrols "to keep them off.

"*28th* and *29th.*—Took up two positions in the town, one to be held by "Khoda Buksh Khan Khuttock, and the other by the mullicks of Sekunder "Khail, a division of the Murwut district, who volunteered their services. "The head of our sap was within 300 yards of the nearest post, so "the arrangement was without danger even in the case of attack from "without.

"*30th.*—Three artillery men wounded in the battery. The garrison "received some purwannas from Khoja Mahomed Khan, son of Sirdar "Sooltan Mahomed; contents did not transpire. My men being all natives "of this part of the country, it was impossible to prevent them passing "the pickets on one pretence or another.

"*31st.*—The mullicks of Murwat received purwannas from Khoja "Mahomed Khan, telling them not to pay revenue to me, but keep it for "him, as he was coming with a force from Kohat to be joined by another "under Mahomed Azim Khan from Khoorum. In the evening we distinctly "heard a salute of guns in the direction of the hills; the sound must have "come from Khoorum down the valley of the river, as I have since ascer-"tained that there could have been no guns nearer than that on the day "in question. This ominous salute had more effect in unsettling the minds "of the people about me, and, truth to say, in raising anxiety in my own "mind, than all the reports of invasion we had been so long receiving.

"*1st* and *2nd* of January 1849.—It was confidently reported that the "Dooranees, under Khoja Mahomed Khan, had arrived at Khuruck, three "marches from this.

"*3rd.*—Some men sent by Meer Alim Khan to enter the fort, and "encourage and assist the garrison, succeeded in reaching the gate by a bold "rush. The leader was mounted, his companions walking by his side. On "being challenged, one of the foot men replied that it was "the Sahib." The "sentry was not satisfied, but refrained from firing for a few seconds, trying "to make the party give the watchword, in which interval the latter had "come up in a line with the pickets, and they then made a rush, and five "succeeded in reaching the fort; two were subsequently made prisoners. "The garrison threw their 8-inch shells daily, and burst several over our "trenches.

"*4th* and *5th.*—The garrison constructed an out-work immediately in "front of our sap, to protect their wall from mines.

"*6th* and *7th.*—Received intelligence of the capture of the city of "Mooltan; fired a salute in the battery having first turned the guns away "from the fort. The garrison fired round shot among us during the salute.

"*8th.*—We found sand-bags very useful in the trenches, but were hard "put to it for a rolling sap, there being no wood fit for it procurable. We "tried two sacks stuffed with bhoosa, but (as specimen of their practice) the "fort gunners sent a round shot through each of them, first one, and then "the other. I, subsequently had four sacks sewn together, and stuffed with

"well-rammed cotton, which answered very well at night. Opened a fire "from the new battery on the edge of the nullah, aud 190 yards from the "ditch of the fort.

"*9th.*—The garrison had latterly not attempted to serve their guns "under our fire, but on this day they returned it with great spirit, and a "severe cannonade and fusilade was kept up for a considerable time by "both parties, battery and sand-bag *versus* bastion and parapet, and the "former had decidedly the best of it. We had one man mortally wounded, "and the garrison had six men killed outright.

"*10th.*—After a cannonade of some hours, our shot began, at length, to "tell a little on the wall, a portion of the parapet of which fell down. "The garrison had, in the morning, sent Golab Shah Legun to me, to sue "for terms, and, subsequently sent me a petition couched in humble terms, "asking for their pay, freedom from insult, and safeguard to the river, all "of which points I eventually ageed to, but insisted on their immediately "evacuating the fort. They were very anxious to defer it till the morning; "but in these uncertain times, I feared that some new difficulty would arise, "and therefore adhered to the point; accordingly after dark they quitted "their comfortable quarters and my garrision marched in. The following "morning Mahomed Azim Khan arrived in Banū, and the same night "his messenger reached Laki, bearing tidings of the speedy advent of the "relieving force. The whole train of circumstances was most providential. "Had the garrison not yielded when they did, it must have been many "days before we could have made a practicable breach in the outer wall, "and our mining operations had been foiled for a time by the precautions "of the garrison. I should probably have had to retire, and the Dooranees "would take possession of Bunnoo, Murwut and Esa Khel, at one fell swoop. "The soldiers of the garrison have since been defeated at the Esa Khel "ferry."

Lieutenant Taylor reported that he had received the greatest support and assistance from the energy, courage, and intelligence of the Tānk Khāns, Gholām Hūsen Khān, and Hayāt Ūla Khān, also from Hāfiz Samundār Khān, and Farakh Sher Khān. After the capture, Lieutenant Taylor went on to Banū, and a garrison of Mūltānīs was left in Lakī; these men, on the annexation of the Panjāb, were relieved by a detachment from the new Panjāb irregular regiment quartered in Banū. In 1861, the necessity for such a garrison having passed away, the fort was handed over to the civil authorities, and converted into a Thana and Tahsil. In 1872, the completion of the new buildings on the right bank of the river led to the complete abandonment of the Lakī fort, which now quite left to its fate is fast becoming a heap of ruins. (*Masson, Agha Abbhass, Edwardes, Taylor, Thorbnrn, Norman.*)

LAKI MAORAT—

A division of the Banū district, comprising the whole of the south portion of the district. Its south-west and south-east boundaries are those of the Banū district; on the north its boundary is an extremely irregular line drawn from west to east across the district from the Batanī hills across the Lowaghar range to its east foot; on the east it is bounded by Īsa Khel. Its length is about 55 miles by 45, and its area in square miles is 1,165.

The chief characteristic of Maorat is its excessive drought; though com-

pelled for ever to divide with Banū the same hill encircled plain, it must have been thus associated in one of nature's most eccentric moods. Instead of possessing, like Banū, a strong clay soil, fertilized by superabundant streams into a perennial harvest, it is an undulating sheet of the lightest sand, which, on an average, is a desert two years out of three, and a garden the third, that being the proportion in which it suffers drought and is blessed with rain.

"In reading" says Edwardes, "the different accounts given by Mr. El-"phinstone and Mr. Masson of this country, I have been reminded of the "fable of the bee and the butterfly on the upper and under side of the "aspen leaf." Mr. Elphinstone says: "The country of the Maorats is "composed of sandy and arid plains, divided by ranges of hills."

"In Mr. Masson's description we scarcely recognise the same place: "The numerous villages, marked by their several groups of trees, the "yellow tints of the ripe corn-fields, and the fantastic forms of the sur-"rounding mountains, presented in their union and contrast a splendid "scene."

"Both travellers were right in their instance, but wrong in their rule. "The one must have visited it in a year of drought, the other in a year of "rain. A longer residence enabled me to see it in both conditions, and I "never saw so violent and complete a contrast."

The triennial harvest of wheat, barley, and grain, is so overflowingly abundant, that it amply makes up for barren seasons; and living thus in a land which knows no medium between want and superabundance, seems to have no injurious effect upon the character of the people.

On the south-west, Lakī Maorat is bounded by the Batanī hills, and on the south-east by the Mohar Range. These all present the same features, desolate, bare and parched up, and formed of miocene, sandstone and conglomerate.

Except these boundary ranges the whole of Maorat is a dead plain scarcely relieved by a tree. The rivers Gumbīlā and Kūram flow through this division, joining below the town of Lakī, and thence flowing to the Indus.

The population of Lakī Maorat will be described under the head Maoratis, but the following particulars are gleaned out of the Census Report for 1868. There are 151 villages in Lakī Maorat, and the population is 62,700, of which 4,818 are Hindūs, and the rest, 58,049, are Mahamadans. The number of enclosures is 9,786, and of houses 13,320. The number of souls to a square mile is 54, to an enclosure 6·50, to a house 4·75. Of the Mahamadans 205 are Khataks, 154 are Vazīrīs and 42,725 are Maoratīs.

The cultivated land of Maorat may be divided into three classes:—*1st*, the high light sandy tract of east Maorat, which is entirely dependent on rain, but which with a few showers of seasonable rain yields the most astonishing harvests of wheat and grain; *2nd*, the hard "putt" tract extending from the Vazīrī hills to the Gumbīla, also dependent on rain, but here, in order to get any return, the husbandman must labour hard, and should the rains fail or not be sufficiently abundant and seasonable, the crops fail altogether; *3rd*, the canal-irrigated tracts, including the Nar, Lakī, Michan Khel and Pahār Khel. These tracts lie at the extremity of the irrigated lands, and seldom get a sufficiency of water.

The divisions of Maorat are—

Dreplāra with	37 villages,	with 88,934	cultivated acres and a revenue of ...	Rs. 57,082
Totazaī	28 ,,	,, 48,909	,, ,, ,, ...	,, 25,115
Ūmar Khān Khel	23 ,,	,, 24,295	,, ,, ,, ...	,, 18,850
Mūsa Khel	21 ,,	,, 29,561	,, ,, ,, ...	,, 16,085
Nar	37 ,,	,, 10,501	,, ,, ,, ...	,, 4,023

According to the survey of 1860-61 the total cultivated area of Maorat was 242,898 acres, of which 108 acres were irrigated from wells, and 242,790 from canals. The total of acres is 745,934, of which 242,898 as above stated are cultivated, 2,499 are thrown out of cultivation, 123,125 are fit for cultivation, and 377,412 are waste.

The chief crops in Maorat on irrigated land are, in spring, wheat and barley, and in autumn, cotton, Indian corn, jowar and bajra; and on unirrigated lands dependent on rains, the spring crops are gram, wheat and barley, and the autumn bajra and cotton. Besides these a few fruit trees and vegetables are grown. Maorat is famous for its gram and wheat, but more especially for the former. Its sandy soil, on which apparently it would be difficult for any crop to come to maturity, requires but two or three seasonable showers for the out-turn of excellent spring crops.

The land revenue of Maorat is Rs. 118,746.

The following Statistics of villages in the Lakī Maorat division

Name.	Population.		Number of houses.	Mosques.	Shops.	Names of headmen.	Horses and ponies.	Oxen and buffaloes.
	Souls.	Adult males.						
Ala Khel	1,332	...	389					
Atshi	536	166	104	...	15	Amir	1	304
Ahmad Khel	1,356	...	237					
Ahshánpur	393	...	90					
Pahār Khel	1,228	387	270	5	6	Nūr Alam, Zabta, &c. ...	5	1,393
Paendeh Michan Khel ...	633	194	127	3	6	Samandar	...	331
Begū Khel	1,193	...	380	10	12	Khan Mir, Purdil	6	1,425
Chokijhánd	179	...	41					
Khubdad Khel	326	173	206	...	...	Abdul Rahim	3	320
Dadewâla	286	...	35					
Dulo Khel	492	299	171	2	2	Gul Beg, Sher Mahomed, &c. ...	...	669
Daolat Khel	237	...	155					
Zanjī Khel	508	...	117					
Zayarjano	106	53	68	2	3	Jamadar, Haibat, &c. ...	...	55
Sarkūtī	338	150	82	...	3	Nur Hukumat, &c.	1	370
Mala Khel	500	...	114					
Shāhī Khel	600	...	122					
Shāh Hasan Khel	317	94	67	2	2	Purdil	3	156
Alam Shāh Khel	508	247	106	2	12	Kalandar, Darch, &c. ...	...	310
Aishak Khel	1,217	...	293					
Kākā Khel	314	...	102					
Langar Khel Hathī	437	...	141					
" Handàr	154	...	57					
Matūra	357	...	130					
Mashto Khel	167	...	66					
Michan Khel Thal	345	...	80					
Mandra Khel	1,295	...	284					
Mīr Ajam Michan Khel ...	695	220	157	...	7	Shekh Jáfar	4	475
Mūma Khel	1,440	...	677					
Nàder Khel	1,004	536	194	6	4	Khūb Khan, Md. Khan, &c. ...	...	141
Banda Atashí	84	...	57					
Bandjabar Khel	...	195	68					
Daolat Khel	...	421	161					
Babas Khel	...	348	90					
Batnī	...	191	55					
Titar Khel Gūl	309	1,140	312	...	12	Gul, Azím, &c.	3	523
Jang Khel	110	360	99	3	3	Paendeh, Bahawal, &c. ...	3	314
Dalamīr Lung Khel	...	300	56					
Daolat Takhīrī	...	379	85					
Abdál Khel	346	334	186	2	4	Nasīr, Ibrahīm Shah, &c. ...	...	670
Ghaznī Khel	655	...	252					
Jangbaz	229	...	51					
Gūndīkhān Khel	807	...	141					
Gúndī Sahib Khel	568	170	112	...	...	Abdūla	...	536
Gūndī Umr Choki	346	...	82					
Landīwáh	677	...	137					
Marmūndī	298	83	63	...	...	Mahmud	3	100

are furnished by CAPTAIN JOHNSTONE, *Deputy Commissioner.*

Stock.					Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.	
Sheep and goats.	Camels.	Donkeys.	Mules.	Others.						
43	...	6	...	...	Melons, onions, dhall, &c.	From the Kúram, 1 mile good.				
...	66	188	...	...	Wheat, rice, melons...	From wells... ...	Yes ...	Maorats, &c.	...	Walled.
51	...	...	...	...	Wheat, gram, bajra	From canal and Kúram on donkeys.	Do. ... Except camel.	...	...	Walled.
...	540	...	...	...	Wheat, gram, &c.	From 6 miles off and tanks after rain.	Yes ...	Maorats.		
32	...	160	...	...	Wheat, barley, rice, &c.	......	Do. ... Except camels.			
...	77	42	...	...	Wheat, melons, rice, &c.	From wells ...	Yes ...	Maorats, &c.		
117	...	33	...	...	Wheat, gram, barley, &c.	On donkeys from 5 miles off.				
...	...	...	...	...	Tobacco, rice, melons, &c.	From Kúram, good.				
154	13	73	...	...	......	11 miles off from Gúmbīla on donkeys.				
...	92	...	...	...	Wheat, gram, barley, after rain.	From Gúmbīla on donkeys.	Yes ...	Maorats.		
...	...	30	...	...	Melons, dhall, rice...	From canal, good ...	Yes ...			
310	22	172	...	...	Wheat, gram, barley, &c.	On donkeys from 6 miles off.	Yes ...			
...	...	320	2	...	......	On donkeys from 3 miles off and tanks.	Yes ...			
...	...	126	...	...	Wheat, gram, &c. ...	From wells and from Pezú 10 miles off.	Do. ...			
450	50	388	...	...	O?	Kacha wells and tanks	Yes ...	Maorats.		
...	195	71	...	...	Jowar, dhall, &c. ...	......	Yes.			
...	8	12	..	...	Jowar, dhall, &c. ...	From canal ...	Yes.			

The following Statistics of villages in the Laki Maorat

Name.	Population. Souls.	Population. Adult males.	Members of houses.	Mosques.	Shops.	Names of headmen.	Horses and ponies.	Oxen and buffaloes.
Mánjiwála	345	145	64	...	...	Fateh Jang	...	57
Masha Mansúr	593	...	100					
Mama Khel	443	...	143					
Agzar Khel	509	...	104					
Pahár Khel	496	...	156					
Tátú Khel	600	...	119					
Chúhar Khel	412	...	170					
Hyát Khel	304	...	86					
Khaini Khel	303	...	170					
Pézú	503	...	127					
Shérí Khel	374	...	63					
Sháhbaz Khel	887	...	177					
Tabī Murád	298	...	67					
Ulīmabánd	161	...	62					
Ghází Khel	298	...	55					
Langar Khel Satar ...	556	...	104					
Mír Hazára Khanayat Khel ...	291	...	60					
Adamzai	1,214	...	252					
Tajamal Ahmadzai ...	824	258	102	...	12	Dosti Khán	7	650
Bachakán Ahmadzai... ...	677	208	126	...	...	Khánán Khán, &c.	8	629
Bargín	368	...	78					
Bahrám Khel	322	...	166					
Pashíní	1,120	...	215					
Tajorī	1,063	...	204					
Tari Khel	500	...	86					
Takhtī Khel	290	...	58					
Chandú Khel	268	...	59					
Daraka	2,012	600	359	8	27	Md. Báz, Alam, Taimúr, &c. ...	12	565
Kotkashmir	482	...	149					
Garzī	1,214	...	231					
Landak Shekh	340	...	56					
Malazai	2,172	644	364	...	16	Kabír, Sarfaráz, &c.	9	323
Wálí	383	...	205					

All the villages in Nār have less than 50 houses. There are 45 villages

division are furnished by CAPTAIN JHONSTONE,—continued.

Stock.					Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Sheep and goats.	Camels.	Donkeys.	Mules.	Others.					
94	37	174	...	...	Jowar, dhail ...	From canal ...	Yes.		
118		140	...	...	Wheat, &c. ...	Good, from 1 m., ravine	Yes ...	Pathans, Maorats.	
360		229	...	...	Ditto ...	Ditto	Do. ...	Ditto.	
240	155	350	...	...	Wheat, barley, gram, &c.	From springs in ravine below.	Yes ...	Ditto.	
	95	671	...	...	Wheat, barley, bajra. gram.	From spring, good. ...	Yes.		

aggregating 320 houses. (*Thorburn, Johnstone, Census Report.*)

LĀLĀBEG—

A valley in the Khaibar pass between Alī Masjīd and Landī Khānā. It is 6 miles long and 1¼ broad, and is cultivated. There are small villages on each side of the road. There are a few springs in the valley, and they have two tanks, wells in the villages.

There are said to be in it no less than 24 towers belonging to the Zakha Khel Afrīdīs. Near the village of Lālābeg, there is an ancient tope of large dimensions and in very excellent preservation. (*Hough.*)

LĀLGHAR—

A village in the Jāmpūr division of the Dera Ghāzī Khān district, the head-quarters of the Gorchānī tribe, situated 4 miles south-east of Harand fort, about 2 miles east of the village of Lūndī, and 7 miles north-by-east from Drigrī.

It was built by Lāl Khān Gorchānī, in the time of Nasīr Khān, at a spot some ½ mile from the site of the present village, the old one having been plundered, in the chiefship of Gholām Mahamad, by the Marīs.

The old village appears to have been at least twice or three times the size of the modern one; the wall is in many places standing to this day, and the outlines of many of the houses are traceable. Inside the ruined enclosure is a well, and outside of it to the east, is another well now fallen in, which was said to give first rate water.

A few yards east of this enclosure, is an old ruined Kot, known as Chach Kā Kot. Close to both of these, and north of them, is the dry bed of the Kāhā, which runs easterly.

New Lālghar is a village containing a few hovels, surrounded by a wall about 10 feet high and 1 foot thick; with its entrance on the east. The Chief's residence, is a high house with a tower of red brick, some 24 feet high, situated at the north-west angle.

The country round Lālghar is a jal jungle, with a few strips of good cultivation to the north-east, the property of the Chief.

North of Lālghar and some 700 yards from it, is the bed of the Kāhā, which is here sandy, broad and open, and some 400 yards broad; a few wells have been dug in its bed, good and sweet water being found at from 4 to 7 feet from the surface. (*Davidson, Macgregor.*)

LĀLGOSHĪ.—Lat. 28° 53′ Long. 70° 5′ 22″ Elev. 342 feet.

A dismantled Baloch (Māzāri) post, situated 8½ miles east Tozānī; 22½ miles south Rajanpūr, and 16⅓ miles north Bandūwālā. It contains a well of very good water. In the north-west corner of the post is a Trigonometrical tower, commanding a very extensive view of the country known as the Asnī plain, which, for miles and miles west, is singularly barren and devoid of cultivation. Lālgoshī is connected with Tozānī, Asnī, and Bandūwālā by frontier roads, which in the summer are often impassable for a day or so at a time when the hill streams come down. There are no villages or cultivation in the neighbourhood. No supplies are procurable here, but must be obtained from Ūmrkot, 7 miles distant. The encamping ground is very good. This seems a much more suitable place for a cantonment for the protection of the frontier than either Rājanpūr or Asnī. (*Davidson, Paget, Johnson.*)

LĀLĪ OR LELĪ—

A tribe who inhabit the high glens on the north side of the Sūfed Koh range. They were formerly a section of the Vazīrīs, but, having quarrelled with the others, they fled to the Khūgiānīs, with whom they are now settled (*vide* Part II, Central Asia); they are said to number 5,000 fighting men. (*Mahamad Hyat.*)

LĀLĪZAĪ ALGAD—

A mountain stream in Vazīrīstān, which has its source in the Bar Pit mountain, and after joining the Shankai Algad, flows into the Tānk-i-Zām at Shingī-Kot. The Mūchī Khel and Farīdī branches of the Mānzai sub-division of the Alizai Mahsūds dwell on the banks of this stream. The Trēh valley is the only cultivated spot in it, so supplies are scarce; but water is abundant. (*Norman.*)

LĀLĪZAI-DA-KILA—

A small walled village at the head of the Lālīzai Algad, peopled by Mūchī Khel-Alizai-Mahsūds; containing about 100 fighting men. Provisions are very scarce, but water is plentiful. (*Norman.*)

LĀLŪ—

A village on the crest of the Ambela ridge, 3 or 4 miles east of the pass. It is a miserable village of less than a dozen houses. There was a fight here during the campaign at Ambela (*q. v.*) From this peak, Lieutenant Wālker got many bearings in the Chamla valley, when employed on the north-west frontier survey. (*Macgregor.*)

LALŪANĪ—

A Baloch tribe who inhabit the village of Lālū in the Sangarh division of the Ghāzī district. (*Fryer.*)

LĀLŪGALĪ—

A village in Tanāwal, Hazāra district, situated ½ mile from the left bank of the Indus nearly opposite Satāna. Supplies and water are procurable. The village is a large one, built on the hill side, but it is commanded to the east. There is a ferry between this and Āshra on the right bank. The headman is Nasīr. (*Macgregor.*)

LANDAI—

The name applied to the Swāt river between its junction with the Panjkora to its junction with the Kābal river, and also to the latter from this last point to its junction with the Indus. Hough says that the Kābal river is also called Landai at Daka. (*Bellew.*)

LANDAI—

One of the Kachai villages in Sāmalzai, Kohāt, in an airy situation between the Mūsadara and Sangdara ravines. It has a population of 334 souls, of which 119 are adult males. Its sections are Khadrzaī and Kaim Khel. The area of its lands is 698 jarībs. Its water-supply for drinking, is taken from the Pīr Khān Chashma spring at the side of the village, and this also irrigates its lands. Its inhabitants are Bangash and of the Shīa persuasion. Its produce is wheat, barley and jowar in large quantities, and it has vines and shady trees in abundance. It can turn out 80 matchlock-men. Its revenue is Rs. 548. (*Plowden.*)

LANDAI BĀLĀ—

A village in the Khalīl division of Peshāwar, 4 miles south of Peshāwar. (*Lumsden.*)

LANDAI PAĪN—

A village in the Khalīl division of Peshāwar, 2 miles south of cantonments. (*Lumsden.*)

LANDAR SADĪK—

A river of Khōst, which, joined to the Shāmal, forms the Ketū. It has the following villages on its banks,—Zambar, Mali, Tarīzī, Alī Shera, Aran Khel. (*Mahamad Hyat.*)

LANDEH KAI—

A spur of the Laram range in Swāt which comes down close to the river.

The road up the valley on the bank runs along the foot of this spur, but in the summer, when the river is swollen from the melting of the snow, the pathway along the banks is impracticable from the force of the stream, which runs past with great violence. A road has consequently been made by the side of Landeh Kai itself, but it is extremely narrow and frightfully steep, and can be passed only with great difficulty. On ascending this hill, the road leading above the side of the precipice is very difficult, being scarped like a wall for about 50 paces; and the road, if it can be so called, built up into rough steps with slabs of stone so smooth, being slippery.

The path is here not quite a yard broad, and is at least 200 yards above the river. There is another road to the east which leads over the Landeh Kai spur higher up, by which laden animals can be crossed over, when the height of the river renders the lower road impracticable. This pass is about 3 miles north of Tarnah. (*Raverty.*)

LANDŪKAI—

A village in Dara, Tīrī Khatak hills, Kohāt district, 2 miles north-east, Kūndī, situated under a hill. The site would seem to have been chosen for its warmth and the absence of all air from it. It has 40 houses built of rubble. Its water-supply is from a small spring which is stored in a tank. It is not very brackish. There is a little unirrigated cultivation, this could hardly be increased, as the ground round is very stony. (*Macgregor.*)

LANGAR-KHEL—

A section of the Mānzai branch of the Alīzai Mahsūd Vazīrīs. The Nawābs of Tānk have intermarried with this branch, and the connection thus formed gives the clan opportunities of raiding, which they are not slow to avail themselves of.

The tribe numbers from 1,000 to 1,500 fighting men, and resides chiefly on the Badr Algad or Ūcha Khwara.

They have an old feud with the Spīrkai section of the Ahmadzai Vazīrīs, also with the Batanis of the Ping plain; they are one of the greatest robber clans of the Mahsūds, and use the Larzan, Khwajehda and Plan passes for their operations. (*Norman.*)

LANGAR KHEL—

A Marwat village, in Banū, of 104 houses, with 6 shops, situated 5 miles north-west of Shāhbāz Khel. The people are of the Ūmar Khān Khel branch of Bahrām Marwats. Water is obtained from the Sur-tselai ravine, when the supply in the tanks runs out. (*Norman.*)

LANGAR KHEL-HATĪ KHĀN—

A village of Achū Khel Maorats Banū, situated 1 mile north of Īsa Khel, and 7¼ south south-east of Lakī. There are 141 houses, and 3 shops in the village, in which supplies are scarce; water is only obtainable in the Gambīla, 7½ miles away. (*Norman.*)

LANGAR KHEL HINDĀL—

A small village of Khūda Khel Maorats Banū, 3 miles from Lakī, on the Pezū road. It contains 67 houses; water is brought from the river Gambīla, 3½ miles off. (*Norman.*)

LANGAR-KHEL-KA-KOT—Lat. 32° 36′. Long. 69° 52′.

A village in Vazīrīstān, 1 mile from Maidān, the chief town of the Langar Khel section of the Alīzai Mahsūds. It contains about 300 fighting men.

Supplies can be obtained in moderate quantities, and there is plenty of water in the vicinity; so the people have a fair quantity of ground under cultivation. (*Norman.*)

LANJĀNĪ—

A small district, containing 4 hamlets close to each other in the Khetrān valley, and all watered by the Rankan-ka-Sham branch of the Raknī stream. The hamlets contain some 60 men each, and are situated in the centres of fair plots of cultivation. (*Davidson.*)

LAORAI—

A pass leading from Dīr to Kāshkār and Drūsh. The first part of the road to the crest of the Laorai Pass is rather difficult, beyond that it is good. It takes three days to go between these places. The pass is probably very high; it is called the Lahori Pass by some authorities. It is considered dangerous on account of the depredations of the Kāfars. (*Sapper.*)

LARAM—

The name applied to a range of mountains which divides Swāt from Panjkora. There is really no range known by this name to the inhabitants, it being only applied to a part from the village of Laram. (*Macgregor.*)

LARAM GHAKHAI—

A pass in Yāghistān leading from Adīnzai in Swāt to Dīr. It goes from Thāna through the Ūchūna glen to Kotīgram at the foot of the pass, then over the hill and down to Gangilai and Rabāt on the bank of the Panjkora river; it then crosses the river to Barun and winds along its bank by Khal, Tormang and Khagram to Dīr. Through the latter part of this route the roads wind along a steep hill side immediately above the river; at parts the path is very narrow and there is risk of falling into the river. This route is said by Bellew to be very difficult and dangerous, but still practicable for laden mules. But Montgomery's Sapper says it is easy. (*Bellew, Sapper.*)

LĀRGĪ—

The name given to the two valleys of the Karanga and Paniāla in the Dera Ishmāīl Khān District, which lie between the Mohar and Khaisor Ranges. It is often mentioned as one valley, but this is a mistake, as the two drainage lines abovementioned are separated from each other by a watershed, which, though scarcely perceptible, still exists. The length is about 35 miles. The valley is dreadfully hot, sandy and waste, without a drop of water from end to end. There is a road throughout its length, but owing to the want of water it is next to impossible to use it. (*Macgregor.*)

LAR MARAI KOTAL—

A pass leading over the Tīrā range between the village of Zerā in Tīrā and Marai in the Kohāt district. From Zera there is only a gradual ascent of 2 miles to the summit of the pass. "The descent is very difficult and tedious, in fact almost impracticable to attack." (*Tucker.*)

LARZAN—

A pass on the Tānk border, situated between the Manglīn and Zarinja passes, north of the outpost of Mūlazai.

It is formed by the drainage of the table lands under the Gabr Hills.

A very good road goes through this pass, to the Batanī villages of Gabr and Sarāgar and into the Banū district by the Pail Doman road. This pass is much used by Vazīrī thieves. The Mūlazai post is responsible for it.

Captain Norman who traversed the route thus describes it. "On leaving "the Ūmarkhel village of Michan Khels Maorats, situate about 6 miles

"from the Mūlazaī post and 3 from the Baīn, the road takes a north-westerly "course until it reaches the spot where the Larzan stream debouches from the "hills. The path is good, but over the stony ground common to the low slopes "at the foot of the Takht-i-Sulimān range, and is not intersected with ravines.

"At about 5 miles the hills are entered, and the bed of the stream, which "here takes a north north-westerly course, is followed (its breadth is about "100 yards); a stream trickling down the water-course affords a small, though "certain, supply of water to travellers at all seasons. The cliffs on the right "bank are precipitous and lofty, whilst those on the left are easy slopes. The "road winds gradually to the westward for about a mile, when the stream "turns due north, and the hitherto broad bed is narrowed to a defile of 18 "paces, with precipitous cliffs on either bank; this only lasts for about "250 yards, when the defile again opens out to about couple of hundred yards "in width, and takes a north-easterly course for 1¼ miles. At this spot, the "road turns due north, and a small aqueduct is to be seen winding under the "right bank, to irrigate the Sūlimān kach (a piece of cultivated ground ¾ mile "south of the turning owned by the inhabitants of Haiāt-ki-Kiri; the village "itself is about the same distance due north, on a small plateau above the "left bank of the stream; both village and cultivation are invisible). Here "a small path, Gobar Terah, runs off from the left bank; it joins the Larzan "and Baīn passes, and is much used by thieves. After the turn to the north, "the defile winds, generally keeping a northerly course, between perpendicular "walls; gradually narrows until the Gazgar Tangī is reached, a narrow gate-"way, 16 paces in breadth, with perpendicular rocks on either bank 3 or 400 "feet in height, at the junction of the Ijshgar with the Larzan, and the road "now follows the former defile which takes a north-easterly course. In the "Larzan, water is always to be found clear and sweet, and in fair quantities; "it runs from springs, in the Sarch mountains, where the pass has its source.

"The Ijshgar is a truly wonderful defile; for about ¾ mile, the road is per-"fectly straight up the dry stony bed of a nullah; water is found in it only "after rain; the cliffs on the right bank are perfectly perpendicular; those on "the left, have a very steep incline of about 70°. At the northern extremity "of this narrow defile, the hills open out and the road takes a north north-"east course, and in about ¼ mile low hills appear on either bank, the higher "ones being left to the west. A small path runs off fromthe left bank and "joins the Nūgram at Ūbejah Kach; it is much used by thieves, and is "practicable though very difficult for horsemen.

"About ½ mile further on, the road leaves the bed of the nullah which "winds up to the Khwāt hill on the north, and taking an easterly course "crosses (through some small clay mounds) the watershed of the Shnakwah "range. At the entrance to the clay hills though a narrow gateway, which "could easily be stopped up, a good road leads down to the Nūgram; it is "called the Ubejah, and is practicable for camels and horsemen, and is much "used by Vazīrī thieves, as it avoids all the Batanī villages of Khajīn. "These clay mounds extend for about ¼ mile when the bed of Doman Pail "nullah is reached; this streamlet, in which water is to be found at all seasons, "has its source on the northern slope of the Khwāt hill. At about 1 mile "down the stream cultivation commences, and continues to the junction "with the Rūdh, a larger stream, which has its source in the Gabbar, the "banks of which are richly cultivated, and studded with villages belonging to "the Alī Khel section of Bobai Batanīs for a distance of 6 miles further up.

"The cultivated ground at the junction of these two streams is called the Del-"wāra Wām. Rice, wheat, barley, Indian corn, all are cultivated. Shisham, "behr, pomegranate and willow trees also flourish. Following the Rūdh about "½ a mile, the left bank becomes precipitous, and the village of Shadman-ke-"Kiri is seen perched on the summit; the right bank is open and cultivated, "and here has the name of Khajīn Wām; both banks now open out and are "cultivated, until the stream flows into the Nūgram, which is about 3 miles "distant from the junction of the Domān Pail and Rūdhi; the Marez, Ubeja, "and Rūdh nullahs all join at the same spot, which is about 2¾ miles from "the mouth of the pass. Slight cultivation is found on the left bank of the "Nūgaram, about 2 miles from its debouchement, and below this spot the "cliffs are precipitous, about 300 feet high; the bed of the stream is 200 "yards broad on an average.

"With the exception of about 500 yards over the crest of the Shnakwah "watershed the road is excellent; the impediments might be removed in a "couple of hours, and then the whole would be practicable for guns. No-"where between the mouth of the Larzan and the village of Daraka does any "obstacle but this occur. Water is found in the Larzan and Rūdh at all "seasons of the year; it is sweet and plentiful.

"The inhabitants of the villages on the Larzan are anxious for a post to "secure themselves against the constant attacks of the Langar Khel and "Jalāl Khel Vazīrīs, who harass the Ping and Plang plains constantly. With "a post at the mouth of the Larzan, and a tower on the plateau at Haiat-ke-"Kiri, the southern portion of this route would be secure. The Alī Khel "Batanīs seem averse to our rule judging by their treatment of me, and I "fancy they make far too good a thing by robberies ever to allow this route "to become a safe one. Even if they themselves do not rob they must be "cognisant of, and accomplices in every theft, the booty of which is carried "up the Nūgaram pass. I do not think the road would ever be a safe one, "as it would be so exposed to the attacks of evil inclined persons, whether "Batanīs or Vazīrīs, and if any regular posts were established for the pur-"pose of keeping open communication, they would be liable (nay certain, "sooner or later), to become the victims of treachery. It might be possible, "though highly improbable to induce the Bobai Batanīs to keep this road "open, for I feel convinced they make more now by using or letting it be "used as a thoroughfare for thieves, than they ever would by subsidies "from our Government. (*Norman.*)

LASHAR SAND—

A hill on the left bank of the Sorī at the Kūmrelī pass and watering place. (*Davidson.*)

LASHKARZAI—

One of the main sections of the Orakzais. It has 6,000 fighting men and all are Gār and Sūnīs. The sections are Mamūzai and Alīshērzai (*q. v.*)

LASKANĪ—

A Baloch tribe inhabiting the village of that name in the Dera division of Dēra Ghāzī. (*Fryer.*)

LASPŪR—

A village in Kāshkār to the north of the range which divides Panjkora from that country, and which is sometimes called the Laspūr range. It is the same as the range over which the Laorai pass runs. Walker calls it Laspissar, but on what authority, I cannot conceive. (*Lockwood.*)

LĀ SŪR KŪRM—

A pass on the Tānk border, situated between the Dara Baīn and Hisār Sūr Kūrm passes, the latter of which it joins within the 1st range of low hills. The Mūlazai and Baīndara posts are responsible for the pass. (*Carr, Macgregor.*)

LATAMAR—

A village in the Kohāt district, 65 miles from Kohāt, 19 miles from Banū, situated on the Vazīrī frontier 1 mile from the hills, on undulating stony ground. The situation is dry and desolate, and water is only procurable in the hot months by scraping up the sand in the bed of the water-course.

It is a large village inhabited by Ūjda Bārak Khataks. The houses are built of stones and bound with peat, and have thatched roofs. There are 240 of them, of which 10 belong to Hindūs. There is a well here, dug by Government in the bed of the stream, in which there is always sweet water. There is a thanādar, Mīr Bāz, appointed by Khoja Mahamad of Tīrī, and four headmen, Mīr Valī, Timar, Himat, and Lāl Badan.

There is a post here with a garrison of 10 cavalry and 24 infantry on the site of an old one built by Khoja Mahamad. There is no water in it; outside the village is a traveller's bungalow. The post is supposed to look after the following passes:—Latamar, Kam Latamar, Changash, Sinwot, Khasera. There are roads from this by the Changash to Gūrgūrī and Bahadūr Khel from Latamar. In front, besides the above, are the passes of Barag Sūrdāk, &c.

On the 8th April 1851, an attempt was made by a party of between 60 and 70 Dāwari and Vazīrī horsemen, under a man named Sakhūn Pīr, to carry off the camels of a detachment of British troops encamped at Latamar.

The camels were at graze, at a place 2 miles from the village, and about half that distance from the hills, and were guarded by 18 men of the Katār Mūkī regiment. In the midst of a heavy storm of wind and dust, the men of the guard became aware of the approach of horsemen, and had only time to get the camels together and place themselves in front of them, when they were charged with great determination by the whole body of the marauders; two of the sepoys were wounded by the spears of the assailants, but the small guard stood their ground well, killing by their fire 3 horses of the attacking party on the spot, among which was that of the Sukhūn Pīr, the leader of the band. The horsemen retreated, foiled and empty-handed, on the mouth of the Chalghoza, where their support, a strong body of footmen, awaited them. Owing to the high wind, the firing was not heard in camp, but some grass-cutters who happened to see the attack, carried the news. On this a party of 30 sowars of the 2nd Panjab cavalry, under a dafadar galloped for the Chalghoza in hope of cutting off the retreating horsemen, but the latter had passed in before they arrived, and the footmen at the mouth of the pass opened a fire on the advancing sowars, and wounded some of their horses. Mangal Sing Khomedan then arrived with the infantry and a gun; the latter was fired where there appeared a prospect of effect, but only 9 shots were altogether expended, the enemy's cover being too good to afford a chance. Mangal Sing, however, attacked the Vazīrīs in their position, and after a sharp skirmish, in which he lost 1 man killed and 2 wounded, drove them completely over the main ridge and down into the valley on the other side, where the horsemen who had failed in carrying off the camels were seen standing. In this skirmish, one Kata Mīr, an Ūmarzai Malik was killed, and another man badly

wounded on the side of the Vazīrīs; Mangal Sing, Sher Khan of Īsa Khel, and all the troops, regular and irregular, behaved well, but especially the guard with the camels under Drigpāl Sing, Naik. (*Taylor, Macgregor.*)

LIGANRAI—

A village in Salārzai Būner, Yāghistān, situated at the south foot of the Karakār pass. It has about 100 houses. (*Lumsden.*)

LIKPANI—

A village of Khataks, in Lūnkhor, Peshāwar district, containing 42 houses, situated 5 miles east of Lūnkhor, 3½ miles north-west Kātlang on the Kalpānī ravine, which supplies it with water. The Miān Khān branch of that ravine lies between it and Deri. There are 2 or 3 wells in the village and water is procured from the ravine, which here is 40 feet deep and 6 yards wide, with deep ravines running into it. On both banks the cultivation is good.

The houses are built of mud and stone. General Dunsford's force encamped here in 1866 on its way to destroy the Ūtmānkhelvillages. (*Lumsden, Allgood.*)

LITRA—

A hill water-course on the Vihowa border, rising on the Vrindh hill (Baga Roh), some 15 miles south-west of Vihowa and entering the plains, after a course of a few miles south-east and east. Its water, where found, is good, but somewhat brackish.

It is, generally speaking, open, broad, and with a sandy bed, free of stones; there is a road by it, by which the Vihowa can be gained by crossing the Vrindh and taking the course of small hill torrents falling into the Vihowa, but it is very stiff, and is never used.

Kasrānī shepherds graze their herds along its banks, and the Khetrāns also cultivate some ground on the banks of this stream. There appears to be no want of water inside, but out of the valley it is by no means so plentiful, and the extent of the cultivation depends on the quantity of water collected in the various dams or ponds, and from the rains which are often copious in the spring and winter months. There is a road through the Litra pass, which leads into that from Sanghar, but it is only passable for men on foot. (*Davidson, Rattray.*)

LITRA—

A village in the Sangarh division, Dera Ghāzī district, 7 miles south from Vihowa. It has 277 houses, 4 shops, and 2 mosques; the population amounts to 1,379 souls, of which 463 are adult males. The inhabitants are composed of 728 Baloch, 46 Syads, 328 Kasrānīs, 233 Jats, 16 Pathāns and 19 Hindūs. The water-supply is from wells dug in the bed of the Litra ravine. The produce consists of bajra, wheat, and barley. The village has 19,440 'bighas' of land, of which only 2,091 are cultivated.

Supplies are procurable here in small quantities after due notice. The stock of the village embraces 3 horses, 240 cattle, 20 camels, and 12 donkeys. The headmen are Ūmr Khān and Kaki Khān. (*Bruce.*)

LIWANĪ ZIĀRAT—

An old fort, burial-ground, and halting place, in the Batanī country, 53 miles from Dera Ishmail, above the right bank of the Tānk Zām near the present post of Kot Kirgī. Water is plentiful. The encamping ground is a large stony flat, 60 feet above bed of Zām, in a position easily defended.

An old fort, called Gūlrang Khān Kot, was built by Sarwar Khān on this spot, in support of a post of his at Jandūla. (*Chamberlain, Macgregor.*)

LODĪ KHEL—

A village in Sāmalzaī, Kohāt district, situated on a plateau, about 1 mile below Shāhū Khel, at the junction of the Kāshā and Khānkai rivers. Its inhabitants are Bangash, it being an offshoot of Hangū, but they have many dependents from the hillmen. It has 100 houses and is walled. Its cultivation is all irrigated, and its water-supply is excellent. (*Macgregor.*)

LODRI VAR—

A tract of country belonging to the Bozdārs, on the left bank of the Sanghar watercourse, which is here some 100 feet above the bed of the Sanghar, which extends for several miles from the Saora Thak towards Haranbor.

It is partly under cultivation, and produces good crops of coarse peas. A short distance, south-east and on the left bank of the Raknī, are the remains of Kot Dubba, a village which was deserted chiefly, it is said, on account of its being an unhealthy one. (*Davidson.*)

LOH—

A village in the Kōhāt district, on the road from Hangū to Kohāt. There is a profusion of springs here, and many gardens of plum trees and vines, the latter of which support themselves on the branches of the former. (*Masson.*)

LOHANI—

A section of Povindas, descended from Nūh, son of Ishmaīl, and rightly called Nūhānīs, but the word Lohānī is almost exclusively used now. Nūh had two wives—Shīrī, from whom are sprung the Maorats, and Torī, who had 5 sons, Mama, Miān, Tator, Hod, Patakh. From Mama are sprung the Daolat Khels of Tānk, Īsā Khēls, and Mian Khēls, &c. (*Mahamad Hyat.*)

LOHARGI—

A valley within the Khaibar mountains, Yāghistān, west of Alī Masjīd, and 3 miles north from Lālbeg garhī. It is of considerable extent, is well supplied with water, both from springs and wells, and is beautifully cultivated; the air is pure and salubrious; and the climate is so good that it is resorted to by the sick in search of health, and it is nearly 3,500 feet above the level of the sea. Owing to the sickness among the British troops in the hot months and rainy season, after the capture of Alī Masjīd and the occupation of the Khaibar pass in July 1839, Sir Claude Wade chose Lōhargī as the best place for a cantonment, on account of its suitability above described, and the facility it offered for relieving posts in the Khaibar during the floods. There is a road from here to the Ābkhānā route. (*Hough, Reid, Masson.*)

LOHĪKHWAH—

A halting place (the 5th) on the Vihowa route to the Kākar country. It is in the country of the Mūsa Khēl, and there is some level ground here, and some good water is procurable. (*Macgregor.*)

LOHI ZANGA—

A halting place on the Vihowa route to the Kākar country. It is the 4th march from the plains. There is water here in the ravine. (*Macgregor.*)

LOKHĀRĪ—

A village of Khwaram in the Kōhāt district, on the north-east of the Malgīn valley, situated among low hills and on the left bank of the Tarkha nala. Lokhārī has 3 tanks, and if they fail, the people fall back on holes scraped in the Tarkha, whose water is bitter. A path (reported fit only for unladen

beasts) comes into the Tarkha on its right bank below Lokhārī. It leads to Siri Mela in the eastern hills. About a mile from Lokharī is the village of Chūshū Ghūndī inhabited by Khwaram Khataks. A path from Lokharī runs through low hillocks to Māshadand. (*Ross.*)

LOLŪSAR— Elev. 12,000 feet.

A lake at the head of the Kūnhār river in Kāgān, Hazāra district, 117 miles from Abbottabād. It is of an irregular shape like a C, and has a length of about 1¼ mile and a breadth nowhere greater than ⅜ mile. The two peaks of Lolusar above it are 14,765, and 14,708 feet in elevation respectively. It is surrounded by the most bare rugged mountains, covered with snow. There is a road from it to Chilās. The main source of the Kūnhār flows through it. (*Johnstone.*)

LOP—

A plain in the Būgtī hills, being the south-east portion of the Pātar. The Lop plain is of excellent soil, and water is plentiful, though the cultivation depends on rain. Formerly the Būgtīs cultivated it, but now it is waste from fear of the Marīs. (*Davidson, Paget.*)

LORA MELA—

A village in Mīranzaī district, Kōhāt, 1 mile from Balyamīn of which it is a 'bāndā.' It has 41 houses, and can turn out 84 armed men.

LOTI—

A fine plain, one of the possessions of the Shambānī Būgtīs, situated 18 miles west of Dera Bībrak, 36 miles west north-west of Bandūwālā, divided from the Siāf, which lies to the west of it by the Hingūr hill. It is bounded north by low hills dividing it from the Sham plain—east by the Rohel-ka-Vadh, and south by a low easy range of hills running east and west. It is about 8 miles long and 4 to 5 broad, is of arable land, though very little is under cultivation. There are one or two small plots of cultivation in its west extremity, and the crops produced are said to be equal in quality to those of the Marao plain. One of the branches of the Sorī ravine, rising in the Hingur hill, runs the length of the valley west to east, and is met, about the centre of the valley, by another branch of the Sorī, rising in Mīr Dost-ka-Zard hill in the north-west of the Sham plain.

The former of these, receiving also the drainage of Tasū, a high hill north-west of the Lotī plain, is known as the Kajūrī; water is generally found by digging in its surface from 25 to 30 feet, and a few wells always exist.

The surface of the Lotī is fairly even; it is dotted about with large trees and shrubs, especially along the banks of its water-course.

Lance says that good water is always to be found in the bed of the ravine in the plain, near a patch of jungle of some extent.

From Lotī there are two roads to Marao, one by Tasū, the other by Dera. It is one day's march to the latter. During Sir Charles Napier's campaign on the Būgtī hills, Captain Beatson's column halted here. (*Davidson, Lance, Paget, Bell.*)

LOTLAR—

A small water-course in the Būgtī hills rising in the Kūp hill, and draining into the Kalchās. It runs generally between high banks. Its bed is dotted with large trees, and is sandy, free from stones and boulders, and has good pasturage on its banks. It contains no watering places, except at the place where it meets the Kalchās, (where there is a large pool of good water) which is usually alluded to as the Kalchās encamping ground. (*Davidson.*)

LOWAGAR—

A ravine in the Kohāt district, which runs down from the Khatak hills east of Khwaram into the Thal. In seasons of flood it is the bed of an impetuous torrent, but during the greater part of the year is dry, the little water which soaks down from the hills being insufficient to rise to the surface. This ravine is frequented by the Vazīris, who come down here at all seasons to reach the water, without which their flocks would perish. They dig wells in the bed of the river, and construct ramps on the steep banks for the cattle to go up and down. (*Edwardes.*)

LOWAGHAR—

A spur of the Khatak hills, which runs down from about lat. 33° 5′ on the east of the Banū district, dividing the Thal on the north bank of the Kūram river from Īsa Khel. Its length from the point above-named to its end at Tang Dara on the Kūram, is not less than 45 miles. At some 10 miles from its commencement, and 2 miles south-west of the peak Tol-i-Unchat Sir it throws out a spur to the south-east, and this almost immediately branches into two long spurs, which run parallel to the parent range, enclosing the Baroch Dara and the Dara Khwara. The height of the range at its commencement cannot be much under 4,500 feet, and from this it sinks gradually till at Tang Dara it is very low.

This range drains on the west by the Lōwāghar, Gangu, Shinwa, Birgāī, Abozāī ravines into the Kūram, and on the east by a branch of the Chichāli Ravine and the Adhwāla, Baroch, Markarwal and Mitha ravines into the Indus.

The whole west face of this range is composed of very thick beds of miocene, dipping west; on the east aspect of the range several rocks of older formations appear under the miocene, and form a bold escarpment of white stone, which has given one of its names (Spīnghar) to this range. From above we find first, very thick beds of nummulitic limestone forming the centre of the range 4,357 feet above the sea; 2nd, under these are beds of nummulitic shales, in which are to be found limited and thin beds of lignite, and also of that lignite altered by proximity to gypseous beds, and known as 'role' from which alum is manufactured; 3rd, towards the north of the range, thin beds of triassic limestone are seen under the nummulitic shales; 4th, near the Chichālī pass, thin beds of dark brown Liassic sandstone are exposed under the Triassic beds; and 5th, under the Lias a few patches of Triassic Gypseous and Pyritous shales are also seen. From the Chichālī pass to the east, the range is composed of miocene well developed on the north aspect, and here and there in patches all over the range, which was evidently once entirely covered as by a mantle, but from which a great deal has been removed by denudation and erosion, especially on the south or escarpment side. Under the miocene on the south aspect, is seen the nummulitic limestone very thin, then the Triassic limestone and shale well developed, then a thin band of Lias, then extensive beds of Triassic shale, Gypsum and rock-salt. At one point a small knuckle of contorted bed of carboniferous limestone appears under the much disturbed Trias. The southern extremity of the range under the name Laki Taji is entirely composed of miocene, sandstone, shales and conglomerate. (*Verchere.*)

LŪKĀNĪ—

A village in the Vazīrī country, 30 miles from Banū, on the left bank of the Kūram river. Forage is procurable here, also water from the river, and the encamping ground is extensive.

LUKA TALAO—

A tank in the Zera valley, Kohāt district, 34 miles from Naoshahra and 38 from Kohāt. Supplies must be brought from Shādīpūr and other villages; water is plentiful. There is a small police post here. (*Coke.*)

LULU—

A defile in the Būgtī hills between Machru and Siah Tank. (*Bell.*)

LŪND—

A large village in the Dera division of the Ghāzī district, 18 miles north of Ghāzī, 16 miles south of Taosa, 10 miles east from the hills, 3 miles west from the river, 8 miles south-east from Mahoi, 4 miles north-east from Nūrpūr, situated in a large plain surrounded by trees. It has one masonry and one mud mosque. To the north, is a large enclosure belonging to Ghūlām Haidar Khan, chief of the Lūnds, of whom this village is the chief place. There are two wells of good water in the village, but the rest are brackish. It has a great deal of cultivation round it, and altogether bears an air of great prosperity. (*Macgregor.*)

LŪNDĪ SYADAN—

A village in the Jāmpūr division, Dera Ghāzī district, situated on the road from Drigrī to Harand and 4 miles from the latter. It is on rising ground and commands the road, which passes within a few yards west of it. It has 105 houses, inhabited by agriculturists and fishermen, and 12 houses of Hindūs, and 12 of Syads. It is not walled, and the approaches to it on all sides are easy. The Kāhā runs within about a mile north of it in an easterly direction, in its dry bed are wells, which supply Lundi with good water. Its lands are watered from the Kāhā, and the produce is jowar, bajra, and cotton. On the 20th May 1852, Naib Rissāldar Kadīr Khān, of the 3rd Panjāb Cavalry, while parleying with some Lashāri marauders near this village, was treacherously shot by one of them. (*Jalb, Davidson, Macgregor.*)

LŪNDKHOR—

The chief village in the Baizai division of Yūsafzai, Pēshawār district, situated in the fork formed by the junction of the two main branches of the Lūndkhor ravine, 34 miles north of Pēshawār and 15 miles north-west of Mardān. It contains 700 houses, and has a good bazar of 50 shops and carries on a thriving trade with Swāt and Būner, giving salt in exchange for corn and rice. Good water is supplied from wells in the bed of the ravine. Supplies in large quantities are procurable here. The situation of this village is strong, being surrounded by ravines, which make it very difficult of approach, and it is, moreover, well placed with reference to all the surrounding passes, being about equidistant from all. The sections are Makori, Pīla Khel, Mahamadi, Mīshak, Shāhbāz Khel, Diwan Khel, and Hotī. The headmen are Gūjar, Hamīd, Mahmūd, Rahīmdād, &c. The village has always been a troublesome one, and it gave a good deal of annoyance to the authorities during the last settlement. Maliks Hamīd and Mahmūd, each receive an allowance of Rs. 150 per annum from Government. During the Salārzai complication of 1868-69, there was an extra police force of 34 men maintained here. (*Hastings, Macgregor.*)

LŪNKHOR—

A ravine in the Baizai division of Yūsafzāī, Pēshawār district, which has its origin from two main branches that drain the spurs from the Shāhkōt hill. They pass on either side of the Lūnkhor town, and unite directly to the south of it. The west branch is the Barwāza Kanda. It comes down

from Koh Maloh, and passing by Kharkai, Kālu, Dundia and Dāghī Isā, flows on to Lūnkhor, and meets below the town on the east; the other branch, called the Landai Kanda, comes down from Koh Pīr Alī, and passes by Kaloh and Dāghī. The united ravines join the Chalpānī at Syadabād. (*Bellew.*)

LŪNDS OF SORI—

A tribe of Baloch, who inhabit the extreme northern portion of the Dera division of the Ghāzī district. They are bounded, north by the Nūtkānīs and Kosas, east by the Indus, south by the Kosas, and west by the Bozdārs and the hills.

Their divisions are :—

I. Haidarānī.—II. *Bākrānī.*—III. *Zarānī.*—IV. Gar zūrānī.—V. Kilānī. —VI. Gorchānī.

I. *The Haidarānī section numbers 100 according to Bruce, and 95 to Minchin. They live almost entirely in Lūnd, with the exception of the Chief Gholām Haidar Khān, who lives in Kandīkot. The chiefship belongs to this section,*

II. Bakrānī, called Girānī by Ghulām Haidar, has the *following sections*— Jangwānī 40, Sabzānī 30,—total 70. (*Bruce*), Minchin, however, *makes* these sections 120, and 80 strong,—total 200. *Vide* Zarānī section.

The Jangwānī section lives chiefly to the west of the frontier road from Nūrpūr to Mahoī.

The Sabzānīs live generally within a few miles north-east of Nūrpūr post. Their lands are fairly well cultivated and irrigated from the Sorī and from wells.

III. The Zarānī section is sub-divided into :—

1. Nothwāni	(Bruce)	150	Minchin	not given	Ghulam Haidar.	100	Live east of Nūrpūr.
2. Janjwānī	„	70		125	„	70	„
3. Sabzānī	„	[illegible]		[illegible]		20	„
4. Gomrānī	„	[illegible]	„	115	„	30	„
5. Matwānī	„	50	„	not given		15	
TOTAL	„	430	„	290		235	

IV. The Garzūānī sections are:—

				RESIDENCE.
1. Garzūanī	(Bruce)	200	Minchin ...	At foot of the Sūfed range in the Ghāzī and Kakan Raies.
2. Mahamadānī	„	60	„ 100	On the Sori, west of the frontier road.
3. Lūdānī	„	100	75	With the Garzūānīs.
4. Hotwānī	„	140	105	At Hotwānī-kī-Bastī, east and north of the frontier road.
5. Kamrānī	„	30	„ 50	At Kandīkot.
6. Sūrbānī	„	40	„ 50	„
7. Barnānī	„	20	„ ...	West of Nūrpūr and the Mahoī road.
8. Dangwānī	„	30	„ 55	Between the district and frontier roads.
9. Mūsarānī	„	200	„ ...	East and north of the district road in
			„ ...	Mūsārānī bastī.
10. Gajānī	„	150	„ 95	Near Ramin Ka thūl
11. Lodānī	„	80		Near Kālā.

V. The Kaliānī sections are :—

			RESIDENCE.
1. Rohānī	(Bruce)	100	Near Kālā and about the frontier road ;
2. Kasimānī	„	120	Village of Kāsimānī 2 miles west of Nurpūr.
TOTAL	„	220	

This section is said to be of Pathān origin.

VI. The Gorchānī sections are:—

		Minchin	Residence.
1. Gorchānī	(Bruce) 150	„ 180	At village of Gorchānī, south-west of Nūrpūr.
2. Sohānī	„ 100	„ 105	At village of Tibi, 3 miles south-east of Mahoī.
3. Sikānī	„ ...	95	
Total	„ 250	380	

Besides the above, Minchin has the following sections :—

Samurānī	...	105	Possibly Bruce's Masūrānī.
Fatwānī	...	155	
Nasrānī	...	185	
Bhey	...	65	
Gadī	...	65	Ghulām Haidar's estimate is 40.
Tangwānī	...	45	Said to be of Pathān origin.
Bartānī	...	50	Possibly the same as Barnanī of Bruce.
Pīrānī	...	35	
Chītānī	...	35	
Rhind	...	35	
Sutkānī	...	50	
Mīrānī	...	20	
Total	...	845	

Ghulām Haidar, the Chief of the Lūnds, however, differs very considerably in his account of the sections ; he says they are as follow :—

Haidarānī	...	100	Live about village of	Lūnd.
Gerānī	...	80	„	„
Jamwānī	...	70	„	„
Nathwānī	...	100	„	„
Kambarānī	...	30	„	„
Sabzānī	...	20	„	Sabzānī.
Chatwānī	...	15	„	Lūnd.
Sahānī	...	70	„	„
Gādī	...	40	„	„
Ahmadānī	...	80	„	Ahmadāni.
Gorchānī	...	150	„	Lūnd.
Sabzānī	...	80	„	„
Yarānī	...	20	„	„
Shariāni	...	30	„	„
Sadkānī	...	20	„	Pisū.
Jatāni	...	10	„	„
Ladānī	...	30	„	„
Hatgānī	...	100	„	Ramun.
Kaliānī	...	100	„	Kālā.
Kanjānī	...	100	„	Kanjāni.
Degwānī	...	30	„	„
Kasrānī	...	150	„	Hadi.
Gūndrānī	...	200	„	Kakari.
Ladiānī	...	100	„	Dehri.
Dastī	...	40	„	Shahr Dasti.
Barnānī	...	25	„	Shāman.
Kirmānī	...	30	„	„
Jangwānī	...	40	„	„
Alwānī	...	120	„	Hota.
Sakānī	...	20	„	Notak.
Mahamadānī	...	60	„	Shāman.
Rang	...	15	„	Rindān.
Mariānī	...	20	„	Shāman.
Total	...	2,115		

Thus the total of Bruce is 2,120 of fighting men, of Minchin, 2,480, and of Ghulām Haidar, 2,115, but the total of Lūnd souls in the Ghāzī district, according to the census, is 7,523, and of these, 1,561 reside in the Jāmpūr and Mithankot divisions, and should therefore be reckoned with the Tibi Lūnds. This leaves 5,962 souls of the Sori Lūnds, therefore one-third or 1,969 would be the total number of adult males in this tribe. There are besides, 9 Lūnds returned in the Banū district. These 5,962 Lūnds reside in the following numbers in the various sub-divisions:—16 Paiga, 30 Janūbī, 1 Doda Sherū, 5,394 Ālam Khān, 266 Kot Daūd, 3 Mamūrī, 7 Jhang Naoshahra, 232 Dūrabi, and 6 Mangrota.

The following list of Lūnd villages is furnished by Mr. Fryer:—

Kot Bhūta.	Rānjhā.	Bet Narīkī.
Rorī.	Ghūman.	Ālam Khān.
Sharu Dastī.	Sohana Zaor.	Chak Romu.
Gājānī.	Pakī.	Tarenda.
Notak Sikhānī.	Thadi.	Gūrzwānī.
Kocha Kūkārī.	Sobhā Rind.	Maksūda Jhajhar.
Ramū.	Pasū Pahār.	Aliauī.
Morād Bulanda Kala.	Bet Sawaī.	Ūbai.
Amdānī.	Mīras Gurmānī.	Sangar.
Kota Hothwānī.	Masū Sikānī.	Shadin Lūnd.
Jaonī.	Potī Makwal.	
	Sabjānī.	

The passes the Lūnds are responsible for are the Sori Lūnd, Hidan, Kakarī, and Kocha. For this they receive Rs. 300 per annum.

In the last ten years only two cases of theft occurred by them, and in both cases the property was recovered.

The Lūnds have one jemadar, Ahmad Khān, son of the Chief, in command of the Mahoī post, besides eight sowars and three foot, in Government pay.

An agreement was entered into between the Lūnd Chief and Government on 31st May 1853, that the former should be responsible for the good conduct of his tribe, and for thefts committed within the boundaries of his estates.

The following genealogy of the Lūnd chief's family, is given by himself:—

Haidar—Mahamad—Sohru—Miru Husen—Dari—Dildar—Manak.
Mahamad.

- Fazl Alī.
  - Gholam Haidar Khan, Chief, Honorary Magistrate.
  - Gholam Husen.
- Karm Khan.
  - Sadik.
  - Barkhodar.
  - Umir.

Before British rule commenced, the Lūnd tribe occupied neither the position nor the influence which it at present possesses, but Fazl Alī Khān, the father of the present chief, was an energetic and clever man, and rendered himself deservedly respected in the country. From the first, he exerted himself on the side of the British Government. He joined Lieutenant Edwardes' camp with 200 sowars in 1848, and was present during the siege of Mūltān. To his services at this time, which were acknowledged and rewarded, may be traced the rise of his family, as well as the influential position which the tribe and its present chief now possess. The part which they took in the wars, and feuds which convulsed the country under former governments, were chiefly

confined to aiding their powerful neighbours, the Kosas, in carrying on their wars with the Lagārīs and Bozdārs, and are not deserving of special mention. Fazl Alī Khān cut or excavated a canal at his own cost through the Lūnd estates, which was called the Fazl Wāh after him.

The enterprise turned out very successful, and greatly enhanced the value of the Lūnd properties and the well-being of the tribe. The present Chief, Gholām Haidar Khān, receives the fifth share of the produce in kind of the estates of his clansmen, and is responsible for the payment of the revenue. He is one of the wealthiest chiefs in the whole district, and there is a rumour prevalent that his father, Fazl Alī, discovered a hidden treasure of great value in the old town of Sanghar. He has been invested by Government with the powers of an Honorary Magistrate of the 1st class, with police jurisdiction on his own estates. He has been found to merit the distinction thus conferred upon him, and uses his powers and authority to the best advantage.

He married a daughter of Naorang Khān, cousin of the late Bozdār Chief, Āshak Mahamad Khān, and all our relations with the Bozdārs are carried out through him. (*Bruce, Minchin, Ghulām Haidar, Fryer.*)

LŪNDS OF TIBĪ—

A Baloch tribe who inhabit the Jāmpūr division of the Dera Ghāzī district to the north of Harand. They are surrounded by plain Gorchānīs on the north-east and south, while on the west, they have the Dūrkānīs.

They are divided into 3 sections :—I Lūnd, II Rhind, III Kosa.

I. The Lūnd section is sub-divided by Bruce into :—

1.	Mewānī ...	20	Section of the Chief.	All this section, except the Melvānī who reside in Jampūr, live in Tibī Lūndān.
	Choliānī ...	200	„	
	Shāhānī ...	80	„	
	Rindkānī ...	50	„	
5.	Khūndānī ...	20	„	
	Kamālānī ...	40	„	
	Chāndia ...	40	„	
	Peshgānī ...	20	„	
	Genjūrānī ...	30	„	
10.	Melvānī ...	100	„	
	TOTAL ...	600	„	

II. The Rhind section is sub-divided into :—

1.	Fīrōzshānī ...	... 20	All this section live in Tibi Lūndan.
2.	Kamlānī ...	... 20	
3.	Ahmadānī ...	... 40	
4.	Sidkānī ...	... 25	
5.	Daolatānī ...	... 45	
	TOTAL	... 150	

III. The Kosa section is sub-divided into :—

1.	Pashamānī ...	... 30	Live in Thūl Alam Khān.
	Shāhwānī ...	... 25	
	Samailānī ...	... 15	
	Jandiāni ...	... 20	
5.	Sadūānī ...	... 30	
	Kanūnjānī ...	... 10	
	Alwānī ...	... 30	
8.	Mazārānī ...	... 10	
	TOTAL	... 170—920	

Thus, the total of the Tibi Lūnds, according to Bruce, is 920 fighting men.

The total of Lūnd souls residing in the Jāmpūr and Mithankot divisions is 1,561, but the 5 villages mentioned by Mr. Fryer are all in the Jāmpūr division, so that the 178 Lūnds living in the Mithankot division should be deducted from the total of the Tibī Lūnds, thus leaving only 1,383 Lūnd souls, or 461 adult males for the tribe round Tibī.

The 1,561 Lūnds above-mentioned live in the following sub-divisions, *viz*:— Hājīpūr 66, Dājal 9, Kot Mogalān 119, Harand 1,196, Rājanpūr 67, Rojhan 111.

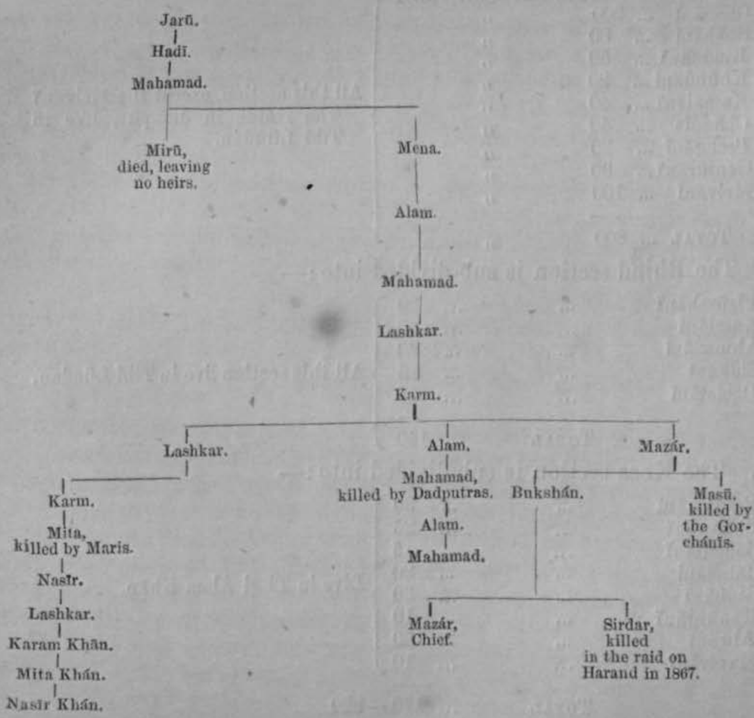
The following list of Tibī Lūnd villages is furnished by Mr. Fryer:—

Tibi Lūndān.	Lik Wala.
Rakhba Bhūtān.	Rakhba Lūndān.
Thūl Ālam Khān.	

The Lūnd Chief is responsible for the passes of Savegrī, Gatī, Chani, Phīr Chūr, and Jhandānī, and receives a grant from Government of Rs. 300 per annum for their care. This allowance is divided between Bakhshān Khān Lūnd, Karīm Khān Rind, and Ālam Khān Kosa. In the last ten years 7 cases of theft occurred, 3 by the Gatī, and 4 by the Savegri, but in all cases the property was reported recovered.

On the 8th June 1853, an agreement was entered into between the Government and the Lūnd Chief for the conduct of his tribe, and for theft committed with the boundaries of his estates.

The following genealogy of the Tibi Lūnd Chief's family is given by himself:—



The most remarkable events connected with this tribe are noticed in the articles on the Gorchānīs and Mazārīs.

The Lūnds are a compact, well-organized little tribe, and although they had many enemies, amongst whom were their powerful neighbours the Gorchānīs; still, they always managed to preserve their independence as a Baloch intact tribe.

They took part with the Gorchānīs in the attack on the Harand fort in which Harsa Sing, the Sikh Governor, was killed, and in return for which, Diwān Sāwan Mal inflicted on them such summary and heavy punishment. (*Vide* Gorchānī article.)

From the time that British rule commenced, they have always taken an active and a loyal part on the side of that Government, and have never given any trouble to the local authorities.

For many years they were constantly harassed by the Lishārīs through the passes to their front, but since the latter have settled in the plains they have enjoyed comparative rest.

In January 1867, when the famous robber Gholām Hūsen, with 1,200 Khetrāns, Marīs, and Būgtīs, committed a raid on Harand, Mazār Khān, the Lūnd Chief, with his brother, Sirdār Khān, and 300 of his followers, joined the Gorchānīs, and fought side by side with the regular troops, and the material aid they rendered, in no small degree tended to bring about the eminently successful result which followed.

Sirdār Khān was severely wounded in the fight, from the effects of which he died a few days afterwards.

On the representation of Captain Sandeman, the village of Mahamadpūr was bestowed by Government for their services on this occasion, two-thirds to Mazār Khān and one-third to Sirdār Khān's son, revenue-free. Mazār Khān was also presented with a chair in Darbār.

One of the most advantageous results arising from the Harand raid was, that it completely put an end to the feud which had so long existed between the Lūnds and the Gorchānīs. The Gorchānīs looked upon the raid as having been committed against them; and consequently they considered that the Lūnd Chief's brother had fallen fighting their battle for them, and, from being enemies, the two tribes have turned out to be fast friends. From their peculiar situation this is greatly to their mutual advantage, as well as saving the district authorities much unnecessary trouble, to which their feuds gave rise.

Mazār Khān is an intelligent and sensible man; he has lately been granted police powers in his own tribe. He is well fitted for this distinction. (*Bruce, Davidson, Macgregor, Mazār Khān.*)

LŪNĪ—

A village in the Kolāchī division of the Dera Ishmāīl district, 7 miles west from Kolāchī. It has 200 houses, 10 shops, and 4 mosques. The population amounts to 1,185 souls, of which 576 are adult males. The inhabitants are composed of 96 Pathāns, 163 Jats, 60 Hindūs, 5 Nāsars, &c.

The water-supply is from the bed of the Lūnī ravine. The produce consists of bajra, wheat, mustard, and barley. The village has 26,623 'bigas' of land, of which 11,052 are cultivated, but all the land is unirrigated. The stock of the village embraces 3 horses, 555 cattle, and 5 camels. The headmen are Sarwar, Alam, &c. (*Macaulay.*)

LŪNĪ—

An outpost situated on the Dera Ishmāīl Khān frontier, 4 miles south of Zafar Kot, 10¼ miles north of Zarkanī, 6 miles north-west of Sūltān Kot, 15 miles south-east of Tānk, 10 miles west of Kolāchī, and 8 miles east of the Gidar pass. It is a walled redoubt with corner bastions, and is garrisoned by 19 cavalry and 9 infantry of the Frontier Militia. The Lūnī outpost covers the Zarwanī, Gidar, and Khojakī passes.

There is a house for officers within the post; water is supplied from the Lūnī river. (*Carr, Paget, Macgregor.*)

LŪNĪS—

A tribe of Pathāns, who reside west of the Dera Ghāzī frontier. They are bounded north by Kākars and Mūsa Khels, south by Marīs and Tarīns, east by Khetrāns. To their west is an uninhabited waste, west of which is the Peshīn country. They number about 1,200 men. Hāfiz Sanandar gives their sections: Kat Khel, Banjiala, Malzai, Madozai. Their forts are—

1.	Wahwai	headman Dalel	...	Containing	100	men of the	Bābū Khel	clan.
2.	Nimaka,	„ Tori,	...	„	300	„	Samand	„
3.	Zāngel, and	„ Beloch Khan,		„	150	„	Drikzae	„
4.	Saghū,		...	„	50	„	„	„
5.	Tateh Khan,	„ Fateh Khan		„	30	„	Shimizaī.	„

These 5 are in Tarīn country, the Tarīns having given them shelter for mutual protection against the Marīs. They are situated a few miles from each other, and north of Chotiālī.

Besides the above, they have the following:—

1.	Sūnawa or Ladū	...	Containing	30 or 40	men of the	Ladū Khēl	clan.
2.	Sohbat Kala,	...	„	100	„	Shādīānī	„
3.	Shāhgūl,	...	„	60	„	Sadozaī	„
4.	Lashkar Khan,		„	80	„	Shimizaī	„
		...	„	50	„	Lādū	„
6.	Sangara, abandoned, and partly dismantled.						

The Lūnī Pathāns pay to the ruler of Kandahār an uncertain sum, at uncertain seasons, for the lands fertilised by the Anabar and its tributaries. Sometimes the amount is only demanded once in 3, 4, or 5 years, at other times annually. The Lūnī Pathāns are usually described as very fanatical and hostile to the British Government. Such, however, is not in reality the case. They have suffered much of late years from the Marīs and Būgtīs, and at times from the Bozdārs, and are now anxious to open up communications with the British Government in hopes that it may be the means of obtaining for them security from the attacks of the Baloches. They are naturally a peaceful tribe and their worst enemies will not accuse them of being the aggressors in the quarrel in which they are embroiled. In their fights with the Marīs they labour under the disadvantage of having few or no horsemen who can follow up bands of plunderers. This fact alone prevents them from attacking the Marīs and Būgtīs in their own lands.

Their chief weapon is the matchlock, with which they are said to be very good shots. In former years, when the Khetrāns were governed by the famous Mīr Hājī, they exacted an uncertain amount of tribute from the Lūnī Pathāns, but since his death they have paid none to the present ruling power; in fact, from time to time they plunder the Khetrāns.

Of the mineral resources of the Lūnī Pathān hills not much is known beyond that one of the ranges of hills, the Chūmālang (*q. v.*), produces a valuable supply of coal, reported as second to none of any Indian district. Sulphur of the very best description is also found in these hills as well as nitre, which are largely used in the manufacture of gunpowder.

In dress, the Lūnī Pathāns differ so far from ordinary Pathāns, that they wear almost exclusively white, with a blue or red lungi.

Their language is Pashtū or a corruption of it, mixed up with a few Baloch words in it.

The climate of the country is said to be much cooler than that of the Panjāb; the country being elevated, with a fair average rainfall.

The general features of the country differ little from that of the Khetrāns, being a series of well-watered valleys, separated from each other by ranges of hills, generally bleak and stony, devoid of vegetation except grass, dwarf palms, and small bushes.

The chief of the tribe, Paendeh Khān, has a wide-spread reputation for his vigorous and energetic rule. He is described as a bold leader, always ready to afford assistance to any of the neighbouring weaker Pathān tribes; his influence over them has spread so far that in plundering expeditions the Lūnī forces receive an augmentation from the Tarīns as well as the Ushtarānas and Ūtmān Khels.

Paendeh Khān, now growing old, is likely to die without leaving a family, and whether the tribe will, under his successor, be able to maintain their position and reputation, appears very doubtful. (*Davidson, Macgregor, Hāfiz Samandar.*)

LWĀRGI—

A village in the Kohāt district, situated on the south side of the sandstone ledge on which Sanda Manzai stands. It belongs to the Akori clan of Mandan Bāraks on their northern boundary.

It has 26 houses, scattered in twos and threes over a cultivated valley, with the Tarkha on the east and low hills all round. Brackish water is procured from one tank, and from a spring on the south of the valley in the Sandaki ravine. (*Ross.*)

M

MACHAĪ—

A village in the Amāzāi division, Yūsafzāi, Pēshawār, situated 4 miles to the east of Chārgōlāi among low hills. It has 180 houses (50 belonging to Jūni Khēls, 100 to Bokī Khēls), 5 shops, and 6 mosques. It is surrounded by a hedge of thorn, and is supplied with water from 30 wells. E. Connolly visited this village in 1840, and describes it, as a perfect nest of hornets, at feud with all its neighbours; now, however, it is quite quiet. (*Lumsden.*)

MACHRŪ—

A halting place in the Būgtī hills, situated in the Sorū valley, 108 miles from Rājanpūr. The camping ground here is very good, but the supply of water is dependent on rain.

MADA KHĒL—

A section of the Isāzāi-Yūsafzāis, who inhabit the north slopes of the Māhāban. They touch the Amāzāi near Bhēt Kalī to the south, and their boundary proceeds north, parallel with the Indus as far as Mūnjakōt, north of the Barandōh river, where it meets the Hasanzāi border. As regards Amb, the east border of the Mada Khēl is formed by the range of hills which runs parallel with the Indus in front of Amb, and they meet the Amb boundary between the villages of Kya and Satānā, the former belonging to the Mada Khēl, the latter to Amb.

Their country may be described as lying between the Indus on the east, and the watershed of the northern portion of the Māhāban mountain on the west, the eastern slopes of the range being Madā Khēl, and the western Amāzāi

Several high peaks are found along this range which are named in succession from south to north as follow, *viz.:*—Chahlāi, Da Barat Sir, Lūghar Sir, and Nāsar. Beyond this point the range is cleft by the Barandōh, a stream of considerable size which flows from Būner and joins the Indus a little below the Mada Khēl village of Māhabara. Crossing the Barandōh, and re-ascending the range which still runs northward, the point called Bāio Sār, close to the Hasanzāi village of Bāio is reached. This forms the northern limit of the Mada Khēls. To the south, they are bounded by the Trans-Indus possessions of the Nawāb of Amb. The boundary line in this direction is stated by some informants to be formed by a ravine named the Kēl Khwar, which runs from the Māhāban to the Indus.

The Mada Khēl clan is divided into three principal sections, which are again sub-divided as follow. The principal sections are named—

1. Madā Nāmā.
2. Hūsen Khēl.
3. Bāzīd Khēl.

SUB-DIVISIONS.

Madā Nāmā	Dā Khān Kōr...	150	Mīr Khān, headman.
	Amal Kōr ...	150	Sarfarāz. „
	Tūlā	260	Anwar (1). „
	Atrāfāi ...	250	Shāh Mardān. „
Hūsān Khēl ...	Sūltān Khēl ...	180	Tōrāi Khān. „
	Syād Alī Khēl...	160	Amānūla Khān. „
Bāza Khēl ...	Bābū Khēl ...	180	Anwar (2).
	Ghūnda Khēl ...	190	Kadam Shāh, Khūsh Hālāi.
	TOTAL ...	1,520	

The following races are also represented in Madā Khel territory and more or less assist the tribe in war time, *viz.:*—

Dalazāks	315	Sharīf, headman.
Gūjars	100	Mostly settled north of the Barandoh.
Boatmen, mistris, &c. ...	150	
TOTAL ...	565	

GRAND TOTAL.

Madā Khēls	1,520
Other races	565
TOTAL	2,085

The majority of the Madā Khēl villages are situated on the Mahāban range, and only two are on the banks of the Indus. The names of the villages with their maliks and number of families are as follow, *viz.*:—

Bar Māhābarā ...	60	Zīārat Khān ...	On the bank of the Indus. Has a ferry crossing to the Hasānzāi village of Tambāi.
Kūz Māhābarā ...	20	Shāmōz	About a mile lower down the Indus than Bar Māhâbrā. Has no ferry, but can be reached by the Lākwāh ferry which crosses to Brādar in Tanāwal, about midway between the two villages. Both Bār and Kūz Māhābrā lie north of the junction of the Barandoh with the Indus.
Chamgāh	15	Sādūlā	On a spur of the Māhabān range.
Gwāndla	60	Mahamad Kalān and Syād Habīb.	Near the point of Chāklāi clos to forest.
Māira	160	Mīr Khān, Sarfaraz, Anwar, Tōrāi Khān, Khūsh Halāi, Māmūdīn.	Situate on the mountain about 3 miles from Bārāt Sār.
Chūnr ...	60	Sherdād and Jamāl ...	Also on the mountain about a mile from Nāsār point, in the neighbourhood of forest.
Charakōt	50	Mirzā Khān ...	On the Māhābān.
Sūnia	20	Māhāmād Ali ...	Ditto.
Dādām	20	Nika Alam ...	About a mile from Nāsar, near the Hasanzai border.
Bōkārā	15	Gūl Mīr ...	On the Māhābān.
Pārānjāl	20	Ghazan ...	Ditto.
Mūnjā Kōt ...	200	Mūjahid Khan, Syad Kalān, Tora Bāz, Udāi.	Situated on the continuation of the range which prolongs the Māhābān north of the Bārāndoh. This is the chief village.
Kāror	30	Ghōlām Shāh ...	On the slopes of the Māhābān.
Dobā	20	Ziārāt Khān ...	Ditto ditto.
Kāh	13	Mīr Wālī ...	Ditto ditto.
Walī	15	... ...	Ditto ditto.
Bār Shinē	19	... ...	Ditto ditto.
Tārā	19	Syad Rajab ...	Ditto ditto.
Adam	20	Dadān ...	Ditto ditto.
Da Gadō Garhāi ...	15	Unknown ...	On the hill side below the Nasar point, above the Bārāndoh stream.
Sūlimān Gārhāi ...	20	Ditto ...	Ditto ditto.
Dā Smāst Gārhāī ...	13	Ditto ...	Ditto ditto.
Bōstānāi	15	Ditto ...	Ditto ditto.
Bilānd Gārhāi ...	20	Khairūla ...	North bank of Bārāndū.
Baki Garhai ...	13	Khairūla ...	Ditto ditto.
Kōt	20	Zārīn ...	Ditto ditto.
Dolāi	60	Zāin Shāh ...	Ditto ditto.
Porā	22	Unknown ...	Ditto ditto.

The following are the smaller hamlets belonging to this tribe:—

Tīte.	Chūrān.
Shīnkanaī.	Tāsāf.
Dā Sharsham Khwār.	Dá Nūr Khwār.
Shāh Bāz.	Dā Kāk Khwār.
Chaklāi.	Dobā.

The approaches to Mada Khēl territory are—first, from the east by the ferries crossing the Indus at Bar Mahābra and Lakwāl; and secondly, from the south from the Amb territory. The ferries might be made available for the passage of troops, though, of course, there might be a difficulty in securing the boats which ply on them. Rafts, however, could be made available, such being in constant use among the tribes along both banks of the Indus. Once across, the villages on or near the Indus would be at the mercy of an invading force; and although those situated on the mountain would be more difficult of access, several of them at least could be attacked without the troops employed being moved too far from their base. The road (if such it may be called), from the Amb territory is quite unfit for the passage of a force; laden animals could not get along, and in some places where the track passes by, or over rocks jutting into the Indus, even men on foot find difficulty in passing. It may, therefore, be considered that the best and most practicable way of getting at the Māda Khēls is by crossing the Indus by the ferries above mentioned, and establishing a base of operations on the further bank. (*Unwin, Lockwood, Bellew.*)

MADĪ—

A village in the Kolāchī division of the Dera Ishmāīl district, 6 miles east of Kolāchī, 16 miles west of Dera Ishmāīl. It has 467 houses, 36 shops, and 8 mosques. The population amounts to 1,725 souls, of which 756 are adult males. The inhabitants are composed of 971 Pathāns, 414 Jats, 124 Hindūs, &c. The water-supply is from the bed of the Lūnī. The produce consists of bajra, jowar, wheat, barley, and mustard. The village has 12,000 'bigas' of land, of which 5,000 are cultivated; the land is unirrigated. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 5 horses, 750 cattle, 2 camels, and 25 donkeys. The headmen are Hyāt Khān and Ghulām Khān. (*Macaulay.*)

MAGHZOZAI—

A clan of Kākars who live to the west of the Dera Ghāzī frontier. They are the greatest highway robbers of the Mūsa Khēl clan, and the greatest barriers to traffic by the Sahra route. (*Davidson.*)

MAHĀBAN—

A peak in the Yūsafzāi country, Yāghistān, on the right bank of the Indus, at the east end of the spur of the Ilam range, which divides the drainage of Būner from that of the Yūsafzāi plains.

It is described as profusely sprinkled with timber trees (chiefly fir), well-watered from springs, covered with luxuriant herbage, and generally suited to the requirements of a pastoral race, though it is in some places craggy and steep. It is famed for the richness and quantity of ghee procured from its buffaloes, large herds of which are to be seen about every village. In some places it is terraced and cultivated, yielding remunerative crops wherever a command of water is secured. The south side of the Mahāban is thickly wooded, and is inhabited by the Jadūns; the north side is inhabited by the Amazais. A spur runs out to the

north, forming a long, nearly level ridge, nearly as high as Mahāban itself and parallel to the Indus, dividing the Swerai Amazai from the Pitao Amazai. The east of this spur is perfectly destitute of trees.

Sir John Lawrence, in a letter to Government, says:—"Hereafter, the "time may come when we can with safety and comfort have a sanitarium "on the right bank of the Indus; in that case it should be on the top of "the great Mahāban mountain."

The hill no doubt is suitable for a sanitarium, but it is an exceedingly false strategical position. Cooped up on a hill at one extreme corner of the Pēshawār valley, any troops located here would be of no use whatever. (*Bellew, Lawrence, Macgregor.*)

MAHABAND KAS—

A defile leading from the village of Azakhēl in the Pēshawār district, to Borī. It goes between the villages of Kūī and Tarūnī, and is the best route between these places, being practicable for wheeled artillery. (*Lumsden.*)

MAHABARA—

A village in the Mada Khēl country, on right bank of the Indus, 1 mile below the junction of the Barandoh river. There is a road from Amb to the Chamla valley which passes through this place. (*Coxe.*)

MAHABAT KHEL—

A village of Chaontra, Kohāt district, situated on the slopes of the stony hills on the right bank of the Tiraunka, and about a mile above Mitha Khel. The Tiranka here leaves the hilly ground along the south of Chaontra, and spreads out in the plain towards Mitha Khel. At the foot of the slope, on which are many of the houses of Mahabat Khel, it is joined by the Tangī nala. It has about 16 houses and 4 shops. Water is procured from the Tiranka. The people are of the Pathān Khel section of Mahamad Khel clan of Manzai Bāraks. The Tiranka separates them from the lands of the Ūzshdahs of Mitha Khel. (*Ross.*)

MAHAMAD KHEL—

A section of the Orakzais said to be divided into:—

I. Bar Mahamad Khel—	II. Lar Mahamad Khel, again sub-divided into:—
1 Abdūl Azīz.	1 Mamū Khel.
2 Khwaidad.	2 Sipāh.
3 Āladād.	
4 Mirazi.	

This division, however, is wrong and is never used. *See* Orakzai and above sections.

MAHAMAD KHEL—

A section of the Spīrkai, Ahmadzai, Vazīrīs.

They own land immediately under the hills where the Kūram enters the Banū district, and stretch from the Barān pass to the boundary of the district. They pay Rs. 795 as revenue. They are a small section, numbering about 250 men, but their late dealings with Government have raised them to some importance in border politics.

They have generally been looked upon as a well-behaved section, and, except a slight *emeute* in 1848, at the beginning of the British connection with Banū, gave no trouble till their defection in 1870. The occurrence in 1848 is thus described in a letter written by Major Taylor:—

"In the *rabi* of 1848, a malik of one of the sub-divisions of this "tribe, being unable to induce his fellows to pay the arrears of the

"*kharif* harvest, fled to the hills with his whole tribe, and subsequently "made a night attack on the Government post at the head of the Kūram. "In the same season, other members of the tribe, headed by another malik, "went off to the hills and threatened to come down and cut up the men "who had been placed to watch their grain." These men were subsequently brought to reason by Swāhn Khān, and returned and paid up their revenue.

From this time till 1870, nothing seems to have been recorded against this tribe, but early in June in that year, the whole tribe abandoned their land in British territory and went in a body to the hills. The reason assigned for this conduct was, that they were much harassed by being made responsible for the safety of the Kūram pass; that they had been grossly abused by the native officials of the Banū district, and that they had not been allowed their fair share of water from the Kūram river.

Though the Mahamad Khel made no secret of their departure, of their grievances, or of their intention to commit raids, the civil authorities seem to have taken no steps to warn the officer in command of the district, and the consequence was that the first *emeute* was a complete surprise.

On the morning of the 13th June, a party of British troops, consisting of 1 dafadār and 9 sowārs, 1st Panjāb Cavalry, 1 havildār, 1 naik, and 8 sepoys, of the 4th Sikhs, left cantonments before dawn for the purpose of relieving the guard at the Kūram post. Just before daylight, the infantry, who were leading, on passing the old Kūram post, were fired into by a number of Mahamad Khels from a distance of about 15 yards. The men were taken completely by surprise, and 1 naik and 5 sepoys were killed, and the havildar wounded.

The cavalry detachment were some little distance behind the infantry when this attack was made, and on hearing the firing, advanced rapidly, but were unable to inflict much loss on the enemy, as the latter retired under shelter of the high banks of the Kūram. The cavalry detachment in the post were standing by their horses, ready to mount when the relief came, and as soon as the sound of the firing reached them, they were ordered out by the dafadār in command, and joining the other detachment, they pursued the enemy for some distance. The dafadārs of both detachments and one sowar were wounded, a grass-cutter was killed, and 2 horses and a pony were also killed. The Mahamad Khel lost 1 man killed and 3 wounded, and it is believed that 2 of the latter died afterwards of their wounds.

Whilst the attack was going on, the 1st Panjāb Cavalry regiment was route-marching along the Kūram road, and, as soon as the intelligence was received, Captain McLean pushed his regiment forward rapidly to the Kūram, and proceeded for about 3 miles up the pass. He did not, however, meet any of the enemy.

Mr. Thorburn, the chief Civil Officer present, accompanied the cavalry, and immediately after the attack issued orders for the arrest of all the Mahamad Khels found in British territory and succeeded in capturing 36.

From all accounts it is probable that the Mahamad Khels were not assisted by any others, though it was afterwards asserted that some Dāwarīs were present, and it would appear that when they left British territory they had no intention of committing themselves; and as the merchants of Edwardesabad took the opportunity of their departure in a body to send Rs. 15,000 worth of merchandize under their escort to Dāwar, and they

would not have done this had there been any suspicion that the Mahamad Khels were about have a rupture with the British Government, this supposition seems reliable. It was, however, afterwards ascertained that a council was held on the noon of the 12th, and that the majority voted for sending a petition of grievances to the Deputy Commissioner. On this, however, one of the maliks named Madamūn stood up, and swore that he would commit some act of depredation, and he was followed by about 50 others, who then and there started off.

They came down by the Barān pass, skirted the hills in front of the new Kūram post and concealed themselves on either side of the road along which the relieving guard had to march, some of the party going to the old Kūram post, and the rest concealing themselves under the bank of the Kūram.

Mānī Khān, the head of the Spīrkai section of the Ahmadzai Vazīrs, was of opinion that the real grievance of the Mahamad Khels was their responsibility of the passes, *viz.*, Kūram, Barān, and Ghosa, and that the other grievances named by them in their petition to Mr. Thorburn, were only added to strengthen their case. But that the pass responsibility did not really press heavily on the Mahamad Khel, may be seen from a consideration of a statement of the value of their land in British territory. They own 1,205 acres, assessed at Rs. 795, while the estimated value of the produce is Rs. 9,213, thus leaving Rs. 8,418 as the net annual value of the land to them. In consideration for this, they paid, during the years 1858 to 1870 inclusive, Rs. 906 on account of their responsibility for their passes, *i. e.*, Rs. 70 per annum, or less than 1 per cent.

Captain Hare afterwards reported that the Mahamad Khels in a body had been instigated by several, if not by all the clans of the Ahmadzais, who had promised their support, in the hope that Government would be induced, under pressure, to make concessions which would benefit the whole tribe; and although the Mahamad Khel had gone beyond the point intended by the rest, the fact of their having made this attack, and having put us in what they imagined to be a difficult position, afforded the hope to the Ahmadzais that we should be more ready to concede if the matter was pressed.

To show the confidence felt by the Vazīrs that Government would yield to the pressure, it may be mentioned that on the 18th of June the Deputy Commissioner was waited upon by the maliks of Ūtmānzai Vazīrs (Bakī Khēls and Jānī Khēl), who represented that they also were unable to continue being responsible for their passes.

After this outrage, the Mahamad Khels wandered about the hills beyond the border from village to village, receiving support from some and sympathy from almost all; and when the cold weather of 1870 came, they hovered about the border, constantly threatening raids in force and committing many petty thefts.

It will not be necessary to enter into a detail of these, and I will therefore confine myself to describing the most important of the outrages by which they endeavoured to gain their end of being received into favor of Government once more.

On the 12th February 1871, a party of 80 or 100 Mahamad Khels made a night attack on the village of Sūkhī, situated only 800 or 900 yards from Gūmatī post. Although the picket on duty, on hearing the alarm instantly galloped towards the place, and soon afterwards actually came upon the Vazīrīs, who were retreating through the ravines which

lay between the village and the hills, yet the ground was so unsuited for cavalry, and the weapons in the hands of the sowars were so inferior, that they were not able to inflict any loss on the marauders, who escaped in the darkness, leaving, however, their booty behind them.

The Mahamad Khels then endeavoured to prevent the erection of the new tower at the Kūram Band. They had for some days constantly showed themselves on the hills adjoining the Kūram, and fired, though without effect, on the body of troops who protected the building of the new tower. On the 31st they advanced into the low hills and ravines close to the tower, when the infantry detachment at the post, led by Lieutenant Harvey of the 1st Panjāb Cavalry, dislodged them, and caused them to retreat precipitately to the higher mountains, carrying with them their wounded.

The retreat of Lieutenant Harvey's party was unmolested. On the 24th April 1871, an attempt was made by a body of about 200 Mahamad Khel Vazīrīs on the Kūram Band tower. This attack, however, was gallantly and successfully resisted by the garrison of Kūram outpost, consisting of 35 rank and file, 4th Sikh Infantry, 11 sabres, 1st Panjāb Cavalry, under Jemadār Kalandar Bakhsh, 4th Sikh Infantry, who was himself severely wounded. A sepoy of the 4th Sikhs, and a sowar of the 1st Pānjāb Cavalry, were also slightly wounded.

The Vazīrīs retreated to the low hills, whence they kept up a desultory fire with the garrison, but well out of rifle range. Captain Forlong and Lieutenant Harvey, 1st Pānjāb Cavalry, with 25 sabres from Edwardesabād, reached the scene soon afterwards, when the Vazīrīs retreated to the crest of the hills, to the west and north-west of the tower where they scattered, and eventually disappeared. The Mahamad Khels are known to have had one man killed in this affair. After this, the unrelaxing vigilance of the military and civil authorities effectually prevented the Mahamad Khels from making good any serious inroads into British territory; and at length, in the autumn of 1871, the whole division surrendered unconditionally to the Deputy Commissioner of Banū. The principal ringleaders having been sentenced to various terms of imprisonment, were sent to Lahor; the remainder of the division were restored at once to their lands, and have since given no further trouble.

To render this lesson more impressive to the turbulent clans of the border, it was determined to call to account the several tribes which, during the outlawry of the Mahamad Khēls, had afforded them assistance or shelter.

This was a delicate task, but under the able management of Captain Johnstone, the Deputy Commissioner, and Mahamad Hayāt Khān, Extra Assistant Commissioner, each tribe without hesitation paid the amount of the fine imposed upon it.

The village of Gūmatī, which had harboured them, was altogether destroyed, the other sections of the Vazīrīs themselves carrying out the order.

There was one tribe, however, which did not submit or pay the fine imposed, *viz.*, the villagers of Lower Dāwar, and in consequence General Keyes visited that valley with a force, the operations of which are described in the article on Dawar.

At the end of 1872, His Excellency Lord Northbrook saw the Mahamad Khel prisoners in the Lahor jail, and considering they had been sufficiently punished, he was pleased to direct their release.

Since then, the tribe has not given any trouble. (*Taylor, Thorburn, Hare, Maclean, Mahomed Hyāt, Panjāb Reports.*)

MAHAMAD KHEL KALA—

A fort of the Zarkhan Pathāns, situated in the Lūnī Pathān territory, one day's long march from Chotiālī over the Band hill, (impracticable for foot men), and near the left bank of the Anabar stream, adjacent to the Lūnī forts. (*Davidson.*)

MAHAMAD KHŌJA—

A village in Mīranzaī, Kōhāt district, 3½ miles from Kaī on the road to Tōgh, of which it is a hamlet. This village is built at the north foot of a hill in tiers, with houses of the usual description. There is a great deal of cultivation to the north, and the soil of the plain is very fine. The inhabitants collect water in tanks, but in the hot weather it gets very scarce. It has a small bazar. Masson calls it Ahmad Koza. It is at feud with the villages of Kaī and Nariāb. (*Masson, Coke, Plowden, Macgregor.*)

MAHAMADPŪR—

A village in the Jāmpūr division of Dera Ghāzī, 4 miles north-east of Harand. It contains 40 houses, inhabited by Jats, and now forms part of the estate of Mazār Khān, Chief of the Lūnds, having been given to him for his services on the occasion of the Harand raid in 1867. (*Macgregor.*)

MAHAMADPŪR—Lat. 29°28′27″. Long. 70°33′2″. Elev. 338 feet.

A village in the Jāmpūr division of Dera Ghāzī, 44½ miles from Dera Ghāzī, 27½ miles from Rānjapūr and on the district road. It is a middling-sized village. There is here a domed tomb called Roza Mīr Mahomad. The headman is a Gishkori Baloche. There is a small traveller's bungalow here, the water is good, and supplies are procurable in small quantities. (*Macgregor.*)

MAHAMADPŪR—

An outpost on the Rājanpūr frontier, situated 7½ miles west from Rājanpūr and 13 miles east of Sabzilkote.

It is garrisoned by 12 sabres and bayonets of the Rājanpūr garrison, and two militia horsemen (Drīshaks). The outpost is a square enclosure, with sides of 48 yards, and 8 feet high. It contains stabling for 12 horses, barrack accommodation for 30 men, and houses for a buniah and servants. At its north-west angle is a tower, with walls 32 feet high, and containing an upper storey 26 feet square, loopholed; it is also loopholed at 8 feet from the ground. It contains a well in the tower, diameter 8 feet, depth of water 52 feet, but water for the garrison is usually sent from Rājānpur, that of the well being brackish, and in the summer almost undrinkable. Good fodder is procurable in the immediate vicinity of the post, but no supplies are available.

Mahamadpūr is connected with Rūm ka Thūl Post, north-by-east, distant 9 miles, by the frontier road, which is heavy from sand. (*Macgregor, Davidson.*)

MAHAMADZĀI—

A village in the Baīzaī division, Kohāt, 3 miles west of Kohāt, opposite the entrance to the Ūblan pass. It has 259 houses with a population of 1,157 souls, of which 576 are adult males, and is inhabited by Bangash. The post of Mahamadzaī is situated 1½ mile nearer the Ūblan, and consists of a square enclosure, having a garrison of 17 bayonets. The village was founded by Mahamad Khān in the time of Daolat Khān. It has three sections, *viz.*, Karmānī, Mardo Khel and Sulimān Khel. Water is obtained from the Toī for irrigation.

A tower a short distance from the post, is in charge of men from this village. Some little distance on the hill which forms the boundary, are numbers of ruins which are supposed to be Buddhist. Its revenue is Rs. 3,095. It can turn out two hundred armed men. (*Plowden, Macgregor.*)

MAHAMADZÀI—

A section of the Ishmaīlzai-Orakzais who reside beyond the Shekhān. They are Gār in politics and Sūnī in religion, and number 500 fighting men. (*Cavagnari.*)

MAHAMADZAI or MAMANZAI—

A tribe who occupy the Hashtnagar division of the Peshāwar district. They were settled in this tract towards the close of Akbar's reign. They have always remained distinct from the Yūsafzais until recent times, on account of sectarian difference in matters of religion; and, moreover, being near to the city of Peshāwar, they have always been more or less subject to its successive Governors, whilst the Yūsafzais on the adjoining plain managed by aid of their mountain retreats, to maintain more or less of an independence. The district was for a long time held as hereditary "jagīr" by the Alī Khel Chiefs, till Yār Mahamad Khān, Bārakzai, became ruler of Peshāwar, and he farmed it himself in common with the rest of the Peshāwar district. His rule lasted 16 or 17 years, and was succeeded by that of the Sikhs in 1832. During their stay they squeezed as much as they could out of the country, and in 1845 made the district over to Syad Mahamad Khān, and he held it till the British annexed the country in 1849. The population of Hashtnagar is a very mixed one, and is reckoned in all at about 25,000 souls, and can muster about 5,000 matchlockmen. (*Bellew, James.*)

MAHMŪD—

A district of Bajāwar, Yāghistān; it is divided into parts by a ravine, *viz.*, Mahamad Khwar on the east, and the Kākāzai on the west, the following villages belonging to the first, *viz.*, Chinzai 160, Drunadola 100, Badan 200 Dabr 160, Badlai 150, Shaitānzai 120; and the following to the second:—Gulbarar 160, Kitkot 120, Gakhai 100, Kamr 100, Barkahzai 60, Manzkalozai 60, Lorakalozai Kot 60. Creagh's list of villages is: Chingai 200 houses, Badan 200, Nakhtar Kala 100, Mokh 100, Mena 100, Mūla Syadi 20, Tangai 80, Garigal 100, Sharīf khāna 80, Bād-i-Sīa 40, Bakarāi 200, Gakhai 100, Jarāi 200, Damadola 300, Dabra 300, Badiali 100, Chingai 20, Kharkai 300, Kara 200, Gird-i-bāgh 40, Kāt 200, Dāgh 100, Tit-kot 300, Kūnarkala 100, and Khalozai 300. (*James, Creagh.*)

MAHOI—

An outpost on the Dera Ghāzī frontier, 12 miles north Mangrota, 10½ miles south-by-east Nurpur, 3 miles mouth of Mahoi Pass, 5 miles east-by-south Amdani; garrisoned by Baloch militia and containing a garrison of 1 jemadar and 13 sowars (6 Kosa, 7 Lūnd), and 1 havildar (Lūnd) 4 foot men (1 Lund, 2 Bozdar, 1 Kosa).

It is situated in a broad, level and open plain, shut in to the west at a distance of some 4 miles by the low hills of the Baga or Sufed Koh range, which here melt away into the plains, the highest of which, Bindar, is situated some 10 miles off, and west-by-south from the post.

The outpost is a rectangle, the faces of which run due north to south, and east to west, the entrance, a large wooden door, being in the east face. The walls are 17 feet high, 12 feet thick at the base, a banquette 10 feet deep, and at the height of 12 feet from the ground running the entire length of the fort. There are 8 small bastions, one at each angle, and one at the

centre of the faces. At the south-east angle are quarters for a British officer; in the north-east angle is a small circular tower, raised 36 feet and loopholed. The remaining bastions are supposed to be capable of mounting guns, but are in reality almost useless. The faces of the fort measure, east and west, 140 yards, north and south faces 94 yards.

The outpost contains stables for 22 horses, and a range of barracks at its south face 270 feet × 8 feet 12 in. (half of which is unroofed). It contains a well worked by a Persian wheel in diameter 11½ feet; the depth at which water is found is 153 feet. The water is brackish and very unpalatable; the garrison usually draws its water-supply from 2 wells in the bed of the Mahoi water-course, situated about 3 miles west of the post. The water here is good and plentiful, and found close to the surface. The inhabitants of Mahoi village, situated 500 or 600 yards north-west of the post, are also dependent for their water-supply on the fort well or on the Mahoi water-course. At the south-west bastion is the grave of some Mahamadan saint.

The Mahoi post was made in the time of the Sikhs by Masū Khān Nūt Kānī as a protection against the Bōzdars, and in those days had a very large garrison. When the British first took over this district, the garrison was under an English officer; the garrison has been gradually reduced, till now it has reached the amount given above. (*Davidson, Macgregor.*)

MAHOI—

A ravine in the Bozdār country which rises in the Ūta Sham, a low part of the Baga range, about 14 miles west of the Mahoi post. The Ūta is a low hill; the watershed between the Mahoi and Nal, is a small affluent of the Sanghar.

The Mahoi then runs east, its course being chiefly through hills, and very tortuous; its bed is sandy, and free of stones except at the Talang defile. A perennial stream of good water runs throughout from the Ūta to Talang Kachī, where it disappears in its bed, and is absorbed in irrigating the Bozdar valley.

From the foot of Ūta for about 6 to 8 miles, the Mahoi passes through several small kachīs or valleys of the Bozdār lands, which it irrigates. They are cultivated by the Jahānānī, Shāhwānī, Malānī, Rodazai, and Gūlsherānī sections chiefly, and produce good spring crops.

Passing through these valleys, the Mahoi enters a most formidable defile in the Baga range, impracticable for man or beast, the water finding its escape over high rocks, often forming deep pools at their base.

This defile, the breadth of which is said to be only a few yards, extends for nearly 2 miles west to east. It is between the sides of the Baga hill, which rises very high and precipitous.

This defile can be turned by taking the route over the Talang (which is to its north), a fair-sized hill, but accessible to fully laden beasts of burden.

Leaving the Baga range, the Mahoi passes through one or two more valleys, the largest being the Talang Kachi, cultivated chiefly by Shāhwānī and Jahānānī Bozdārs (about 7 or 8 miles west of Mahoi post), where the perennial stream is partly expended in cultivation, and the remainder absorbed in the bed of the nullah. Hence to within about 3 miles of Mahoi its bed is dry; no water to be found in it, except after rains, when wells will be found here and there. Leaving Talang Kachī, the Mahoi passes through other ranges of the same formation as the Baga, the most important of which is Bindar, a high hill on its right bank. At the part where it enters the plains, there are two large

wells under its left bank; water good, supply fairly abundant, and said to be procurable within a radius of 100 yards or thereabouts by digging in the bed. This is the water-supply of the village and outpost of Mahoi.

On entering the plains, the Mahoi, after rain has fallen in the hills, brings down a large volume of water, irrigating the country north-west and west of Mahoi outpost; branches of it cross the frontier road close to the village, and are here lost in the cultivation.

The Mahoi is joined by no affluents throughout its course.

It is the favourite route from the south to the Bozdār country, being, as a rule, free of stones and easy, whereas the Sori, on account of its stones, is hard in places for animals.

After the Bozdār expedition in 1857, Lieutenant J. Watson, 3rd Panjāb Cavalry, was ordered to return from Bhārtī to the plains by the Mahoi pass, and furnished the following report on it:—

"Left Bhārtī on the 22nd March 1857 at 5-40. For 3½ miles travelled a "good road through some low hills to head of the place known as "Ūte ka "Sham.

"This is what the guides told us was the strength of the Mahoi pass, "but it is not so. The only difficulty is that for about a mile or so the road "is very narrow; only one man can pass at a time.

"It is not, however, commanded by any thing worthy the name of a hill; "an enemy trying to hold it could quickly be dislodged. The ground is "soft, and a regiment with shovels could cut a road for guns in a few hours.

"For two miles beyond this, the road is good and wide, but it then enters the "range that the Khān Band of the Sanghar pass lies in. The hills here "have the same black, rugged appearance that they have at Khān Band, but "from the south side they are, as far as I could see, inaccessible. The pass "is narrow, and commanded by a succession of these inaccessible ridges "from the south side only), for a distance of 2½ miles. There are also very "frequent turns in the pass, and the continuations of the ridges run into "the pass, forming natural breast-works or traverses. The position is there- "fore a far more formidable one than that of Khān Band; guns could be "taken through, but not without difficulty.

"At one very narrow place, a high breast-work of thorns was thrownup, "and the Bozdārs had, I heard, kept half their force here, till certain that "no portion of our troops would attempt it.

"At the end of these 2½ miles is a large open space ¼ mile broad with a "thokh running to either side; to the north it communicates with the Asha- "kānī kachi, at the Khān Band, but is impracticable for horsemen. To "the south it joins the Lūnd Sorī. Beyond this is one more steep ridge, "the pass through it being very narrow; the ridge, however, could be "mounted about ½ a mile to the north.

"Passing through this ridge, the road turns to the north-east through a "fine open 'dara', with the round Baga Pahār on the right hand, and with the "two or three small kachīs of Alī Pīri and Jigardī; following this about a "mile we turn to the south again, into a fine open basin with the large "kachi of Dawaghar, and at Tokh communicating with the Dadāchī Kachī "in the Sanghar pass, and the Lūnd Sorī opposite Nūrpūr.

"As far as this, the water is tolerably sweet, but beyond it is extremely "brackish. Half a mile beyond this the 'dara' suddenly contracts, and the "water goes down two falls of 20 or 30 feet each, to avoid which the road runs

"for about 1½ mile over a low flat spur, ascent and descent easy, and good for "guns, but that the hard limestone affords no hold for horses' feet and pro- "longers, and infantry would therefore perhaps be necessary.

"Beyond this, the hills are low, and the 'dara' open all the way (3½ miles) "to the plains. Cavalry could act in any direction; the whole distance from "Bhārtī to the plains is under 15 miles.

"The Dawāghar 'kachi' is the only good encamping ground for a large "force in the pass.

"No one would think of taking troops up it, while the Sanghar pass is so "much better, unless a division of troops were necessary; and then, if the Khān "Band were forced, the enemy would not like to stand in the Mahoi as "their retreat to the Kala Roh would be intercepted." (*Davidson, Watson.*)

MAHSŪDS—

A section of the Vazīrs who inhabit the hills on the Tānk, and South Banū borders. They are thus sub-divided :—

Alīzai ...	Shahābī Khel ...	1,600	Astanaī.
			Pathānaī.
			Sūltānaī.
			Khān Khel.
			Anī Khel or Khoja Khel.
			Baromāi.
			Bībīlaī.
	Mamazai ...	4,000	Langar Khel.
			Gūrē "
			Machī "
			Salemī "
			Bahādar "
			Kalū "
			Farīdai.
			Vazīrgai.
			Malikdīna.
			Malia Khel.
			Shamizaī.
			Targadai.
			Butakai.
			Garīra.
Shāhman Khel ... 3,000	Chiar Khel ...		Sarmashai.
			Kāsim Khel.
			Zaria "
			Barun "
	Khah Khel ...		Badīnzai.
			Gulīshāhī.
			Badiwai.
			Haidarai.
			Murasai.
Balozai ...	Shingī ...	1,200	Mamīa Khēl.
			Kharmaj "
			Azboka.
			Vūjī "
			Boja
			Babalai.
			Boī Khel.
			Garan "
	Band Khēl ...	300	Aikam Khel.
			Tutra "

Balōlzai *contd.* ...	Aīmal Khēl ...	4,200	Abdulī 2,500.
			Nazr Khel 900.
			Malik Shāhi 800.
	Nana Khēl ...	2,400	Haibat Khel.
			Ūmr "
			Sher "
			Jalāl "
			Kokarai.
			Guga Khel.
			Nekzan "
			Abdūl Rahmān Khel.
			Hūrmar "

Captain Maclean, who has a greater knowledge of this tribe than any other officer, gives a table of the Mahsūds which differs in some respects from the above; and as it is impossible to reconcile these differences except on the spot, I give his tree also.

Alizai ... 6,600	I. Shaman Khel ... 2,900	1. Jabar Khel ... 600	1. Dardal ...	1. Hasham Khel	Sections unknown.	
				2. Brahim Khel.		
		"	2. Zari Khel ...	1. Bargul Khel.		
			"	2. Iral Khel ...		
			"	3. Hydar Khel...		
		2. Khali Khel ... 500	1. Safla Khel ...	1. Salemki ...		
				2. Ali Khel ...		
		"	2. Badowai ...	1. Bahadar Khel.		
				2. Manma Khel		
		3. Guleshai ... 1,000	1. Wati Khel ...	1. Baba Khel ...		
				2. Kaka Khel ...		
		"	2. Mati Khel ...	1. Bari Khel ...		
			"	2. Isa Khel ...		
		4. Badanzai ... 800	1. Pati ...	1. Osman Khel..		
				2. Yusaf Khel ..		
		"	2. Parez Khel ...	1. Kasim Khel...		
				2. Ghalib Khel...		
	II. Poti or Potia Khel ... 3,700	1. Shahabi Khel ... 1,200	1. Astorai ...	1. Bangash Khel		
				2. Umar Khel ...		
		"	2. Sultana ...	1. Barad Mai ...		
				2. Ana Khel ...		
		"	3. Patorai ...	Unknown		
		"	4. Bibazai ...	Ditto		
		"	5. Baradmai ...	Ditto		
		2. Manzai ... 2,500	1. Gidi Khel ...	1. Langar Khel.	1. Karab Khel.	
					2. Abdul Khel.	
			"	2. Kai Khel ...		
			"	3. Parab Khel...		
			"	4. Targaddi ...		
			"	5. Wazir-gah ...		
			2. Pali Khel ...	1. Wasi Khel ...	1. Salem Khel.	
				"	2. Guri Khel.	
					3. Malli Khel.	
			"	2. Shumi Khel...	1. Mochi Khel.	
					3. Garai.	
			"	3. Malik Wani.		
			"	4. Shahmiria.		
Balolzai ... 8,300	I. Nana Khel ... 2,600	1. Haibat or Ibbat Khel ... 1,400	1. Malikzan Khel ...	Unknown.		Unknown.
		2. Umar Khel ... 200	2. Darman " ...			
		3. Kokari ... 600	3. Jalal " ...			
		4. Abdal Rahman Khel ... 400	4. Shabar " ...			
			5. Khawas " ...			
			6. Guga ...			
			7. Abbas " ...			
	II. Ahimal or Immal Khe ... 4,200	1. Abdul Khel ... 2,500	1. Shahmak " ...			
		"	2. Laki " ...			
			3. Nasri " ...			
		2. Malik Shahi ... 800	1. Khoajadad " ...			
		"	2. Shahmas " ...			
		3. Nazar Khel ... 900	1. Aziz " ...	1. Pani Khel ...		
				2. Manjar Khel.		
			2. Kharmaz " ...	1. Mani Khel ...		
				2. Hassan Khel.		
	III. Band Khel ...	1. Ekam Khel ... 300	A very small tribe			
		2. Tutia " ...				
	IV. Shingi ...	1. Moulai ... 1,200	1. Mami Khel ...	Unknown.		
		"	2. Kharmaz " ...			
		"	3. Haji " ...			
		"	4. Buji " ...			
		"	5. Sohaki ...			
		2 Mohamdi ...	1. Karra Khel ...			
		"	2. Urmar " ...			
		"	3. Bai " ...			

The boundaries of the Mahsūds are from Palosīn by, Spīn Ragza, Shūza, Līlandai, Somāl to the Babr mountain, thence to the Shakhtū Algad to its head, then by Toda Chīna to the watershed of the main range draining towards British territory, which is generally followed right round to the line of the Ūrmān road to Palosīn.

The headmen of the Shahābī Khēl are Sar Biland, Mīrjān, Mūla Kajīr, Pachak, and their villages are Dwa Towa at the junction of the Makīn and Kanīgoram rivers, Jangara near the source of the Shakhtū, Khaesor, between Kanīgoram and Wāna, Zeriwam below Awnai Tanga and Bahar north of Gabr mountain near the Babr hill.

The headmen of the Mamazai are Yārak, Ūmr, Sarfarāz, Sardeh, Lajmīr, Khūshiāl, and their villages are Nanūkot on the Shahūr above Jangī Khānkot, called in map Sarfarāz, Lalazai south and west of Kānīgoram, Shinkī east of Kānīgoram, above the Hingor Algad road to Kānīgoram, Malik Mela and Karoma at the source of the Shinkai Alzad.

The headmen of the Shāhmān Khel are Nazīm, Lāl Shāh, Khangam Sarmast, Maniadīn, and their villages are Shahūr situated at the junction of the Danāota and Shahūr rivers, Bangiwālā, above Barara Tangī, Maidān between Makīn and Kānīgoram, Pūtwela Tangi, west of Makīn, Sulimān Shāhī in the Shinkai Algad below Malik Mela, Barāra Tangī Janata above Barāra towards Shakhtū, Ghulana ditto, and Aspalito north of Shahūr.

The headmen of the Shingī are Azmat and Ahmad; they live at Shingīkot at the junction of the Hinjor and Tank rivers, Jhanjhal above Barāra, and Ashposhtīn below Kānīgoram.

The Band Khēl are a very small section and live with the Aimal Khel.

The Aimal Khēl headmen are Sher Alī, Bozak, Sigi, Posh and Kakut, and their villages are Makīn, Tangī east of Kānīgoram and Mājanwam south of Kānīgoram.

The headmen of the Nānā Khel are Tāj Mahamad, Mashak and Laisar, and their villages are Aspalito south of Kānīgoram and Zagbīr Wām north of Sarāghar in the Batanī country.

Besides, I find the following places noted as the residence of the Balolzai generally: Injar Tanga in the Hinjor Algad, Awnai Tanga in the Tānk Zām, Tarkha Khona at the mouth of the Mūrdar Algad, Samr Malikshāhī between Makīn and Razmak, Mangi on the road to Razmak, Badr above Kānīgoram, Dargai west of Shingīkot, Gūrgurai near Jangīkot, Chargikari at the source of the Shūzha, Vūria Mana near the above, Babar hill, Shakhtū Algad Mando on the Shakhtū, Khaisor between Kānīgoram, and Wāna and Shīnī south of Razmak.

The whole of the Mahsūds are, or of course would be, robbers on the smallest pretence, but the Balolzai are the worst. The Alizai and Shahman Khel do a little cultivation and trading as well.

They trade with Tānk, Banū and Kālābāgh, bringing wood, iron, rope and mats, and take back cloth and corn. They get their salt from the Ahmadzais. Their own country does not produce enough for them, and they have to get it from our territory. They are enemies with every one round them.

The Mahsūds or Māsaūds and Sirkī Khel, Paendeh, and Zilī sections, of the Ahmadzaī, Saifali, and Pipalaī, of the Kābal Khel, attack the Povindahs, and they go by the Tiarzi, Danāot and Khojmar passes, and waylay them about the following places: Nīla, Spīnkaī, Kīrīkach and Kajūrai as far as Kanzūr. They prefer attacking when coming back from India, as they are more unfit for work, and their merchandise is more valuable. When they come to

plunder in our territory they come by the Sui, Khojmar and Urmān roads by Nīla, and then issue by the Sharana, Zarwanī, or any of the south passes as far as Shekh Hidar. They also come by the passess of the Girnī range and by the Zām, Zebi &c.

Captain Maclean remarks, regarding this tribe :—" No Mahsūds are " located in British territory, with the exception of some of the Shāhābī " Khel, who have got a little land in the Banū near Hawed.

" The Mahsuds are the most troublesome of all the Vazīrī tribes. They " commit constant raids on the Tānk border, and sometimes find their way " up to the passes in the Banū district. The Shāhābī Khel occasionally com- " mit petty raids by the Sakdū pass on Marwat.

" The Mahsūds are incorrigible thieves, and less to be relied upon than " the Darwesh Khels. It is of little use giving them land in British terri- " tory, near the hills. This would only give them greater facilities for " plundering their neighbours. It would be like introducing wolves into " a sheepfold. An example of this is afforded by the Mahsūds in the Mar- " taza Post, and those in the Nawāb of Tānk's service. It is a great mis- " take to allow armed Mahsūds to come into Tānk: no excuse should be " admitted for their so doing. The vicinity of the town of Tānk is, after dark, " the most dangerous part of the border, from the number of armed ruffians " who come into the place on various pretences.

" There can be no doubt that it would be a good thing to give the Mahsūds " land in British territory, but the locality should be on the *other side of the " Indus*, care being taken that the lands were really worth having, and " capable of being irrigated and cultivated.

" The country of the Mahsūds does not touch British territory, although " many of the passes debouching on the plains have their origin in their " hills, and are used by them for carrying off cattle.

" The Batanīs lie between the Mahsūds and the plains, and without their " connivance it would be impossible for the Mahsūds to make raids. The Bata- " nīs say they are too weak to oppose the Mahsūds, but active measures are " not necessary on their part; what we want is *timely information*. This " is obviously within their power to afford us at all times; and although " the outposts now being built on the Tānk border will have the effect " of putting a stop to raids on a large scale, petty robberies will continue " until the Batanīs are made responsible for giving passage and shelter " to thieves. Another effect of the establishment of outposts at the Girnī, " Kirgī, and mouth of the Zām, will probably be to increase the raids by " the passes lying between the Zām and the Sakdū in Banū; these are " all open doors at present, which eventually *must* be closed. The northern " bank of the Zām will always be a source of difficulty, if considered inde- " pendent, and for the same reason the bed of the Zām cannot, at present, be " made use of as a patrolling road between the new Zām post and Kirgi. " The small Khohi Pass, leading up towards the Shūja will, according to the " present arrangements, be probably much used by marauders. So will the " Urmān in front of Martaza, and generally all passes to the south as far " as the Shīrānīs.

" The map will show how important it is to have a Batanī post at the " Pīr Tangī, and others of the same constitution at the points where the " Chīnai and Larzan passes divide the second range, which in most districts " is recognized, by all as the British boundary. The Dabra range is divided " by the Zām and continues to run up northwards until it meets the low

" spur, which, terminated by the Shekh Būdīn bluff, divides Marwat from " Dera Ismāīl Khān. This range is the limit of Johnstone's survey, and " has therefore been erroneously adopted as the British boundary. The " error has been rectified with regard to the portion to the south of the " Tank Zam, but it still continues with regard to the northern portion. I " therefore look upon the present position of the Nasrān, Mūlazai, and " Baindara posts, as faulty; and should the Mahsūds, as I predict, seek " an outlet for their raiding parties, through any or all of the passes these " outposts are intended to look after, it will be seen how utterly powerless " they are to check them, unless the Batanīs are bodily entered on our side. " It would thus appear that the necessity for continuing the line of posts " between Kot Kirgī and the Larzan is sufficiently evident. The country " between Kirgī and the Larzan much resembles that between Jata and the " Zām, and the inhabitants are all Batanis, who are exceedingly well disposed " towards us, and many of whom hold lands in British territory, both in " Banu and Dera Ismāīl Khān. A decided policy towards the Batanis is " much needed; this question I consider the key of the whole subject of the " politics of the Dera Ismāīl Khān and Banū borders. When the above " line of posts is established, some changes will be necessary in Banū also, " and instead of the Baindara, another pass must be made use of, emerging " in front of Daraka. The Baindara will then be as safe as the Pezū " pass is now, and there will be no necessity for the present posts of Khairu " Khel and Tajorī. The Mahsūds would be unable to commit raids on British " territory, and would probably on this account be more disposed to accept " grants of land on the other bank of the Indus. The garrison of the new " posts would be composed partly of Batanis, and partly of British subjects " of the neighbouring districts. For instance, the posts at the Larzan would " have a large proportion of Marwatis, as also would the new posts at or " near the mouth of the Nūgram. The line of towers from the Manglīn " to the Nūgram would be held as follows: That at the mouth of the " Manglin mostly Marwatis, and the remainder by Batanīs."

The following information is extracted from a report by Captain Macauley :—

" The Mahsūds enter British territory by the Tānk Zām, Gomal, Girni and Shuza.

" They import—horses, goats, sheep, donkeys, fowls. Gwigra wood, " kharanja bedstead-sides, small rafters of Joka, and Pastiun, Nishter, small " and large; timber planks, mizra (a kind of grass) and its manufactures, " such as mats, ban, tarangars, ropes, chaplis, mosag, used by women for " colouring the lips red. Gurgra fruit, apples, grapes, walnuts. Honey, " ghee, and iron ore and its manufactures. They export—grain of sorts, " white sugar, brown sugar, sugar-candy, molasses, salt; piece-goods, " and skin chaplis.

" This large tribe is divided into a great many sections, several being at " peace and several at war with the British Government. Those at peace, come " themselves and trade with this district, but those at war, who are prescribed " from entering British territory, exchange their articles of trade with the " sections at peace and the hill Batanīs. The Vazīrī sections at peace carry " on their trade mostly with the towns of Tānk and Gomal bazar, and partly " with Kot Zafar, Kolāchī, Rorī, and Lūnī.

" The prosperity of this tribe largely depends on its intercourse and trade " with British territory, and were all its members to be effectually blockaded

"from passing the frontier, it would be reduced to submission in the course "of a year or two at the outside. At present certain sections plunder British "property, while others engage in traffic with all the principal towns within "our border.

"Important seizures of members of this tribe could frequently be made "within the border were a border machinery for such a purpose duly organized.

Captain Johnson says—"The only sections which come to Banū are the "Shāhābīkhel and Galī Shāhīs. They bring iron, mats, rafters, and take "grain and cloth. The maliks of the former have small grants of land in "Banū. They are very much inconvenienced by a blockade, which, if conti- "nued for some little time, brings them to terms. Some property could also "generally be seized in British territory."

The Mahsūds have been celebrated as the earliest, the most inveterate, and the most incorrigible of all the robbers of the border. It is not possible, in the state of district records, to get a really accurate list of their offences against British territory from the beginning, but I have extracted such as are recorded from the year 1853 to 1860.

On the 22nd September 1853, a party of Shingī plundered some oxen, the property of Mīanīs and Shīrānīs. The cavalry moved out to the rescue killed 3, and wounded 2 men, and recovered the cattle.

On the 26th January 1854, a party of Shingī attacked Kot Azim Khān; Mahamad Shāh Nawāz Khān, with some cavalry, proceeded to the Girnī pass and met them. A conflict ensued, and the result was 6 men of the Vazīrīs were killed and 11 wounded; on our side we lost 1 man killed. The marauders succeeded, however, in carrying away the property.

On 16th December 1854, a party plundered 19 camels, and murdered one Mīr Ahmad Nāsar.

On the 11th February 1855, a party of 6 men of Shingīs and Bama Khels, plundered 24 camels.

5. On the 28th March 1855, a party of Vazīrīs plundered 60 camels, the property of one Gūl Khān Nāsar.

On the 11th April 1855, a party plundered some Nāsar camels and wounded a grazier; the property was recovered by the owners.

On the 14th April 1855, a party of 42 Vazīrīs plundered 5 camels, 3 of which were recovered.

On the 3rd December 1855, a party of Mahsūds plundered 4 camels from Kot Aladad in Tānk.

On the 5th December 1855, a party plundered 18 camels, valued at Rs. 440.

10. On the 30th December 1855, a party of Mahsūds plundered 40 camels and wounded one Dārāz Nāsar.

On the 1st January 1856, a party of Vazīrīs plundered 40 camels and wounded 1 man.

On the 2nd January 1856, a party of Mahsūds attempted to drive off 2 camels; in doing so, one of the thieves was shot by Nūr Khan Nāsār.

On the 6th January 1856, a party of Mahsūds plundered 5 asses.

On the 15th January 1856 a party of Mahsūds plundered 4 camels from one Jahān Khān of Kalāchī.

15. On the 29th January 1856, a party of Mahsūds drove off 43 camels from Lūnī, but they were recovered by the Nāsars.

On the 29th January 1856, a party of Vazīrīs plundered 43 camels, valued at Rs. 1,345; a pursuit being made, the property was recovered.

On the 5th February 1856, a party of Mahsūds stole 20 asses from Lūnī.

On the 6th February 1856, a party of Mahsūds plundered 3 camels from Kolāchī.

On the 6th February 1856, a party of Mahsūds drove off some bullocks from near Tānk.

20. On the 6th February 1856, a party of Vazīrīs were driving off some camels, when they were attacked by the villagers, and some of them severely wounded.

On the 20th February 1856, a party of Mahsūds plundered 6 camels from Kolachī.

On the 1st March 1856, a party of Mahsūds drove off 38 camels from Zafar Kot, and wounded one Ikhtiār Nāsar severely.

On the 4th March 1856, a party of Mahsūds drove off 22 cattle from Takwāra, but they were recovered by the police.

On the 3rd April 1856, a party of Mahsūds drove off 11 camels from near Tānk.

25. On the 18th of April 1856, a party of Shingīs drove off 36 camels from near Tānk.

On the 30th April 1856, a party of Mahsūds drove off 36 head of cattle from near Tānk, which were, however, recovered on pursuit.

On the 24th May 1856, a party of Malik Shāhīs drove off a herd of camels from Tānk.

On the 3rd July 1856, a party of Mahsūds drove off 12 head of cattle from Tānk.

On the 1st August, a party of Abdūrahmān Khēl murdered one Gūl Khān Mianī in the Gomal.

30. On the 31st August 1856, a party of Shingī drove off a herd of cattle from Tānk.

On the 1st September 1856, a party of Malik Shāhīs set upon a Chokī of Shāh Nawāz Khān's men at a ruined part of the Tānk wall; killed 2 and wounded 1 severely.

On the 8th September 1856, a theft was committed at Tānk by Malik Shāhī.

On the 16th September 1856, a party of Malik Shāhī drove off 1 bullock.

On the 21st September 1856, a party of Mahsūds drove off 15 head of cattle.

35. On the 27th September 1856, a party of Malik Shāhī drove off 25 camels.

On the 3rd October 1856, a party of Shingī drove off 3 head of cattle from Tānk.

On the 13th October 1856, a party of Malik Shāhīs drove off 140 camels from Tānk.

On the 17th October 1856, a party of Malik Shāhī drove off 2 head of cattle from Tānk.

On the 31st October 1856, a party of Malik Shāhīs wounded 8 men and drove off 16 head of cattle from Tānk.

40. On the 2nd January 1857, a party of Shingī and Malik Shahis plundered 69 camels.

On the 6th January 1857, a party of Mahsūds drove off a herd.

On the 2nd January 1857, a party of Mahsūds drove off 2 camels.

On the 11th January 1857, a party of Mahsūds drove off 17 head of cattle.

On the 16th January 1857, a party of Mahsūds attacked a party of shepherds, killed 2 and wounded 1, and drove off the flocks.

45. On the 6th February 1857, a party of Shingī and Mia Khel plundered 12 camels, valued at Rs. 347, from the vicinity of Rorī.

On the 6th March 1857, a party plundered 6 camels belonging to Povindahs.

On the 16th March 1857, a party of Mahsūds drove off 14 camels from Drāban and wounded 1 Povinda.

On the 26th March 1857, a party of 40 Mahsūds came out of the hills on a foray, but were met by a party of the Khān's horsemen; 4 Mahsūds were killed, 5 horses captured, and 5 of Shāh Nawāz's horsemen were wounded.

On the 27th March 1857, a party plundered 16 camels, the property of Shāh Jahān Nasār, laden with cloth, besides wounding some of the escorting party.

50. On the 29th March 1857, a party of Shingī and Malik Shāhīs plundered 26 cows.

On the 29th March 1857, a party of 40 Shingī and Malik Shāhīs fell upon the village Bonan? close under the hills opposite Drāband, wounded 7 men and drove off 26 head of cattle.

On the 3rd April 1857, a party of Mahsūds drove off 11 camels from near Kūndī.

On the 20th April 1857, a party of Mahsūds assembled at the Shūza Dara with intent to plunder, but on the country being alarmed, retired.

On the 21st April 1857, a party of Mahsūds broke into a Hindūs house in the village of Gomal and carried him off, but he subsequently escaped.

55. On the 2nd May 1857, a party of Mahsūds fell upon 2 cultivators near Rori, and wounded 1 of them.

On the 15th June 1857, a party of Mahsūds drove off 7 head of cattle and wounded the herdsmen.

On the 20th June 1857, a party of Mahsūds drove off 3 bullocks from near Zarkanī.

On the 23rd June 1857, a party of Mahsūds drove off a head of cattle from near Tator, but relinquished by them on being pursued.

On the 15th July 1857, a party of Mahsūds drove off 5 head of cattle from opposite Girnī.

60. On the 20th July 1857, a party plundered 7 cows valued at Rs. 83.

On the 26th July 1857, a party of Mahsūds drove off 5 head of cattle.

On the 28th July 1857, a party of Mahsūds carried off a cultivator from near Zarkanī.

On the 28th July 1857, a party of Mahsūds drove off 7 head of cattle from opposite Chaodwān.

On the 13th August 1857, a party of Mahsūds drove off 79 head of cattle from Zafar Kot.

65. On the 19th August 1857, a party of Shingie wounded a Hindū and carried him off with his wife.

On the 27th August 1857, a party of Mahsūds carried 3 asses from Mānjī.

On the 3rd September 1857, a party of Mahsūds attacked a Shīrānī in the Shekh Hidar pass, opposite Sūltān Kot, and carried off 15 head of cattle.

On the 10th September 1857, a party murdered a Hindū near Rori.

On the 21st September, a party of 50 Mahsūds attacked a party of Shīrānīs at the mouth of the Zām, killed 2 men, wounded 2 mortally, and drove off 40 head of cattle.

70. On the 30th September 1857, a party of 40 Vazīrīs horsemen attacked a Nāsar Kīrī near Zarwani; they were repulsed, at the cost, however, of 1 Nāsar killed and 2 wounded.

On the 22nd November 1857, a party of Mahsūds plundered 3 camels from Gūl Mian.

On the 25th November 1857, a party of Mahsūds plundered 30 camels from near Kūndī.

On the 26th November 1857, a party of Jalāl Khēls drove off 5 head of cattle from the Baīn Dara, and wounded the herdsman.

On the 5th December 1857, a party of Mahsūds plundered a horse from Tator.

75. On the 11th December 1857, a party of Jalāl Khēl plundered a flock, 310 sheep and goats from the Baīn Dara.

On the 14th December 1857, a party of Shingī drove off 6 sheep from Tānk, but they were recovered in pursuit.

On the 16th December 1857, a party of Mahsūds drove off some camels.

On the 16th December 1857, a party of Mahsūds drove off 4 goats.

On the 20th December 1857, a party of Mahsūds drove off 2 cows.

80. On the 8th January 1858, a party of Mahsūds drove off 40 camels from Kūndi through the Shūza Dara.

On the 10th January 1858, a party of Mahsūds drove off 25 head of cattle from Būdh, near Takwāra.

On the 14th January 1858, a party of 3 Mahsūds fell upon a herd of camels near Lūnī, wounded the herdsman and attempted to drive off the camels, but were prevented by the Povindahs.

On the 15th January 1858, a party plundered 24 cows, of which 16 were retaken.

On the 29th January 1858, a party of Mahsūds drove off 2 bullocks from near Gomal; recovered in pursuit.

85. On the 14th February 1858, a party of 4 Mahsūds fell upon a follower of the Nāwab's near Takwāra, and beat him severely.

On the 9th March 1858, a party of Mahsūds drove off 15 camels from a Kīrī near Tānk, but 13 were recovered in pursuit.

On the 9th March 1858, a party of 7 armed Shingīs lurking in a ravine near Rorī were discovered by villagers, and 1 of them killed, and 3 captured.

On the 14th March 1858, a party of Mahsūds drove off 15 camels from near Takwāra.

On the 25th March 1858, a party plundered 13 cows valued at Rs. 309.

90. On the 27th March 1858, a party of Haibat Khēl drove off 10 camels from the Baīn Dara; 1 Povindah was killed, and 3 wounded.

On the 29th March 1858, a party of Haibat Khels drove off 7 camels from the Bain Dara, and killed one Povindah.

On the 9th of April 1858, a party of 40 Shingīs attacked the village of Kot Lālū, near Drāband, and wounded 3 men.

On the 10th April 1858, a party of 80 Malik Shahīs and Shingīs plundered 19 oxen, 3 camels and sundries from Moza Lāl Khān, besides wounding several persons.

On the 15th April 1858, a party of Mahsūds set upon 2 villagers near Banwal, and wounded.

95. On the 6th May 1858, a party of Mahsūds plundered 2 bullocks from Shāh Sūltān, near Tānk.

On the 7th May 1858, a party of Mahsūds stole Rs. 12 from Tānk.

On the 10th May 1858, a party of Mahsūds set upon a party of cultivators near Mandai Khel, and robbed and wounded them.

On the 10th May 1858, a party of Mahsūds drove off 5 bullocks from Shāh Sūltan.

On the 15th May 1858, a party of Shingīs set on a Shīrānī trader going from Rorī to Kolāchī, and killed him and carried off his bullocks.

100. On the 29th May 1858, a party of Mahsūds plundered 4 head of cattle and a pony from Dabra.

On the 13th June 1858, a party of Mahsūds broke into a house at Tānk and carried off Rs. 144 worth of jewellery.

On the 21st July 1858, a party of Shingīs carried off a boy from Gomal, but were obliged to let him go when pursued.

On the 26th July 1858, a party of Malik Shāhīs plundered 10 head of cattle from Tator, but relinquished them on pursuit.

On the 1st August 1858, a party of Jalāl Khels drove off 60 head of cattle from near Tānk.

105. On the 6th August 1858, a party of Haibat Khels plundered 25 head of cattle from Sūltān, but relinquished them on being pursued.

On the 13th August 1858, a party of Mahsūds were driving off some cattle from Tajorī, but were obliged to relinquish them.

On the 13th August 1858, a party of 2 Mahsūds wounded a man sleeping outside the village of Shāh Alam Tānk.

On the 8th September 1858, a party of Mahsūds drove off 11 camels from Gūl Miān Tānk.

On the 7th October 1858, a party of Shingī plundered 51 cows, valued at Rs. 530 from Gara Mohabat.

110. On the 7th October 1858, a party of Shingī drove off 55 head of cattle from Mohabat, near Kolāchī.

On the 9th October 1858, two Abdūlīs were caught in our territory at night; one was killed, the other captured.

On the 11th October 1858, two Mahsūds came into the village of Dejan, near Tānk, on a thieving expedition; both were captured.

On the 16th October 1858, a party of Mahsūds drove off 2 head of cattle from Shāh Alam near Tānk.

On the 17th October 1858, a party of Shingīs drove off 3 camels from Tānk.

115. On the 29th October 1858, a party of Mahsūds attempted to drive off a bullock from Tator, but the thief was intercepted.

On the 30th October 1858, a party plundered 11 camels, valued at Rs. 585, and murdered a man called Rahim Dil.

On the 30th October 1858, a party of Mahsūds drove off 19 camels from near Tānk.

On the 30th October 1858, a party of Mahsūds drove off 10 camels from near Kolāchī, and killed one herdsman, and wounded another.

On the 1st November 1858, a party of Mahsūds drove off 15 camels from Gomal.

120. On the 4th November 1858, a party of Mahsūds drove off two camels from near Tānk, but relinquished them on being pursued.

On the 5th November 1858, a party of Mahsūds drove off 14 camels from Bara Khēl Tānk.

On the 28th November 1858, a party of 8 Shingīs and Nānā Khels were seen prowling between Tānk and Dabra, and three of them were apprehended.

On the 29th November 1858, a party of Shingīs drove off 17 camels from between Rorī and Kolāchī.

On the 5th December 1858, a party of Mahsūds drove off 9 camels from near Tānk.

125. On the 11th December 1858, a party of Mahsūds drove off 2 camels from near Tānk.

On the 13th December 1858, a party of Mahsūds drove off 2 bullocks from Shāh Ālam, near Tānk.

On the 2nd January 1859, a party of Mahsūds drove off 2 camels from Rodikī, near Tānk.

On the 3rd January 1859, a party of Mahsūds drove off 25 camels from Gomal, but they were recovered on pursuit.

On the 6th January 1859, a party of Mahsūds drove off 4 camels from Shāh Ālam, near Tānk.

130. On the 16th January 1859, a party of 600 Shāhāhī Khels and Haibat Khels assembled with the intention of attacking Nasrān, near Tānk, but the alarm being given their intentions were foiled.

On the 29th January 1859, a party of .Mahsūds drove off 72 camels from Kot Zafar, and wounded 2 herdsmen. The Nāsars attacked them, released the camels, and killed one of the thieves.

On the 27th March 1859, a party of Mahsūds drove off 18 cows from Kot Pathān, near Tānk.

On the 27th March 1859, a party of Sūlīmān Khels were plundered of 72 camels by the Mahsūds.

On the 29th March 1859, a party plundered 130 camels, the property of Bazīd Khān Nāsar, who gave chase and succeeded in retaking the animals.

135. On the 26th April 1859, a party plundered 13 cows.

On the 4th August 1859, a party plundered 21 cows from Zīr.

On the 4th August 1859, a party plundered 23 cows from Lūnī, valued at Rs. 138.

On the 19th August 1858, a party plundered 41 camels, valued at Rs. 2,520, the property of Povindah merchants, of which 26 were retaken.

On the 25th August 1859, a party plundered 40 cows, valued at Rs. 400, from Garhi Mohabat. The marauders were pursued, and the property recovered.

140. On the 24th October 1859, a party plundered 41 camels, valued at Rs. 1,520 from the kīrī of Ata Mahamad Nāsar.

Lastly, emboldened by years of immunity, and believing that they could successfully oppose any attempt to penetrate their mountains, the Mahsūds, on the 13th March 1860, without provocation or pretext of any kind, came out into the plains to the number of some 3,000, headed by their principal men, with the intention of sacking the town of Tānk.

The Nawāb's agent having obtained previous notice of their gathering, informed Sahādat Khān Rasāldār in command of the troop of the 5th Panjāb Cavalry at Tānk on the 12th, and this officer summoned the sowars in the Dabra, Rorī, Lūnī and other regular posts, besides collecting 20 of the Nawāb's horsemen and some other irregular horse; so that the force at his disposal was 158 sabres, 5th Panjab Cavalry, and 37 Irregulars. On the morning of the 13th, the whole party moved out to the Zām Dara on arriving near the mouth of which, they found the Vazīrs drawn up about half a mile on the plain side of the Dara. The Vazīrs at once opened fire upon the cavalry, on which the rasāldār ordered

his detachment to retire, with the intention of drawing the Vazīrs further into the plains. The stratagem was successful and the Vazīrs followed, shouting and rejoicing; but when they had come nearly a mile into the plain the cavalry turned, and, having first cut off their retreat to the hills, charged. The result was that about 300 Mahsūds were killed. Our loss was 1 jamadār, 12 levies killed; 5 Pānjab cavalry wounded; 3 levies wounded, 7 horses, 5th Pānjab cavalry killed, 25 wounded.

After this last outrage, their conduct was well summarised by General Chamberlain:—"Lastly," he says, "come the Mahsūds, who of all three "branches are pre-eminent for living by plunder and violence, and trusting "implicitly to the inaccessibility of their mountains, their conduct from first "to last has been outrageous. To go no further back than the five years I "have commanded on this frontier, the police reports of the district officer "record against them the commission of 184 crimes of a heinous nature. "In addition to this list, in March 1855, a native officer and 12 troopers "pursuing too far into the hills, were surrounded and destroyed; and in "November of the same year, some 3,000 of the tribe assembled in the pass "in front of Tānk with the intention of plundering that town, but were "foiled in their object by the troops arriving by a forced march of 50 "miles. So far back as the spring of 1855, the Chief Commissioner be- "coming impressed with the injuries committed by the Mahsūds, recom- "mended that a force be sent against them in that autumn. In February "1857, Sir John Lawrence again found occasion to recommend that retribu- "tive measures be no longer delayed, and Government sanctioned their "being undertaken; but again circumstances arose to prevent their being "carried into execution."

This outrage was considered as filling up the measure of their offences. His Excellency the Viceroy and Governor General ordered that a force should enter their mountains, and there exact satisfaction for the past and security for the future.

Accordingly, on the 16th April 1860, General Chamberlain marched with the following force from Tānk :—

Hazāra Mountain Battery under Lieutenant Butt, 4 guns.		
Pēshāwar „ „ Captain DeBude, 4 guns.		
1st Company Sappers and Miners,	under	
1st Pānjāb Infantry	„	Captain Keyes.
2nd Pānjāb Infantry	„	Lieutenat-Colonel Green, C. B.
3rd „	„	Captain Ruxton.
4th „	„	Lieutenant-Colonel Wilde, C. B.
6th „	„	Captain Fisher.
Guides „	„	Lieutenant-Colonel Lumsden, C. B.
4th Sikhs „	„	Captain Jenkins.
5th Gorkhas„	„	Lieutenant-Colonel Rothney.
14th „	„	
Wing 6th Police Battalion	„	Lieutenant Orchard.
Detachment, 3rd Panjāb Cavalry	„	Major Jones.

Making a total of staff 8, sappers 478, artillery 237, cavalry 339, infantry 4,134. Total 5,196 of all arms.

General Chamberlain had the option of advancing from either Banū or Tānk, and he chose the latter—first because he thought it more appropriate to commence from the Tānk side, the route taken being precisely the same which the Vazīrs used when descending for the above aggression. Secondly, the most mischievous portion of the Mahsūd tribe, with whom the quarrel

especially was, inhabited the hills immediately above Tānk, and it was more natural to attack them in the first instance. Thirdly, the line of road was better known, and, though it had difficulties, was known to be practicable, while nothing was known concerning the road from the Banū side.

Major Taylor accompanied the force as Political Officer and addressed the following Proclamation to the Mahsūd Chiefs, Umar Khān, Khān Zamān, Ahmadu dīn, Dūrānī, and others :—

"Ever since the Dāman became the British boundary, the Mahsūds "have never ceased to harass the border, and to commit injuries upon the "persons and property of British subjects, and likewise upon merchants "and travellers. Further, the evil intentions of the whole tribe have lately "been made manifest by their assembling to the number of 5,000 or 6,000 "men in the Tānk Zām, and coming out of the hills for the purpose of "plundering the town of Tānk.

"This army of Vazīrīs was met and defeated by a small band of "Government horsemen and driven back in rapid flight to their hills, leav-"ing their chief Malik and 250 bodies on the plain, and had this been "the only aggression committed by the Mahsūds, the punishment which they "suffered might have been considered by Government to have been suffi-"ciently severe to obviate the necessity of further retaliation.

"But the Mahsūds have, as beforementioned, for years past committed "deeds of violence, and this last unprovoked attack, in which all sections of "the tribe joined, convinces the Government that its previous policy of "leniency and forbearance is misunderstood, and that consequently there is "no hope of its territory being respected or of future immunity from "injury, until it shall have evinced to the tribe that it has full resources "and ability to redress the wrongs done to its subjects.

"Wherefore the Viceroy and Governor General has desired that a force "shall enter the Mahsūd country, and there obtain redress for the past and "security for the future.

"This proclamation, then, is to inform you, that a force will enter your "mountains in a few days, and to explain to you the reason of its doing "so and the objects with which it comes.

"If the tribe will comply with the just demands of Government, force "will not be employed against them; but, if the Mahsūds refuse to make "restoration for the past and to give security for the future and appeal "to arms, then they will be met by the Government troops in the full "hope that if our cause be just, God will help us, and the bloodshed on "both sides will be on the heads of the Mahsūds themselves.

"Lastly, and with the object of avoiding bloodshed, if possible, the Maliks "of the tribe will be permitted to attend the camp to have any point in "this proclamation which may not appear clear to them, explained to them "in *vivâ voce* communications, after which they will be permitted to return "unmolested."

No reply was received to this proclamation. Reports reached camp that the Vazīrīs were assembling within a few miles of the plains. Further delay was therefore to be avoided; and on the morning of the 16th April Brigadier-General Chamberlain struck his camp, and with a force of 5,196 regular troops, 1,600 horse and foot under Gūldād and Kalū Khān Gandeh-pursod crossed the border by the Tānk Zām.

Meeting with no opposition, the force, on the 18th idem, reached Shingī-kot, about 28 miles from Tānk. On the approach of our cavalry, a small party of Vazīrīs who had been left there quitted the village. One was killed, a few taken prisoners, and some head of cattle and 200 sheep were seized on the hill side.

A body of the militia was located at Jandūla, at the western mouth of the Innis Tanga, to keep open communication with Tānk, and thus ensure the passage of supplies, &c.

Before moving upon Kānīgūram, it was determined to penetrate to the Shahūr and Kūndīghar mountains; but, to retain possession of Jandula, and keep open communication with the rear, it became necessary to divide the force; and accordingly a detachment of 4 field guns, 100 cavalry, and 1,564 infantry, was left at Palosīn, 4 miles in advance of Jandūla, under the command of Lieutenant-Colonel Lumsden, C.B.

On the 20th, Brigadier-General Chamberlain, with the greater portion of the cavalry and infantry and the mountain guns, supplied with provisions for 8 days, moved towards Shahūr. The gorge was unoccupied, save by a small party of the enemy, who retired as our infantry ascended the heights, causing by their fire, however, a few casualties. The defile is described as narrow and difficult, and about 3 miles in length, the hills on either side closing in so as to render artillery of little use. On emerging at the western end of the gorge, Major R. Taylor, whilst reconnoitring the road ahead, came, in broken ground, upon three Vazīrīs, who attacked his party and wounded 3 men and some horses before they were killed. The force halted at Haidar Kach at the western mouth of the Shahūr defile. On the 21st the force marched to Tūran Chīna, burning Kot Shahūr on the road.

On the 22nd the force reached Barand, at the foot of the Khūndghar mountain, and on the 23rd Jangī-Khān-ke-Kot, a distance of about 24 miles from Palosīn.

Jangī Khān, the principal chief of the whole Māhsūd tribe, with his son and nephew, had fallen the previous month in the attack upon Tānk. His fort was now blown up, and village destroyed. The residence of Sarfarāz, Shāhman Khel, who was known not to have participated in that outrage, was spared. On the other hand, crops belonging to the mischievous Nana Khel were destroyed.

Having now seen the greater part of the south-western portion of the district, and burned the crops, the force proceeded to retrace its steps, in view to joining Lieutenant-Colonel Lumsden's column, prior to an advance on the capital.

As the troops were falling in for this purpose on the morning of the 24th, a despatch was received from Lieutenant-Colonel Lumsden, reporting the successful repulse of an attack made upon his camp at dawn the previous day by a body of 3,000 men.

The absence of opposition to Brigadier-General Chamberlain's advance was thus accounted for. It appears that the Vazīrīs had assembled into two large bodies,—one to defend the passes in the more immediate neighbourhood of their capital, the other to attack the numerically weaker camp at Palosīn.

But the latter move was eminently unsuccessful. Although in the first headlong rush the vastly superior strength of the Vazīrīs enabled them to annihilate the pickets, the advance of the great mass was quickly checked by Lieutenant-Colonel Lumsden at the head of an inlying company of

Guides. About 500 of the bravest of the band, however, dashed into camp, cutting down all within their reach.

The attack was so sudden and unexpected, that some slight confusion prevailed, but the Guides were quickly rallied by Lieutenants Bond and Lewis, who drove the Vazīrīs back at the point of the sword, killing many and clearing the camp. All this time the main body of the Vazīrīs remained on the ridge, beating their drums, cheering on the party attacking, and keeping up a sharp matchlock fire into the camp.

Whilst this was going on on the right, Major Rothney, in command of the 5th Gorkhas, supported by the 4th Sikhs, advanced on the flank of the Vazīrīs with admirable steadiness. When clear of the camp, the Guides joined this force, and Lieutenant-Colonel Lumsden, with the detachments of the three corps, pursued the enemy for fully 3 miles over the hills, inflicting severe punishment until they broke and dispersed.

Our loss in this affair was considerable, being regulars 21 killed, 109 wounded; levies 26 killed, 34 wounded; camp-followers 16 killed, 23 wounded; total 63 killed, 166 wounded; but the loss of the enemy was much more severe,—132 dead Vazīrīs having been counted in and about camp, and on the line of retreat. Among the killed on our side was Hāfaz Ahmad, tehsildar of Banū, an excellent officer.

Major Taylor says that one undoubted cause of this surprise was that our intelligence concerning the movements of the Vazīrīs was very defective, owing to the unanimity of the Mahsūds in not giving any, and turning back all our spies.

To revert to the main column, which, on the 24th, retraced its steps to Tūran Chīna. It met with no opposition in its return; but, as the attack on Colonel Lumsden's camp showed a determined hostility on the part of the Vazīrīs, it was deemed necessary to destroy such crops and villages as had been spared on the occasion of the advance. The two columns were re-united on the 26th, and the camp was pitched at Maidānī Kachī, 1½ mile above Palosīn.

From the 27th to the 1st of May the force remained halted, to admit of the sick and wounded being sent back to Tānk, and for the litters to rejoin preparatory to an advance on the capital.

The advance was further postponed by the arrival in the camp of a deputation of Mahsūd Chiefs, who were received by the Commissioner, Major Taylor, Brigadier-General Chamberlain, and Lieutenant-Colonel Lumsden.

The Maliks who came in on this occasion were—

Kutan ...	... Guri Khel.
Shāhbaz ...	... Nazar Khel; a brother of Dūrānī Kokazai.
Sarfārāz Khān Pūrdil Khān Hūsen ...	Shāman Khels.
Badozai ... Nabī ... Vazīr ...	Shingīs.
Sardī Khān	Badīn Khel.
Zarakh Khān Akheh Khān	Sangar Khels.

This deputation came in with full powers from the rest of the tribe.

To the first question, as to whether they had understood the terms of the proclamation sent to them, the emissaries replied that they had not; this was evidently merely a defensive move at the commencement of the game, as, when subsequently asked if they knew why a force had come into their country, they gave all the reasons as clearly as if they had had the proclamation by heart.

A rough estimate was now made of the injuries inflicted by the tribe during the previous seven years, namely, from the period when the direct management of the frontier had been assumed by Government and the Panjāb Irregular force brought into play, using the Vazīrī modes of reckoning, and allowing, in all instances, the most moderate rates, by which it was found that the bill against the tribe for seven years' systematic plundering, killing, and wounding in the Government limits, amounted to Rs. 43,000, and the Maliks were therefore accordingly told, that if they chose to pay that sum, and to give hostages for future good conduct, the demands of Government would be satisfied and the force would return, as there was not the slightest wish to meddle with their country far less to annex any portion of it; all that was desired being that they should keep their clans-people in order and prevent their plundering in British territory.

But the Vazīrs had evidently no fancy for paying a fine, and the alternative proposal, namely, that they should give a free passage to the force to Kānīgoram, the capital of the hills, was equally unpalatable. The Malik who acted as spokesman, a well known character named Nabī, of the Shingī branch of the tribe, made great protestations of their anxiety for peace; but it was evident that they hoped for it without paying for the past, and probably without giving security such as we should wish for the future; and further that they were decidedly opposed to the march through their country. The question of security for the future never came actually under discussion, as the deliberation never got beyond the first point.

The tone of the Maliks throughout this meeting was quiet and the reverse of disrespectful; but through the veil cast by professions of humility and desire for peace, might still be discerned the unquelled pride of the men in the strength of their tribe and country. Thus when the march to Kānīgoram was under discussion, they asked "why it was wished to go there; the "people were rough mountaineers difficult to restrain; blood was fresh and "the bodies of their relations were still bleaching unburied in the sun; "the country was mountainous and confined and not fitted for our army at "all", all which representations of course contained a good deal more of pride and warning, than of humility and submission.

One passage in the conversation appeared to show a good feeling, and one that the British Commissioner would gladly have worked on for good. General Chamberlain called attention to the bodies of Vazīrs lying near the camp or hastily buried by our troops, and explained to the Maliks his willingness to allow the relations to come and remove their dead on this and on other occasions, as it was wholly contrary to our customs and feelings to extend our hostility to the dead of an enemy, and he said it gave him pain to see them lying about unburied and uncared for. In reply to this, the Maliks said if it was pain to us what must it be to them, whose brothers and fathers and cousins were thus lying ghastly in the sun, making food for the fowls of the air.

Major Taylor tried to improve this opening, but without result. They no doubt feared that the burial parties would be subjected to an ambuscade,

as they possibly would have been by native commanders, and only at night and by stealth did they attempt to recover the bodies of their friends.

Towards the end of the meeting there arose a point of difference as to whether the force should halt or move onward the next day.

It was an object in every way to move on to Shingī; the ground occupied had become unhealthy, and supplies were getting scarce every day.

On the other hand, the Maliks wished for a day's delay to consider the propositions; but after fully weighing the whole case, General Chamberlain decided in favor of moving on, feeling convinced that if the Maliks were sincerely bent on peace, this would not interrupt or mar their plans, while it saved a day's supplies, and gave the troops a healthy encampment.

One view of the case which the Maliks put forth was very fairly turned against them, namely, that in our generosity as representatives of a strong Government, we should allow them some 'pardah' (or screen for their honor), meaning that we should spare them the disgrace of submission, or of having an army march through their country; but in answer to this it was fairly objected that we also required some 'pardah;' an army had marched into the country to demand reparation for years of unprovoked injury, and trustworthy security for the time to come, and it was out of the question that it should of its own free will march back again without attaining satisfaction in one form or another, either by realizing the fine demanded, in which case all further march would be at once relinquished—or by marching through the country.

When it was decided that the force should move on, General Chamberlain promised that it should only move to the better ground at Shingī, and not advance at all towards their position at Awna until the final decision of the Council was received. On the other hand, the Maliks undertook to go and consult their tribesmen and to bring us an answer at Shingī on the evening of the following day.

These negotiations, however, broke up without any definite understanding having been arrived at; the Chiefs returned to their clans, and preparations were made for the advance of the force.

It was evident that the Vazīrīs were determined to fight. The force therefore marched on the 2nd to Shingī-ke-Kot, and on the 3rd reached Zerwām, at the southern entrance to the Aonai defile, which was found deserted, the Vazīrīs having retreated to Barāra Tangī. The work of destruction was now recommenced. The large village of Zerwām and other hamlets were burnt, while the fine crops of the Aonai valley furnished food for the cattle of the force.

It became apparent that the enemy had fixed on the Barāra Tangī, about 5 miles from camp, as the most easy of defence, and that at this point they would oppose the further progress of the column. This gorge is described by Brigadier-General Chamberlain as the most difficult of any that was seen; whilst the Aonai gorge, where resistance was first anticipated, proved to be the easiest, thus accounting for the non-appearance of the enemy at this latter point.

The Barāra Tangī, General Chamberlain describes as "a narrow cleft, cut by the Tānk-Zām, through a chain of mountains crossing its course at right angles. Both sides of this passage are perpendicular to a height of 40 or 50 feet, from which the mountains slope upwards at a considerable incline,"—the southern face of the western hill being inaccessible to infantry, but having a tower at the point where its eastern slope descends

pendicularly into the gorge. Every commanding point was crossed by a breastwork, and the gorge itself closed by a wall of boulders and trees equal to resist siege artillery.

The position of the Vazīrs is thus described by Colonel Taylor: The most difficult feature to deal with was the ravine, or dara, which joins the main Zam dara just at the mouth of the pass, thus completely cutting off the heights from the mountain on the proper left of the pass. Thus it appeared that these heights might be gained possession of and yet be nearly useless, being cut off possibly by an impassable gorge from the hill on the left of the pass which was strongly occupied, and had every appearance of being very stiff. The heights were fully occupied, and when the Vazīrī leaders saw that we intended to seize it at the first step, they lost no time in greatly strengthening it.

The enemy's right had a most formidable appearance. On the true right of the mouth of the pass, and overhanging it, rose a craggy, steep hill surmounted by a tower, then came a short level interval, and then the commencement of a lofty ridge, which ascended to a height which put it out of the affair altogether, that is, from its precipitous nature it was wholly unassailable by an attacking force, while from the great distance of its chief peaks from the scene of action, it was only worth the while of the attacked to occupy the spurs above their position which would enable them to lend good assistance by their fire.

From the tower to the spur of the main hill stretched a double row of 'sangars,' and for some distance up the spurs of the ridge 'sangars' were terraced one above another, affording a flanking fire on a force attacking the main position; above these again were sharp-shooters couched in the rocky spurs of the ridge, whose fire would also tell in the ranks of a body advancing along the ledge between the main ridge and the ravine,—the only line of approach open by which to attack the 'sangars' and tower of the chief position. The precipitous ridge described afforded also, what most hillmen like, a safe line of retreat, enabling them to inflict injury on an attacking force up to the last moment, and then retire without fear of being cut off.

A thick grove of trees concealed the actual mouth of the pass from view, but it was easily conjectured from seeing low lines of 'sangars' immediately over it that something difficult had been prepared there also. It proved eventually to be a strong abattis, composed of large stones and felled poplar trees, forming a massive barrier completely closing up the pass on which guns would have had little effect, and which it took our sappers half an hour to make a gap insufficient for the force to pass through.

Such was the position taken up by the Vazīrī leaders; naturally very strong, it had been taken advantage of to the utmost, and this was to be expected from their warlike character.

After a patient and thorough examination of the position, in which all the information that it was possible to obtain regarding the features of the ground was extracted from the spies on the spot, Brigadier-General Chamberlain rapidly formed his plan of attack, which was to gain possession at once of the heights on the enemy's left by a vigorous attack. A second column to ascend the hills on our left and threaten the right of the enemy's position and await a favorable time to attack that also.

Two columns of attack were formed,—the right under Lieutenant-Colonel Green, C. B., consisting of—*Advance,*—wing of 3rd Panjāb Infantry, 300 strong, under Lieutenant Ruxton; *Support,*—2nd Pānjāb Infantry, 500 strong,

under Lieutenant-Colonel Green, C.B.; Hazāra Mountain Train, four pieces, under Captain Butt. *Reserve*,—Wing, 1st Panjāb Infantry, under Captain Keyes. The left under Lieutenant-Colonel Lumsden, C. B., consisting of—*Advance*,—wing, 6th Panjāb Infantry, 300 strong, under Lieutenant Fisher; *Support*,—wing, Guide Infantry, 250 strong, under Lieutenant-Colonel Lumsden, C.B.; Peshāwar Mountain Train, four pieces, under Captain DeBude. *Reserve*,—wing, 6th Police Battalion, 300 men, under Lieutenant Orchard. Four field-pieces and wings of the 4th and 14th Panjāb Infantry formed the support about 900 yards from the gorge, with a wing of Goorkhas and cavalry a little in their rear as a reserve, the baggage being massed in rear, guarded by a detachment of the 14th Panjāb Infantry and foot levies, with a wing of the 4th Sikh Infantry as rear-guard.

Lieutenant-Colonel Green's column met with considerable resistance, but after a difficult ascent, covered by the fire of Captain Butt's mountain train guns and that of the field-pieces below, the leading men of the 3rd Panjāb Infantry, headed by Lieutenant Ruxton, reached to within a short distance of the breastworks, but in too small numbers and too broken to make the final rush. Here a check occurred, and the Vazīrīs, rushing from their breastwork, drove the 3rd back upon the support, which also gave way; and the Vazīrīs continued their gallant attack upon the reserve and mountain guns. But short was their triumph, for Captains Keyes and Butt received them like gallant soldiers, and drove them back, when breastwork after breastwork was won.

In the meantime, the fire of our guns being directed on their right, the enemy were evidently giving way, Lieutenant-Colonel Lumsden was ordered to advance, which he accomplished with excellent judgment, and then, ascending the eastern slope of the hill, cleared ridge after ridge with his mountain guns, at a loss of only two men. On this occasion the officers whom Brigadier-General Chamberlain specially noticed were Captains Keyes and Butt, and Lieutenant Ruxton. The casualties were 30 killed, including Lieutenant Aytoun, H. M.'s 94th Regiment, attached to the 2nd Punjab Infantry, and 84 wounded,—the enemy leaving 35 dead bodies on the ground.

No further opposition was offered, and the camp was pitched on the Bangīwāla Kach, 3 miles beyond the defile. The crops in the neighbourhood were given over to the cattle, and the houses set fire to. In the evening a deputation was received from the Mahsūd Chiefs and from the Chiefs of Makīn, suing for peace.

On the 5th the force advanced, and after a march of 15 miles, halted near Kānīgūram. Relying on the friendly professions of the Chiefs, no injury was done to crops and property.

At Maidānī, about 4 miles from Kānīgūram, the force was met by the Syads and Ūrmūr elders of the place, to whom assurances of protection were given. It should be observed that no Vazīrīs reside in the town, which is only occupied by the few remaining members of the Ūrmūr tribe, the original occupiers of the country until dispossessed by the Mahsūds.

The force halted during the 6th, 7th and 8th, and sent messengers to ascertain the intention of the Mahsūd Chiefs. Most unsatisfactory answers were received, and reports reached camp that they were consulting where they could best oppose the egress of the force.

No further communication being made by the Chiefs, the troops moved back on the 9th to Dwatowa, 5½ miles, setting fire to everything that had

been spared and protected on its upward march,—one exception being made in favor of the property of the son of the Ahmadzai Chief, Swāhn Khān, famous for having, as far back as 1824, shown civility to the enterprising traveller Moorcroft, and subsequently to the British officers engaged in the settlement of Banū in 1847.

On the 10th the force marched 5¾ miles towards Makīn, meeting with no opposition, save that attempts were made to harass the rear-guard; but, owing to the skilful arrangements of Lieutenant-Colonel Wilde, C. B., commanding, only two men and one horse were wounded. Several Shāhābī Khel villages passed were destroyed. The force encamped on the Sari Ragho plateau immediately in front of Makīn.

On the 11th the force halted at Makīn, the residence of the Chiefs of the tribe, now deserted. In view to save the town, every effort was again made to induce the tribe to listen to reason, but without effect. Makīn was therefore destroyed.

Operations were now closed, and the force turned towards Banū, the course by which it was originally intended to return. As the column moved away on the 12th, two high towers, which guard the eastern entrance of the valley, and had been occupied by our pickets, were blown up and a Malikshāhī village destroyed.

The direction of the march was now changed towards the north; 8¼ miles took the force to Razmak, from which the Khasora defile descends to Banū. Shortly after leaving Makīn the Mahsūd boundary is passed; but before crossing it their village of Tanda-Chīna was given to the flames, and its crops destroyed.

On passing the Mahsūd boundary, the lands of the Torī Khel and Mahamad Khel Utmānzais were entered.

The force halted on the 13th, and marched on the 14th down the pass to Razāni, an Ūrmūr village, which was protected.

On the 15th the troops marched to Saroba, a Torī Khel village, after which no more was seen of the Mahsūds. On the 16th the force moved to Dwa Tawi.

On the 17th of May heavy rain came on, which obliged a halt; the Torī Khel supplied what they were able in the way of corn, fowl's, eggs, wood, &c.

On the 18th the force emerged from the passes and encamped at Spīnwām in the Banū valley, and two more marches brought it into Banū.

With the exception of three camels carried away in open day by a trick, the force did not, through the whole of this arduous march, during which the supplies for 16 days for 8,000 men had to be carried with it, suffer the loss of a single live animal, as every camel that fell from exhaustion was immediately shot. This was owing to the laborious and excellent arrangements made for securing the whole line of march by strong parties posted on the most commanding points along its full extent.

Information of the movements and intentions of the tribe proved for a long time during this campaign very difficult to obtain. At first it was only possible to work through the Batanīs, but when the force entered the Mahsūd lands, the Batanī spies became nearly useless. A few Mahsūd Vazīrs were attached to the train of Nawāb Shāh Nawāz Khān, but these were not considered fully trustworthy, nor at first would it have been wise that they should be. After a time matters improved; money and possibly the growing belief in our ultimate success, enabled Shāh Nawāz Khān to make

use of men of respectability among the Mahsūds who gave good information concerning the chief movements and counsels and intentions of the tribe, and thus latterly the information was of a better order; and as it was well paid for, it is probable that on a future occasion it will be found more easy to obtain full and practical accounts of the proceedings and intentions of the Mahsūds.

Although the expedition did not result in the submission of the Mahsūds, its success was great. A loss was inflicted on the tribe from which they will not recover for years. Whenever they met our troops, although in passes, they were invariably defeated. Their chief town, Kānīgoram, was occupied, and spared only on payment of a fine; whilst Makīn, another principal town, was destroyed, and their hitherto unknown country surveyed and mapped.

The estimated loss inflicted on the Mahsūds by this invasion was estimated by Colonel Taylor at not less than Rs. 140,900.

The expense in the civil department of this campaign is shown by the accounts submitted by Captain Coxe, who managed all the arrangements about supplies, &c.

The total amount was Rs. 64,471, and the principal items of expenditure were—

	Rs.
Camel hire	14,745
Bullock ,, ...	4,124
Donkey ,, ...	376
Shoes and sandals	3,337
Establishment for Commissariat and miscellaneous	4,108
Subsistence allowance to chiefs	1,346
Khillats to chiefs	1,725
Pensions to heirs of killed levies	2,950
Compensation to various natives for loss of camels, damage to crops, &c.	14,229
Pay of temporary levies ...	19,285
Carriage for ,, ...	1,535

This only represents the expenditure in the Civil Department. I have been unable to find any trace of the amount expended in the Military Department.

The chiefs and tribes who assisted in this expedition with an approximate of their numbers may also be gathered from this account. They are: Gūldād Khān, Gandehpūr, 32 mounted men, 368 foot; Klāū Khan, Gandehpūr 68 sowars, 270 foot; Naorang Khan, Gandehpūr, 15 sowars, 85 foot; Miān Khels of Drāband, 12 sowars, 77 foot; Mīr Ālam of Mūsazai, 17 sowars, 54 foot; Bābars, 18 sowars, 75 foot; Kūndīs, 10 sowars, 155 foot; Khasors, 11 sowars, 92 foot; Sūltān Mahamad Khetrān, 21 sowars and 21 foot; and Kaora Khan Kasrānī, 38 sowars, 54 foot; and Karīmdād Kasrānī, 15 sowars, 42 foot; Hājī Khān Kasrānī, 9 sowars, 13 foot, and Paniala Baloches, 48 foot.

The Maliks of the Batanīs and Vazīrs who were useful during the campaign and received 'Khillats' at its end are also recorded, *viz.*,

Akhūn Sādat Dīn Spīrkai.

Sandak	Batanī.	Roda Khān	Batanī.
Ūmr	,,	Zakūn	,,
Kota	,,	Ghiza	,,
Siah Khān	,,	Mahamed Khān	,,

Khūshiāl	Batanī.	Asghar	?
Galan	,,	Nawāz	?
Darvesh	,,	Akbar,	Aba Khel.
Marwat	,,	Alī,	Ali ,,
Almar	,,	Maorat,	Niāmat Khel.
Jhindī	,,	Mānī,	Spīrkaī.
Azim,	Shingī	Azīm,	Hati Khel.
Aka,	Langer Khel	Mīr Akbar,	Bizan Khel.
Gizadīn,	Malikshāhī.	Fazl Shāh	Ahmad ,,
Ali Kami	,,	Bandar	Hati ,,
Shergul	,,	Ghasim	Baka ,,
Niazi	Shāhman Khel.	Hasan Shāh	,, ,,
Sadrdīn	Malikshahī.	Landak	Ūmrzai.
Torān	,,	Sowal	Mohmīt Khel.
Hazārdīn	,,	Nādar	Ūmrzai.
Sher Alī	,,	Bahādar	Mūlazai.
Kamāl	,,	Shāh Hasn	,,
Tor Kata	,,	Shujha	Miānī.
Ahmad Shāh	?	Abdūl Rahmār	?

More than a year passed away from the return of General Chamberlain's expedition, and the Mahsūds did not give in their submission. They were consequently debarred access to British territory, and an embargo laid on their trade which the Nawāb of Tānk had estimated as amounting to Rs. 20,000 per annum. Being able to draw supplies from the Afghān valleys of Khōst and Dāwar, the Mahsūds were not pinched by famine, though they suffered by the exclusion of their own and other commodities from British markets. In February 1862 they opened negotiations, but they came to nothing, and the Mahsūds, during the whole of 1861, lost no opportunity of making plundering raids into British territory. In June 1862, however, they agreed to the terms offered to them, and were again admitted to trade in our territories. The basis of the new engagement was, that each main section of Alīzaīs, Balolzāis and Shāman Khel should be responsible for any outrages committed by members of their sections. The treaty entered into with the Shāman Khel Mahsūds by Captain Munro in June 1862 is as follows :—

"We, the undersigned Maliks of the Shāman Khel division of the Mahsūd Vazīrīs, *viz.*, Pirgūl Khān, Sahib Khān, Aladād Khān, Kamardīn Khān, Nūr-ū-dīn Khān, Shādī Khān, Syad Amīn, Adil Shāh, Abbās Khān, Zain-ū-dīn Khān, Sorkamand Khān, Mansab Khān, Khwaja Mīr Khān, Alayār Khān, and Syad Mīr Khān, for ourselves, and as representing Sher Alī Khān, Purdil Khān, Khodadād and Hūsen, other chief Maliks of the Shāman Khel, now absent, being very desirous to conclude a peace with the British Government, do hereby engage as follows :—

"*1st.*—We undertake to maintain friendly relations with the British Government for the future.

"*2nd.*—If any member of the Shāman Khel tribe hereafter commit an offence, directly or indirectly, against the British Government, we shall bear the responsibility as a tribe, and the British Government may exact reparation by seizure of our kafilahs, or otherwise, as may be deemed requisite.

"*3rd.*—Should any member of the two other main divisions of the Mahsūds, *viz.*, the Alīzais or the Balolzais, be guilty of committing an

offence within British bounds, he shall not receive aid or shelter from us, neither shall he be allowed to deposit any stolen property in our territory.

"4*th*.—In like manner we promise not to afford shelter to absconded offenders from British territory, whether British subjects or members of other tribes, and especially do we undertake that Khwaja Houris, Momrez, Din, and Yakūb, four of the absconded murderers of the late Captain Mecham, be not permitted to reside or take shelter within Shāman Khel limits.

"5*th*.—We hold ourselves answerable that there shall be no attacks made by the tribe in strength, nor any open violence by armed men within Government limits. With regard to thefts, we cannot in the same manner guarantee that none shall occur; but we will use our utmost endeavours to repress such; and whenever injury has been inflicted *within Government bounds* by *any member of our section*, such as murder, theft, incendiarism, &c., the British Government shall be at liberty to indemnify itself from our kafilas of merchandise according to the following scale:—

"For blood ... ... Rs. 600

"For a wound or blow causing the loss of a limb or injury
"equal to it ... ... Rs. 200

"For slight wounds, according to estimated injury.

"For incendiarism or other injury, according to extent of damage done.

"6*th*.—As a guarantee of our good faith, we will place two hostages from our section of the tribe—one with his family and one without—in the hands of Government to be lodged either at Tānk or Banū as Government may direct, for the space of one year from this date. If, in the course of that year, no injury or offence is committed by the Shāman Khel section of the Mahsūds in Government territory, the hostages will be entitled to release at the expiry of the prescribed period.

"In the event of the occurrence of any breach, or the committal of any offence for which reparation has not already been provided in this treaty, the release or detention of the hostages will be at the pleasure of the British Government.

"Having, as delegates from the Shāman Khel section of the Mahsūds, undertaken to abide by the above conditions, we each and all attach our mark to the paper of agreement, and trust the Government will accept this covenant on our parts."

(*Here follow the marks of signatures.*)

The agreement of which the above is a translation was signed and sealed at Banū on the 19th June 1861, before Nawāb Shāh Nawāz Khān of Tānk, and Tehsīldār Sūltān Mahamad Khān. The document was attested by the Commissioner of the Derajāt division at Banū on the 27th June 1861. Similar agreements were entered into at the same time and place by the Alīzai and Balolzai sections of the Mahsūds, the former being represented by Maliks Ūmar Khān, Pīr Gūl, Matīn, Raz Mahamad, Alī Khān, Sūjah, Vilāyat Khān, Tūtī Khān, Dadak Khān, Sohan Khān, Zarai Khān, Vali Khān, Gholām, Gami Gūl, Alī Haibat, Baidūl, Mīr Khāk, Gūlshāh; and the latter by Maliks Tāj Mahamad, Latī Khān, Kaisar Khān, Yār Mahamad, Mashak, Gadhī, Hodī Khān, Hātim, Barkhodā, Dūrānī Khān, Shakar Khān, Bujar, Mehrat, Khwaja Ahmad, Būdha, Kalandar Shāh, Nānā Dalai,

in person, and as delegates from Zabrdast and Syad Khān, Bhati Āmbhi, Ikhlās, Shāhbāz, Fateh Khān, and other absent Maliks of the Balolzais.

It was moreover ruled, that the six hostages (two from each section) should each be either the son, brother or nephew of a Malik, and that three of the hostages should be lodged at Banū and three at Tānk, receiving subsistence from Government.

But the Mahsūds had hardly concluded this treaty before they broke it. Immediately after several thefts were committed, and five grass-cutters of the 3rd Panjāb Cavalry were murdered by men of the Alīzai and Balolzais sections. In consequence of this, all men of these sections found in our territory were seized and their property confiscated; the Shāman Khel not being implicated, came and went without interruption, except when they used Alīzai camels, which were then confiscated. The headmen subsequently professed their readiness to make good the fines due from them under the treaty, amounting in all to Rs. 4,500.

Their camels therefore were sold, and the balance paid by a banker, who was to be repaid by the offending sections with interest, by a toll on all their pack animals till the debt should be liquidated.

Soon after, on the 17th November 1862, a deputation of the principal men of each sub-division waited on the Commissioner at Dera Ishmāīl Khān to ratify the treaty previously made. As the demonstration was believed to be sincere, Colonel Taylor then advocated that some of the Shingī and Malikshāhīs should be settled in some of the waste lands in the Dera Ishmāīl district. Though it was reported that this had been accomplished and 25 sowars had been given to the tribe in the frontier militia, the whole scheme fell to the ground, and in the Panjāb Report of 1865 it was acknowledged to be a failure.

Meanwhile they did not discontinue their raids one iota. In 1862, on the Dera Ishmail border, there occurred 31 cases of cattle-lifting, 4 petty thefts, and 4 highway robberies, by which 133 camels, 90 head of cattle and 232 sheep and goats, besides some cash and clothing, were stolen.

In 1863, the Mahsūds in force attacked the Jata outpost, which was then not quite finished, and did some damage; and besides this 905 head of cattle were carried off. But 714 of these were re-captured, and 5 of the raiders were killed, 3 wounded and 13 captured.

In 1864, the Mahsūds continued their depredations, especially in the Tānk border. They seldom gave an opportunity for reprisals, so that at length it was found necessary to exclude them from trading in the Banū or Dera Ishmāīl Khān district.

Colonel Becher's instructions on this subject were issued (demi-officially) in August 1863, from which date the Nana Khels and Shingis, comprising the Jalāl Khels, Gūjar Khels, Kokarais Hiabat Khels, Abdūl Rahmān Khels and other minor sub-divisions, were prohibited from entering British territory.

These tribes, especially the Jalāl Khels, Kokarais and Goga Khels continued to plunder whenever they found an opportunity, till at last in April 1864, they sought peace, by sending deputations to the foot of the hills to ask permission for a 'jirga' to come in and make terms.

The Nānā Khel division having carried on their principal trade with Tānk, their chief men sought and obtained an interview through the Nawāb, who forwarded them on to Dera Ishmāīl Khān, where they made terms and promised to behave well in future.

The Shingī tribe would not, however, come to terms either at Dera or Banū; a large 'jirga,' indeed, who came in to see the Deputy Commissioner of Banū, requested that their clan might be forgiven, and allowed once more to trade. They were hospitably entertained for some days, and told they should pay for all the losses incurred by residents. They were told that they were to make good all the sums plundered, amounting to Rs. 2,272, pay a fine of Rs. 500, and give hostages for their good behaviour. They promised to do this, and went off in order to gain the consent of the tribe, who, however, went off to the high hills without paying it.

Attempts were then made at reprisals in order to obtain some compensation for our villagers who had thus been robbed, and Rs. 1,359 was collected in this manner.

At last in August 1865, Major Graham, then Deputy Commissioner of the Dera Ishmāīl district, despairing of doing anything with this tribe, because of the "inability of the posts to repress raids, the fact that the tribe "was too poor to pay fines, if they would, and too united and powerful to be "made to do so if they wouldn't; that there were no powerful chiefs on this "border and no police; that the Nawāb did all he could; the people of the "country were unable to resist, and finally that the blockade was not "effectual," recommended that the District Superintendent of Police, whose pay amounted to Rs. 7,000 per annum, should be abolished, and service in the frontier militia should be given to 25 Mahsūd horsemen, and that land be granted to them within the border.

The land fixed upon as available was on the border of the Miānī settlements in the Gomal valley between Mānjhī and the Ratī Kamr range, and the terms on which it was to be granted were a rent-free tenure for 10 years, and then a demand of one-tenth of the produce, and it was recommended that Rs. 5,000 should be advanced by Government to assist in bringing water to the land. The preliminaries of this arrangement progressed but slowly. The Mahsūds were not modest in their ideas "demanding nothing less than 100 sowars for each section and lands from Dabra to Tator;" and they wished to make the release of some prisoners caught marauding, the first condition of their assent to the proposal. Gradually, however, they gave in and all sections agreed in February 1866, except part of the Shingīs, who held out for more horsemen. This persistent refusal of theirs to come to terms was regarded by Major Graham as a very good proof that "they would hereafter have to depend on this means of subsistence provided by Government as a substitute for plunder;" and that officer therefore determined to take the opportunity of vacancies occurring in the frontier militia, gradually to provide for a few more of them.

In May 1867, Major Graham reported: "As soon as the terms were "agreed to, the horsemen were enlisted, and in the cold weather of 1866-67 "about 20 families of Mahsūds settled on the land, brought about 60 acres "of land under cultivation, and reaped the produce; a sum of Rs. 2,000 "out of the Government grant of Rs. 5,000 having been expended. The "prisoners were retained pending the result of these measures."

The result of dealing with such robbers in this manner is fully described in Major Graham's letter of 14th May 1867. During the year from 18th February 1866 to 18th February 1867, the tribe was on the whole much better behaved, but towards the close of the year, some heavy cases of plunder of camels, with one or two of kidnapping Hindūs occurred,

which swelled the amount of compensation due by the tribe to about Rs. 8,000. As usual, the Shingī and Nana Khel clans of the Balolzai section were the principal offenders, and as usual, they were unable to pay up, the release of the prisoners therefore (all Shingīs and Mani Khels), which was contingent on good behaviour, was held in abeyance pending compensation.

But in order to show his scrupulous observance of the terms of the treaty, Major Graham caused the prisoners to be removed from the jail on the 18th February 1867 and to be placed in a *sarai*, under a guard, with permission to see their friends freely, to resume their own dress, to receive presents of food &c.; their fetters were also removed.

In the meantime a 'jirga' of the tribe was summoned into Tānk for the settlement of accounts previously to the release of the prisoners, and when matters looked sufficiently promising to warrant such a step, the prisoners were conveyed, still under a guard, to Tānk.

It soon, however, became apparent that no settlement of such heavy accounts could be hoped for (a quit settlement, indeed, of Rs. 2,000 was offered and rejected), and when their inability to pay became clear, Major Graham determined to withdraw the prisoners from Tānk to the jail as before, which was carried out without any accident or outbreak of any kind.

In so acting, Major Graham felt that it was necessary, if he hoped for success, to deal strictly as well as justly by the tribe; at the same time that he well knew that the retention of the prisoners was, in reality, his only tangible security for the future.

He now summoned a special 'jirga' of the tribe from Tānk, and, receiving the representatives of the three main sections separately, explained to the Alīzai and Shāman Khel sections that, according to our old standing treaty with them, each section should be dealt with separately; that they had only a small amount of compensation to make good, and had no prisoners to be released; and that they should act up to their agreement with Government, square their own accounts, remain on good terms with Government, and leave the Balolzai to settle their own affairs; to this the delegates unhesitatingly agreed and were dismissed.

Major Graham then received the other clans of the Balolzai section (through their representatives), and suggested the same course to them, and they also agreed.

Lastly, the Shingī and Nana Khel delegates presented themselves, and to them it was announced that their prisoners would be retained pending compensation for plunder during the year. The release of the prisoners was promised after another year, on the same terms as before, *i. e.*, on the tribe refraining from plunder during the year, or paying compensation for such plunder, &c., as might be committed, in which case their liabilities for the past year would be remitted as before.

At the same time, they were given fully to understand that, if they should determine to give trouble, their quota of horsemen (8) would be discharged, they would be ejected from their lands, and excluded from British territory, and from any further favors which might be extended to the rest of the tribes.

This occurred during April, and the delegates agreed to refer the matter to a conference of the whole tribe at their capital of Kānīgūram, the result of which was that the Alīzai and Shāman Khel sections elected to remain on good terms with the Government, while the whole of the Balolzai elected for mischief.

Amongst the murders committed by the Mahsūds in 1866, that of the Agent of the Nawab of Tank is conspicuous. This act was committed by 22 Vazīrīs, who came into the Gomal valley by the pass opposite the post of Mūrtaza.

In 1867 there were 2 murders, 2 cases of wounding and 40 of cattle-lifting.

In 1868 there were 5 cases of murder, 5 of wounding and 64 of cattle-lifting, amongst the prominent of the raids being that on the 25th February, when a party of Haibat Khel, variously estimated at from 20 to 60, made a dash into the plains near the Girnī pass, and falling on a party of Batanīs carried off 10 bullocks. They were pursued by a guard of the 1st Panjāb Cavalry, who rescued the bullocks and wounded one of the marauders.

Again, in April, a body of Shingī attacked the village of Dabra, miles within our boundary. Taking advantage of a dark and stormy night, they succeeded in reaching the gateway of the village without being observed, and killed one man and wounded three others.

The state of this frontier was deemed so unsatisfactory that General Wilde in this year selected sites for new posts near the Girnī and Zām passes, the better to stop these raids.

In 1869 there were 5 cases of murder, 15 of wounding, and 48 of cattle-lifting; of the two principal, one resulted in the assassination of the Thānādar of the Nawāb of Tānk, and the other was directed against the village of Fateh Narinj near Kot Nasarān. These raids are described by Major Munro.

In the first, on 10th March 1869, the Nawāb's Agent at the Gomal Thānā, was cut up at midnight in the courtyard of his thana by a party of Nānā Khels, Shāman Khels and Shingīs, who had succeeded in breaking through the wall and concealing themselves within the enclosure, notwithstanding the presence of two sentries. After this occurrence the thana officials and villagers were so paralyzed by fear that they gave no alarm to the Jata post till the morning, and the Vazīrs escaped.

The second outrage occurred on the 11th April 1869, between 9 and 10 o'clock P. M. A body of hillmen, 50 in number, presented themselves fully armed at the village and surrounded it. Four men, who were in the 'chouk,' apparently on watch, though unarmed, on hearing the hillmen arrive, ran to their houses to obtain arms. An alarm was given, and it is said that intimation was immediately conveyed to the neighbouring outpost of Kot Nasrān, and also to several Povinda and Batanī encampments that were near, with a view to pursuit. Meanwhile, the assailants, having despatched a woman of the village, and wounded five men (one of whom lost an arm or hand) and carried off property estimated at Rs. 400, including 1 horse, 11 bullocks and cows and 5 donkeys, retired to their hills with impunity, before any of the pursuing parties could overtake them. The Vazīrīs are further reported to have rested on their way in the Tānk Zām, but no intelligible or detailed account of the assemblage of one or more pursuing parties, or of their doings after assembly, is given. The marauding party got clear off with their booty.

The Girnī post was begun in 1869 at a site 3 miles from the pass, but was abandoned on account of the failure to reach water, and the site was changed to the mouth of the pass, and in 1870 this post was completed and that of Kot Kirghī begun.

On this the Mahsūds signalised their displeasure by making a treacherous, and unfortunately a successful attack on the 13th April 1870, on a guard of 5 bayonets of the 1st Sikh Infantry proceeding to Tānk from Kot

Kirghī. These men were joined in the Zām pass by a body of from 20 to 40 Shingī Mahsūds, who represented themselves as servants of the Nawāb of Tānk, and being allowed to mix with the guard, suddenly disarmed and attacked them, killing two and wounding the remainder. It was afterwards ascertained that these men had come down for the express purpose of waylaying stragglers between Tank and Kot Kirghi.

The raids on the Mahsūd border for 1870 show 4 cases of murder, 5 of wounding, and 58 of cattle-lifting.

On the 29th October 1870, Lieutenant Norman, 1st Sikh Infantry, who had for some days been completing a survey of the Gomal valley, on the Tānk frontier, was informed that some marauding parties of Vazīrīs were in the passes between Girnī and Kirghī. He, however, proceeded to the village of Shekh, at the mouth of the Girnī pass, where he halted during the heat of the day. About 3 P. M. a picket which had been posted at the mouth of the pass came rushing in, with cries of 'Vazīrīs;' Vazīrīs' shots were heard from the hill, and from 60 to 80 men appeared, advancing in two bodies and armed with matchlocks.

Lieutenant Norman reports on this—"I at once sent the cavalry to the mouth of the Little Girnī, with orders to keep out of range of the hills, but still to prevent any men coming out of the pass, at any cost, and proceeded with the men of the 1st Sikhs and the Bitanī foot men to the foot of the hill. As the Vazīrīs continued to descend, I warned them (through a Batanī), that I should be compelled to fire if they advanced any nearer; a shot was the answer; and as they continued their advance in a very determined manner, I fired low, in hopes of intimidating them. As my shot had not the desired effect, I sent the Naik of the 1st Sikhs, with ten Batanīs, to my right, with orders to fire on any one who came within range, but not to waste his ammunition, and above all, not to let the Vazīrīs get round to our right. As there was no doubt now that these men did mean mischief, I thought it my duty to stop them, if possible, before they came close enough for a rush; and as I had every confidence in my weapon, I felt that they would not care to come down the hill, exposed to the fire of a Henry-Martini rifle, until they came within the influence of the matchlocks and rifles of my escort. Some little time had been lost in getting the Batanī picket under cover on, my right, but directly I felt safe in that direction, I thought it time to stop the advance, and fired three shots in rapid succession; my first, as stated before, I had purposely fired low, and my second fortunately threw so accurately that I had no occasion to alter my sight, but fired the third and fourth without rising. At the fourth (which I had aimed at the man I took to be the leader), the man rolled over the hill side, and the Vazīris immediately dashed down at him, and, seizing him, all ran up the hill, and never turned or stayed till they had reached what was apparently a 'sungar' at the top. I considered then it would be useless to shed any more blood, as my object had been attained; so, waiting at the spot for nearly an hour, I withdrew the Batanīs from the right, and returned to Jata."

Lieutenant Norman's conduct on this occasion was censured by the civil authorities, and made the subject of a reference to the Lieutenant Governor Sir Henry Durand, who, while agreeing that there may have been a little unnecessary assumption of risk on that officer's part, remarked that "the way "in which Lieutenant Norman extricated himself from the attempt of the "Vaziris is creditable to that officer, and to those who were with him, "and the indiscretion that was committed by unnecessarily exposing himself

"and his party under circumstances that might have been avoided without "any disgrace, is redeemed by the steadiness displayed by himself and his "party when attacked."

On the night of the 21st January 1871, a party of 21 Vaziris, principally Shingis and Malikshāhis, attacked the village of Shah Zamān near Tator, but were beaten off with a loss of 1 killed and some wounded. The villagers had nine wounded. The marauders not being followed till morning escaped.

On the 31st October 1871, 34 camels belonging to Nāsars were carried from between the Jata and Mūrtaza outposts by 8 Shingis.

On the 1st January 1872, a party of Vaziris carried off a bania, but he was rescued by the Mūlazai post.

On the 2nd January 1872, a party of 7 Shingis were found hid in a mill by 6 residents of Gomal and 3 Povindahs; 6 escaped and 1 was cut down near Gomal.

On the 4th January 1872, a party plundered 8 camels from about Kolāchi.

On the 10th January 1872, a party of 7 men of the Kurmuch Khel and Nasrāni Khel, plundered 10 camels, and wounded one of the herdsmen near Chudah.

On the 19th January 1872, a party plundered 3 camels from Āma Khel.

On the 7th February 1872, a party of Vaziris plundered 46 goats from the Batanīs. Pursuit was made by the militia without success, but on returning met a man driving 4 camels, who, on their approach, made up the hill, but, on their threatening to fire, threw down his sword and gave himself up. These camels, it appears, had been stolen two days before.

On the 8th February 1872, a party carried off 5 bullocks from near Mūrtaza.

On the 9th February 1872, information was sent by the Nawāb of Tānk, that parties of the Malikshāhi, Narba Khel and Shingi, were preparing for thefts in British territory.

On the 18th February 1872, news was brought that a party had plundered 30 camels on the 13th from near Paniāla.

On the 5th March 1872, a party stole 4 cows from Mānji (Dera Ishmāīl Khān), but they were afterwards recovered and the thieves captured.

On the 9th March 1872, two Mahsuds stole 2 bullocks from Jani Khel, Arsala-ki-Kiri.

On the March 1872, a party of Hasan Khels, stole 2 camels from Tajori (Banū). The grazier was beaten and escaped; they have since been released on payment of Rs. 50 ransom.

On the 9th March 1872, shots were heard at the Jata outpost from the village of Mahamad. A dafadār and 6 sowārs, 5th Panjāb Cavalry, were detached, and found that 2 cows had been stolen; they were followed up and recovered, the thieves getting away in the darkness.

On the 15th March 1872, a party plundered 110 head of cattle from Mānjhi near the Zarwani. The cavalry of the post went in pursuit. Captain Carr of the 5th Panjāb Cavalry went up the Sharani pass, to cut off the line of the thieves, accompanied by Resaidar Imam Khan, 5th Panjāb Cavalry, who had gone to meet him, and by Risāldār Sar Biland Khān, with some militiamen, and were joined by 100 men of the Gwarazais of the village. The retreat of the robbers being thus cut off, cattle were recovered in the Natasalkha pass by Dufadar Wulludad Khan.

On the 15th March 1872, a party attacked 6 men near Zarkanī, who went into the hills to cut grass; on hearing this the Zarkanī post proceeded up the Shekh Hydar pass and found 4 bullocks killed, and brought back the other 2.

On the 17th March 1872, a party plundered 10 camels, which were afterwards recovered.

On the 25th March 1872, a party of 12 or 15 Vazīrs made a demonstration in front of the Girnī outpost on the left of the pass, waving their swords and firing their matchlocks. On the cavalry of the outpost turning out, they retired.

On the 26th March 1872, a party of robbers attacked 5 men and 16 camels near Drāband, the men were cut down (3 dead). The alarm was given to the different outposts, but no traces of the thieves were discovered; 2 camels, however, were afterwards recovered.

On the 4th March, the Nawab of Tānk reported that certain men of the Vazīrīs at Palosin were plotting to make a demonstration against the Zām post, as they had done so already at Kirghī and Girnī.

On the 1st April 1872, a party of 13 men carried off 40 head of cattle up the Suneri pass.

On the 2nd April 1872, a Batanī brought news to the Mūlazai post that he had come across a party of 9 Vazīrīs of the Haibat Khel section in the Pragul Yeed pass on their way to make a raid, and that he had persuaded the leader to come down with him, when he would show him cattle, and that he was hiding in some corn fields; the post accordingly turned out and captured the leader.

On the 2nd April 1872, a party stole 12 head of cattle while grazing in front of the Doman pass; on finding themselves pursued, they killed 10 of the 12 cows carried off rather than they should be recovered.

On the 7th April 1872, a party of 3 thieves, lurking near Jaīta were fired at, when 1 was killed, a Shingī Khel.

On the 10th April 1872, a Mahsūd called Mukarab stole a camel from the Deputy Commissioner; 2 Mahsūds and 1 Sardi Khel stole a bullock from Tajorī (Banū), which was afterwards ransomed for Rs. 30.

On the 20th April 1872, the Mūlazai post turned out and patrolled, as there was news that a body of Jalāl Khel Vazīrīs were down, but nothing could be seen of them. It appears, however, that they were pursued from Chūndah and 1 of their party killed.

On the 14th June 1872, a party of hillmen kidnapped a girl; the Gomal out-posts turned out, but no traces could be found.

On the 18th June 1872, a highway robbery was committed near Tānk, and patrols from the Tānk and Zām posts were sent out without success.

On the 1st August, an attack was made on the villagers of Karoki in the Gomal valley.

On the 1st August 1872, a party of 3 men (2 Shingīs and 1 Batanī) plundered a herd of cattle near Girnī; information was given by a Batanī lad to the Girnī post; the thieves were pursued by a detachment of the 5th Panjāb Cavalry under Jemadār Abdūla Khān; cattle recovered (33 in number) and a man and a boy who had been herding them.

On the 7th August 1872, 2 Vazīrīs attacked a man near the Tānk Zām, whose cries attracted the attention of the patrol, who went to his assistance, but the thieves escaped in the darkness.

On the 9th August 1872, 2 thieves attacked 2 men and 30 camels near Maidad Khel, whilst grazing; one of the men went for assistance and the other beat the thieves off before assistance could arrive; one was slightly wounded by a sword-cut.

On the 8th August 1872, a party attempted to carry off 2 Hindūs near Kolāchi, but they got away.

On the 29th September 1872, news was brought to the Girnī post that 74 head of cattle had been carried off from the village of Gara Fateh; on pursuit being made, the cattle were recovered.

On the 3rd October 1872, a party of Vazīrīs carried off a bullock from the village of Ragza near the Manjhī post; the robbers were pursued, but escaped; the bullock was recovered.

On the 17th October 1872, 2 thieves drove off 8 head of cattle from near the Zām post; on being pursued, the thieves left the cattle and escaped; cattle recovered.

On the 26th October 1872, a party of Vazīrīs stripped 2 villagers of their clothes near Khut and attempted to carry off their 2 bullocks, but on being pursued left the cattle and escaped; cattle recovered.

On the 26th October 1872, the Nawāb of Tānk warned the officers commanding the outposts and posts that news had been brought in by a spy that small parties of Vazīrīs were assembling for border raids.

On the 28th October 1872, a bullock was taken away from the vicinity of a village near the Khirgī post by 2 thieves; the bullock was afterwards recovered on pursuit; thieves escaped.

On the 31st October 1872, a party of Vazīrīs attacked a village named Pīrwahna, 1 mile from Shābāz, killed and wounded 10 men; pursuit was made, but without success.

On the 18th November 1872, a party of 18 Vazīrīs lifted 15 camels and 4 Povindahs from Bain pass.

On the 20th November 1872, a party of 18 Vazīrīs looted the Government mail near Rorī. This brings the raids of this tribe down to a sufficiently late date.

It is certain that from Kāgān to Kachī, during the whole course of our intercourse with the frontier, no tribe has so offended as the Mahsūds have, and yet gone unpunished. This article therefore may be aptly closed by the following statement of border offences committed in the Tānk valley, Dera Ishmāil Khān district, from 1861 to 1872 :—

YEARS.	Murder (Section 302) in the Tánk Valley.	Dacoity (Sections 395 to 397) in the Tánk Valley.	Robbery (Section 392) in the Tánk Valley.	House Breaking (Section 457) in the Tánk Valley.	Other petty offences in the Tánk Valley.	Total in the Tánk Valley.
1861	...	15	2	6	83	106
1862	...	16	2	7	49	74
1863	1	17	13	12	52	95
1864	1	40	7	15	64	127
1865	2	22	14	22	88	148
1866	1	5	13	18	68	105
1867	4	9	10	26	77	126
1868	1	17	7	35	81	141
1869	4	15	15	21	81	136
1870	2	28	15	15	78	138
1871	4	30	14	10	50	108
1872	...	22	18	9	29	78
TOTAL ...	20	236	130	196	800	1,382

Grand Total offences of all kinds... ... 1,656

(Maclean, Shāh Nawāz Khān, Taylor, Macaulay, Johnstone, Raid Reports, Chamberlain, Lumsden, Coxe, Munro, Graham, Norman.)

MAIDĀN—

A valley in Yāghistān which joins the valley of the Panjkora river above Kūnater. Its river rises, according to Alīmūla, in the Kāshkār hills, by which I suppose he means in the range separating Bajāwar from Chitrāl. Its chief village is Khemah, and there are numerous small hamlets. It is inhabited, according to Raverty, by Shāhi Khels, and, according to Alīmūla, by Parmūlis. The former are possibly Turkolanis, and the latter Tājaks, and it may be that the population of the valley is mixed. The people have the name of being great robbers, which is accounted for by the inaccessibility of the valley. Iron is procured from the washings of its river. The Maidān valley is about 1 mile in breadth, and the hills on either side are exceedingly steep and difficult. The following villages are in Maidān: Kot Kai 60 houses, Katpatai 60 houses, Dokrai 25, Bandai Gor 20, Nagotai 30, Melegram 20. The leading Chief of the valley is one Sirdar Khān, who resides at Bandai.

Alīmūla states that Maidān is subject to the Bajāwar Chief, and pays Rs. 3,500 as revenue. It can turn out 2,000 matchlockmen. There is a road leading from Maidān west into Bajāwar. (*Raverty, Bellew, Alīmūla.*)

MAIDĀN—

A village situated on the highest point of the Maidān or Lowagar range in the Banū district; it consists of 24 houses, and is situated at the north-extremity of a well cultivated plateau, 2,400 yards long by 700 broad; this plateau is about 4,050 feet above the level of the sea, and is enclosed by hills, more to the east, rising about 300 feet above the plateau, those to the west about 100.

Grass is plentiful, and there are a good number of trees, more so than are generally seen in the Khatak hills; they are chiefly wild olive, mulberry, fig, wild jujube and phulae. The crops are wheat and barley in the *rabi*, bajra and makæ in the *kharif*.

Water is obtained by sinking wells in the bed of the Malia Khel Nala; it is sweet and wholesome, and apparently can be procured in good quantity.

Grain and supplies are not procurable in great quantities, the average harvest being about 250 maunds; but this might be greatly improved on, were a system of irrigating the land from the drainage of the neighbouring slopes introduced.

Grass and firewood are in abundance. With pucka masonry tanks similar to those in use at Shekhbūdīn, no fear need be entertained of a failure of the water-supply, with a number of masonry channels from the eastern slopes of the Maidān hill to feed them.

The approach to Maidān is bad on both sides. In 1857 a good road was constructed for the Great Trigonometrical Survey Party, but it has never been repaired, and is now almost impracticable even for mules. The distance is 9 miles from Mita Khel at the foot of the eastern slope to the village of Maidān. The road on the west is from Shanwa, and is, if possible, even worse than the old one from Mita. There is no reason why excellent roads should not be made, following the same tracks as the present, were it ever considered desirable to locate troops at Maidān.

The inhabitants belong to the Hati Khel section of the Gūdi Khel branch of Bārak Khataks, and are fine stalwart men, very hospitably inclined and great sportsmen; they pay a revenue of Rs. 62 to Khoja Mahamad Khān, the Chief of the Khataks. Colonels Coke and Samuel Browne recommended this hill as a suitable site for a sanitarium. (*Norman.*)

MAIDĀNĪ—

An encampment in the hills of the Kābal Khel Vazīrīs, 8 miles west of Biland Khel. Here on the 22nd December 1859, a force, consisting of some 3,000 infantry and 7 mountain guns under Sir Neville Chamberlain, attacked a force of Kābal Khel Vazīrīs, numbering about 5,000. The position of the enemy is thus described by General Chamberlain:—"Its general features may be described as two parallel ranges contiguous to each other, terminating at either end in a gorge, and enclosing a long narrow valley. The two gorges which are the water channels are the means of entrance to the valley, the one facing the east termed Gandiāb, and the other facing the south, Sukha. On the 21st December, General Chamberlain reconnoitered the position and determined on attacking by the Gandiāb entrance. On reaching Gandiāb the road became confined with abrupt hills on either side, and as the force approached Maidānī two columns were formed, one to attack by the left, the other by the right; the latter met with little or no resistance, but the left column soon came upon advanced parties of the enemy. "These were not," says General Chamberlain, "collected in a body, but scattered "about the hills, firing from behind bushes and low breastworks. They were "not so numerous as was expected, and it afterwards appeared that the main "body had moved off on seeing us approach, with their families and cattle, "leaving about 1,500 of their picked men to cover their retreat by contest-"ing the ground over the villages with the troops.

"This duty they performed with a gallantry and devotion which we "could not but admire. Their horsemen, mounted on small, but wiry, "mares, scrambled over rocks and declivities with wonderful facility, and "a party of them rode unexpectedly down upon the skirmishers of the "Guides, exposed to a heavy fire, killing 1 and wounding 3. Of their own "number 3 were slain, and some of their horses were captured.

"Another party of a dozen footmen, behind a low breastwork on the "summit of a hill, endeavoured to keep their ground against a company "of Rifles who were ascending it. Having exhausted their ammunition, they "took to stones, which, in Vazīrī hands, are formidable missiles, and, coming "out in front, kept up an incessant discharge, wounding several of the sepoys. "At last, finding that their foes were closing in upon them, several came down, "sword in hand, to die; to seek for quarter, or to throw down their arms under "such circumstances was what these brave men would not consent to do.

"In this manner spur after spur was taken, until both columns arrived on "the heights above the encampments, when the Vazīrīs gave up the contest, "and dispersed over the higher range. The reserve advancing up the direct "road arrived at Maidānī, and the three large encampments were fired. "Very little grain had been taken away, and consequently all their winter "store fell into our hands, together with a large number of sheep and goats.

"Twenty of their bodies were left on the ground, and, as far as can be "judged from subsequent reports, their casualities amounted in all to about "50. Our own loss was 1 man killed and 14 wounded." (*James Chamberlain, Davies.*)

MAINI—

A large village in Ūtmānnāma division, Yūsafzāi, Pēshāwar, situated in the open ravine, on the right bank of the Kūndal ravine, 8 miles east of Swābī, from which it is separated by the Ajmīr hill. It has 625 houses of which 505 belong to Pathāns, 12 to Miās, 12 to Mūlas, 5 shops and 8 mosques. The water-supply is from a spring to the north.

Its sections are: Khīdr Khān Khel, Shekh Mali Khel, Syad Ali Khel, Arabzai, Habibzai, Juna Khel, and Ibrahim Khel. Immediately above the village is a strong perennial spring that turns some 14 corn mills which grind most of the wheat in the district. The village is surrounded by low isolated hills, and is 1½ mile from the Jadūn border. The headmen of this village are Nūrūla Ahmad, &c. (*Hastings.*)

MĀINĪ—

A village in Yūsāfzāi, Pēshāwar, situated 3½ miles north of Topī. A ravine runs past the village, supplying it with water and irrigating the surrounding country. There was formerly a small fort for 50 men on a mound within matchlock range of Māinī; this has, however, been allowed to go to ruins. Khash Ali says: "Maini could formerly turn out 300 "matchlockmen of the Ūtmānzāi clan." (*Lumsden.*)

MAIRA OF YŪSAFZĀI—

A tract of country in Yusafzāi, Pēshāwar, which stretches right across the centre of that district. It is a bare, desolate plain, more or less covered with stunted brushwood, composed mostly of beyr bushes. Between the detached patches of these are strips of cultivation along the borders of the west, and the general surface supports a growth of grasses and herbs that suffice to pasture the cattle and flocks of the district.

The "Maira" is not one unbroken spread of waste land, but is divided by the great central nala or ravine of Yūsafzāi and the cultivation of the population settled along its course, into two main tracts, named according to their relative local positions. That on the west is the Hashtnagur "Maira," and that on the south-east is the Khatak "Maira."

In former times, these desert tracts were constantly traversed by armed and mounted bands of robbers, who lived by the plunder of unwary travellers, or of cattle straying too far from their village grazing grounds; but since the establishment of the British rule all this has been put a stop to, and now travellers and cattle cross and wander over its wide and lonely wastes without let or hindrance. The best proof of the present security of these formerly dangerous tracts is in the fact of the progressive extension of cultivation on it far away from protection for the crop; year by year, by steady degrees, the waste is being reclaimed and brought under cultivation, and since 1856 must have advanced fully 2 miles into the Mairahs at a low calculation. One other object deserves note in this place, as being connected with the aspect of the country, *viz.*, the numerous mounds of bare earth that dot the country all over, and which from their singular appearance, magnitude, and numbers, at once attract attention and excite curiosity as to their origin, history, and meaning. They are artificial heaps, abounding in fragments of red pottery and the remains of old walls, &c , and are evidently the sites of the habitations of men of bygone ages. The soil of the "Mairah," however, is naturally good, and part of it might be rendered more productive if a canal were cut from the Swāt river; and there is reason to believe that the present waste was formerly irrigated by means of canals. The remains of a very extensive one are still traceable in some parts of the plain between Abazāi and Pirabād; it was led off from Swāt river, a little below Jud Baba Ziārat, and crossing the Jindai ravine, by means of which no signs remain, flowed past Ganderi southwards on to the plain. The canal is now filled up and in ruins, but its course is easily traceable at short intervals for many miles. At a comparatively small cost this water-channel might be cleared

out and made useful. It would fertilize about 200 square miles of, at the present time, waste land, and would certainly in a few years repay any expenditure incurred in its repair. The produce in grain alone would be, at the lowest estimation, twenty times more than it is at this moment, and might be increased to a hundred times as much. This canal is now about to be excavated. (*Bellew.*)

MAJOTA—

A village on the Sangarh division of Dera Ghāzī, ½ mile north of the Mahoi post. It is situated on the open plain, and has 80 houses of Majota Jāts. The water of this village is taken from the well in the Mahoi post. The cultivation is all unirrigated and consists chiefly of jowar.

MAKĀM—

A stream on the Dera Ghāzī border rising in the ridge known as Thir Mār Khandak, about 10 or 12 miles north-north-west of Sakhi Sarwar, and running in a south-west direction to the town of Sakhi Sarwar, which is built on a low spur over its right bank, as it debouches to the plains.

It is joined close to its source by the Bajeri, a small watercourse, with running water in places, which runs into it from the north; a little lower down by the Gūlū Khandak, a small and insignificant ravine from the north; by the Machi, a small stream with fair running water, from the north; by the Kotlah Brag and Khunardan—the former from the north, and the latter from the south—both a short distance from where it enters the plains.

The bed of the Makām is sandy and generally free of stones.

Its breadth varies from 50 to 100 yards, and it is very winding. The hills on either side rise ridge after ridge in a difficult formation, almost inaccessible except to mountain shepherds, their slopes being very difficult and peaks jagged and rocky. There are cross paths leading from it to the Vidor, Dalana, and Siri ravines. Inside the hills a few miles, water is said to be ordinarily found at about 20 feet by digging, and is very fair.

The inhabitants of Sakhi Sarwar get all their water from its bed. From Sakhi Sarwar the Makām runs east-south-east and passing between two low ridges of hills distant about 3 miles from Sakhi Sarwar, it divides into numerous branches which are lost in the plains.

From Sakhi Sarwar a route leads up the Makām to the Ek Bhai. (*Davidson, Macgregor.*)

MAKBAL—

A small tribe who live to the north of the Māngals and west of the Jājis. Some of them are found as 'hamsayas' in Lakhan in the Khost valley. They are a quiet peaceable tribe, but nothing is known of them. (*Mahamad Hyat.*)

MAKHAD—

A town on the left bank of the Indus in the Rāwal Pindi district, 97½ miles from Rāwal Pindi south-west, 19½ miles south-east from Shakardara, 47 miles south-east of Kohāt (by the Dar Tapi route) and 26¾ miles north-east from Kālābāgh by the Chashma and Bangali Sir route. By river, Makhad is said to be about 18 miles above Kālābāgh and 33 miles below Khūshālgarh.

The town stands on sloping ground above the sandstone rocks below which the Indus flows between the Indus and the low stony hills which, by here trending from the river, give space for the town. The houses extend from the upper part of the slope down to the river bank and

fill the angle formed by the junction of the Makhad ravine with the Indus. Old Makhad was on the right bank on the cliffs above Sobhan, where its ruins are visible. The town was removed to its present site, apparently in the beginning of the 18th century, by Shādi Khān, who was then Rais of the Sāghris. The town as first built was walled and was consequently close and compact. The upper gate of the town is still marked by its posts and crossbeams, and there are traces of the wall in places at the south-west angle; above the junction of the nala with the Indus are the remains of an old bastion. The older parts of the town are shaped by the course of the wall; but on the north and north-east, the town has spread up the slope and seems still to be spreading. The houses of Makhad are very irregularly built. They are of different heights and are usually two-storeyed, and have blank walls towards the streets. Flights of rough mud steps lead from outside up and along the wall to the 2nd storey. The material of the houses is brick. The drainage of the town is carried off by steep lanes and gutters to the Indus. These traverse the town crossways and are used as the paths to the river. Their final descent to the water is rough and in wet weather slippery. The houses along the river present no regular frontage. They are unevenly and irregularly built, their foundations of stone and mortar being laid on the sandstone rocks that rise from 20 to 40 feet above the river according to the height of the water. In the great floods of 1837 and 1858 the river rose up the rocks and washed away some of the foremost houses.

The houses of the Chief are in the south-west corner of the town in the angle formed by the junction of the nala and river and above the steamer causeway. The main bazar is about 4 feet wide and runs diagonally through the town. In many parts it is roofed in, and houses are built on the roofing. The posts of the verandahs, the shutters of the windows and the wooden balconies and doors are usually carved. The Jand road comes in the north-east of the town at the upper end, and from it a road runs round the east of the town and descends the Makhad nala on the south to where it joins the steamer causeway. This causeway was made for the steamers of the Indus Flotilla. It is of unhewn stone and is about 300 paces long and about 8 paces wide. It runs with a gradual slope from the corner above the junction of the Makhad nala (where it is about half-way between the top of the cliffs and the level of the river at low water) to a banyan tree below the house of the Rais, where it is level with the water.

Makhad is not divided into quarters, and the people, although, as usual, of different classes and occupations, live mixed together. The Rais gives the population as 5,000 in 1868. It has a large population of Khatris and about 100 families of Parāncha, traders with Central Asia. The carpenters of Makhad are numerous and are famed for their carved work, which is extensively used for the decoration both of Ziārats and of dwelling houses. There are 3 shrines in Makhad above the town and on or near the river bank. They are of great sanctity, and are called; (1), Miān Moūlvi Sahib; (2), Shāh Mahamad Ghaūs; (3), Pir Adil Shāh. On the upper and open and stony ground on the north-east of the town is the school, police post, travellers' bungalow and Government serai.

The number of boats at Makhad is estimated 40, but nearly half of these are usually absent, and there are only 26 at the ferry. These are some of 600 maunds' burden, but most of the Makhad boats are about 450 or

500 maunds' burden. Boats are built at Makhad on the beach of the Indus on the left bank of the nala. A boat of 600 maunds' burden costs about Rs. 900, and the smaller boats Rs. 600 or 700. The trade of Makhad is small and unremarkable. Firewood is carried regularly to Kālābāgh, but little else.

Along the Makhad nala are some good gardens watered by Persian wheels. The gardens produce vegetables, one a kind called "methi," which is much esteemed and for which Makhad is famous. The Makhad species is considered as superior of its kind, as Bāra rice is of its kind. The "methi" is plucked and dried and is considered better flavored the older it is. It is sent to Pēshāwar and even to Kābal. The fruits in these gardens are grapes, small apples and a few mulberries. The great fruit of the district is the "bher." They are sold dried in Makhad in large quantities. They grow largely all over Nara, Tapi and Shakardara, and are almost a staple of food. Those of Badu and Rokwān are famous.

The people of Makhad are mixed. The Sāghrīs who live here belong chiefly to the "Raisat" branch, *viz.*, the Ako-Khel section of the Tapi Khel clan. Formerly, the Raisat was in the Shādī Khel section of the Toghal Khel clan, which (section) is now nearly extinct. This family used to hold large possessions under the Chughatta dynasty of Delhi for which they paid Rs. 1,00,000 yearly and give military service in Hindūstān and elsewhere. The present Raīs has no sanads given by the Delhi Emperors to this elder branch and supposes that they have been lost in the decline of the family. Ahmad Shah Sadozai deprived Shādī Khān (Toghal Khel) of the Raisat in the middle of last century and gave it to Abbās Khān, a collateral ancestor of the present Raīs, who was of the Tapi Khel clan. Abbās Khān (Tapi Khel) and his brother Daria Khān used yearly to follow Ahmad Shāh to Hindūstān, where some of the family got lands in Rohilkhand, near Bareilly. Abbās Khān fell at Pānīpat in 1761. The family then had lands in the Sind Sāgar Doāb, from which they retired before the Sikhs. They have a 'sanad' of Ahmad Shāh's, issued on one of his return marches, allowing Daria Khān to proceed to his home and leave the army near Gujrat. Shādī Khān lost the Raīst through having incurred Ahmad Shāh's displeasure for his conduct in a case of blood revenge, but the superstition of the people leads them to believe that he fell from his estate through the divine vengeance roused against him for having laid violent hands on a pilgrim going to the Saint Mehji Sahib of Shawiki.

The Raīs has a jaghir of 2,000 in Shakardara and he receives a 4th share of the Makhad revenue, *viz.*, Rs. 1,000, and also has a share in the Mālgin salt mines of Rs. 1,000. (*Norman.*)

MAKHEZAI—

A village on the Zaimūkht road from Miranzai to Kūram. It is on the boundary of the Zaimūkht lands, as there are two villages, one of which belongs to them and the other to Kūram. (*Lumsden.*)

MAKHI—

A small watercourse in the Rājanpūr border joining the Sori at Mando Kūnd. (*Davidson.*)

MAKHOZAI—

A section of the Nasrozais, Iliāszai, Yūsafzāis, who inhabit the country to the north-east of Būner on a tributary of the Pūran valley on the east

of the slopes of the Dosira mountain, beyond the Panjpāi, with whom they communicate by the Nawigakai pass.

Their glen is some 1 mile broad and ½ a day's journey in length from the Nawi Ghakhāi pass to Choga.

They have the following villages:—

Houses.		Houses.	
120	Choga.	50	Pandorai.
	Mach Kandai.	60	Mawar.
60	Sangrai.	30	Ibrahim Kāri.
80	Sunāhat.		Kohna.
60	Shakolai.		Gūmbat.

Honey, ghee, rice (of a superior quality) is exported. Salt and cotton stuffs imported. (*Lockwood.*)

MAKIBLA—

A blind pass on the Tānk border, situated between the Zanazi and Sūjah passes, west of the outpost of Kōt Nasrān. (*Carr.*)

MAKĪN—

A village in the Mahsūd Vazīrī country, 11 miles from Kānigoram, on the road to Tānk. It is the true Vazīrī head quarter; it is in a valley filled with villages all of considerable size and containing excellent houses, some of them worth Rs. 500 and 600 apiece; there are also good towers for defence. It is the residence of the Chief of this tribe, and was destroyed by Chamberlain's force in 1860. The value of the Vazīr property destroyed was reckoned by natives at not less than Rs. 60,000.

MAKŌRI—

A village in the Kohāt district, 29 miles from Kohāt, and 60 miles from Banū. It is situated at the foot of a hill, and is a wild desolate place; no supplies or water are procurable; encamping-ground about ½ mile from the village near a tank, which, however, would only supply a small force with water. Supplies could be get from Tiri, 6 miles off, and there is a stream of water 2 miles further on. The Makōris are a section of the Bōlāk section of Khataks. (*Ross.*)

MAKHRANAI—

A village in the Chamla valley, Yāghistān, about 13 miles east of Ambēla, inhabited by Khudū Khels. There is plenty of ground to encamp a force here. (*Coxe, Lockwood, Taylor.*)

MALAKAND—

A pass leading from the Pēshāwar district into Swāt.

It commences about 4½ miles from the village of Dargai, the first 2½ miles from which are open, crossing one deep and a few small ravines. As the angle formed by the Dargai spur and the main range is neared, the road becomes commanded by the lower spurs of both sides, especially by two, one of which extends almost across the little valley; after passing these two spurs the road runs into a little basin at the apex of the valley, and, passing a tank of water, turns short round to the left to ascend the pass. The ascent of the pass is long, the road only wide enough to admit the passage of a pair of bullocks at a time; horsemen pass over it, as do camels, but traders generally make the loads very light before commencing the ascent. On the crest of the pass two huge masses of rock encroach considerably on the roadway; beyond them is an open space which affords encamping-ground for 300 or 400 bullocks, and close

by a small spring of water and a few Gūjars' huts. The hills right and left, though rugged and steep, are everywhere accessible to good light infantry, and there is a path which, leaving the road about 1 mile from the bottom of the pass, leads right up the face of the hill to the huts at the spring. The main road is here and there commanded from spurs on both sides, but all these can be crowned without difficulty. The descent from the summit is neither so long nor so difficult as the ascent; the road runs right down the face of the hill two-thirds of the way, and after a zigzag or two, again takes a straight course; it is not commanded on either side, and in many places six bullocks can go abreast. This is by far the best road into Swāt, and the one chiefly used by traders from Pēshāwar and the Kohāt salt mines; it is also the only road fit for the passage of a body of troops with any baggage. Mackeson was of opinion that heavy guns might be placed on the low hills near the southern base of this pass, so as to fire to and command the very top of it; and Coke and Lumsden thought that the hill on the left of the pass was accessible to good light infantry at many points to a distance of 2 miles to the left of the pass.

The following is a list of the dues levied for the passage of the Mālakānd Kotal, *viz.* :—

On a load of	salt	one-twelfth of a rupee	3 Shahīs.
"	cotton		5 "
"	ghee		5 "
"	cloth		6 "

(*H. B. Lumsden.*)

MALAKAND DARA—

A tributary glen of the Panjkora river, joining it from the east. It is held by people of different clans. The hamlets are very small, and the whole glen does not contain more than 1,100 houses. (*Raverty.*)

MALANDARAĪ—

A pass leading from the Sūdūm valley, in Yūsafzāi, into Nūrizai of Būner, north of the Būner pass. From the village of Rustām at the head of the Sūdūm valley to the village of Mālāndara, at the south foot of the pass is 7 miles. Thence the road goes through a gorge to the crest of the pass, then down by Miān Yūsaf to Nawākila, thence either to Bagra or Bajkāta. This is described by Bellew as a good road for laden cattle and well supplied with wood and water. The ascent from the south is about 5 miles, the descent not more than 3. This pass is much used by the Khatak and Yūsafzāi merchants trading to Būner. From Mālāndarai there is another road to Zang Khān called Dā Tarkano pass. There is no water on the road, and can only be used by footmen. (*Bellew, Alimula, Lockwood.*)

MĀLĀKH—

A sub-division of the Malai section of the Dāwaris, inhabiting the northern valley of Dāwar, and owning the following villages, all of which are situated on the right bank of the Tochī stream; there are 5 Hindū shops in Landhar, and 10 in Mahamad Khel; all these village are walled with flanking towers :—

1.	Mālākh	... ...	1,000	inhabitants
2.	Landhar, or Larh	... ...	700	"
3.	Mahamad Khel	... ...	500	"
4.	Dagaūna	... ...	500	"
5.	Idal ...	... ...	140	"
6.	Tandhi...	... ...	100	"

(*Norman.*)

MALĀNI—

A watercourse on the Rājanpūr frontier rising in the Mārī hill and draining into the Kāhā, which it joins about 4 miles from where it enters the plains. It is an easy ravine, sandy and mostly through low hills. By it a road leads to Mārī (*viâ* Garmāf and Kalgarī). This was the road taken by Gholām Hūsen's raiding party in his attack on the plains near Harand in 1867; thence he proceeded up the Drazo. (*Davidson.*)

MĀLGĪN—

A village and salt station, Kohāt, in a valley of Khwaram in the southern Khatak territory, and lying 13 miles a little south of east from Lāchi, 24 miles from Kohāt. On the north of the Mālgīn valley is the small range of Khoja Basir; on the east, the hills of Sumbo and Chindakhbo; on the south, the Pitao range; and on the west the valley opens out to Lāchī and north-west to Khidarkel.

The village is in the south of the valley, on the right bank of a stream called the Kak, (formed by the drainage of the adjacent hills and flows easterly to the Indus, passing Wijūsam and Drabokas), and is at the north foot of the pass that leads to the salt mines and to Karorisam. Roads run from it to Shakardara, Shawiki and Landa.

It has 80 houses and 3 shops. Water is procured from 3 tanks, and when they dry up, the people use the Kak water.

A darogha presides over the salt station at which Government take 4 annas per maund. At the mines the sellers of salt sell it at 4 camel and 8 bullock loads for 1 rupee. Mālgīn is frequented by a few Yūsafzāis, by the Akora, Khwara and Zera Khataks and by the Jawākī and Hasan Khel Afrīdīs, east of the Kohāt pass. The road to the mines, which are about 3 miles south-west of Mālgīn, crosses the Pitao range by an easy pass into the Tarkha and from its bed crosses the Landaghar range which lies between the Tarkha and Tīrī Toi. Most of the mines are on the south face overlooking the Tīrī Toi. There are 10 mines, of which the chief are the Kantara and Mīr Hasan mines. The Kantara is a large cavern hollowed in the hillside overlooking the Toi bed just above Toi Mela and opposite the Zerzoa ravine (which joins the Toi on its right bank about 2 miles above Zertangī), 3½ miles down the Tīrī Toi (Soi), from the junction of the Mithan with the Tīrī Toi and on the latter's left bank. The salt is extracted by blasting with powder placed in the shaft made by the iron bar called Jabal, as at Narī and Jata.

The Indus can be reached from Mālgīn by the rough ravine of the Kak, which leaves the valley at Wījūsam and passes Drabokas. Camels go down this valley, which is in fact a noted camel-grazing ground. Also by crossing the Pitao range at Dar Tapī, the ascent is short and easy; the descent into the Tarka is longer, but easy, down Tarkha to the Tīrī Toi, crossing a stiffish pass called Hakī Nakī, and thence down the open bed of the Toi by Lora Mela and Skarrevar Ziārat. The road from Mālgīn to Lāchī is by Sadal and Masan Khel and to Khidar Khel by Wirsham.

From Mālgīn the road crosses the valley north-east and passes the east end of the Khoja Basir range by a pass over a low ridge of sandstone below which is a pool of good clear water; from this it is a mile to Mashadand, 5¼ miles from Mālgīn. At this pool, roads branch to Kuteri north, and to Kamāl Khel north-west. The latter is the Kohāt and Pēshāwar road. It runs 3½ miles across an open valley to the Kohāt Toi, which it crosses

a few 100 yards below Kamāl Khel, and then crosses a low stony ridge into a valley at the north side of which is the Fateh Khān Tangi, 1¼ mile from Kamāl Khel and 10 miles from Mālgīn. This Tangī is a pass through low stony hills about ½ mile long. It leads out on the Dhoda plain, and is about 10 miles from Kohāt; Kohāt is thus about 20 miles from Mālgīn by a good road. The salt traders bound for Kohāt after passing the Tangī of Fateh Khān go by Dhoda.

The Pēshāwar route is the same as far as the north-west end of the Fateh Khān Tangī. Thence they leave Dhoda on the west and pass a well marked by a tree, whence they march by Kharmatū and pass between Kohāt and Shekh Khān to Fort Garnett and the Kohāt Kotal.

The route from Mālgīn to Gūmbat is the same as the Kohāt road as far as Mashadand (5½ miles); whence it crosses a stony plain for 5 miles to Marchūngī and Kūterī, 2 villages on the left bank of the Kohāt Toi and on the right bank of the Barati glen.

The salt road, traversed by camels, ascends the Barati glen from Marchūngi and leads to Gūmbat or to Gandiālī in the Afrīdī hills. This road is used by the eastern Afrīdīs and Gūmbat people. Higher up it is joined by a road that comes from Wirsham and from Lāchī and Sadal, &c., to Kamāl Khel and then passes the lower mouth of the Fateh Khān Tangī.

The great salt road leaves the Mālgīn valley by Lokhārī in the north-east of the valley and crosses the Kohāt Toi about 5½ miles from Lokhārī between the hamlets of Ziārat Bānda and Katākānī, whence it proceeds under Gūrgalot to Nekhband and Parshaī.

The road to Makhad or Kālābāgh leaves the valley at Dar Tapī a mile from Mālgīn and proceeds down the Tarkha to the Hakī Nakī pass across the Tīrī Toī and the Karnogha tract under Kūnd Hukānī to the Lughārī, whence the road goes to Makhad by the Zerknī nala, and to Kālābāgh up the Chashma and Bangālī Sir and down the Torkūa and Lūn nalas to the Indus opposite Mārī. (*Ross.*)

MALA YŪSAF or MALA ISPI—

A (kachī) valley of the Bozdārs on the right bank of the Lūnī stream, a few miles from where it passes through the Kālā Roh at the part known as Gandh. It is cultivated by Mithwānī Khiānīs chiefly, and is very fertile, being watered by the Lūni stream.

North of it and separating it from a 'kachi' known as Sokarwah, is a low range, on the summit of which a grave of Mala Yūsaf, a mendicant who lived and died here many years ago and of whose history no accounts appear to be extant, but whose shrine is venerated by the Bozdārs. (*Davidson.*)

MALIKDĪN KHEL—

A section of Afrīdīs. They are divided into three main sections: I, Ghūlāb Khān Khel; II, Ūmar Khān Khel; III, Kālā Karamna collectively called Drēplara.

Bellew sub-divides them into—

I. The Ghūlāb Khān Khel, consisting of the following sub-divisions:—

1. Daolat Khēl	...	650	fighting men.	
2. Nātū Khēl	...	80	ditto.	
3. Jhandā Khēl	...	120	ditto.	This is the Khān Khel, or chief's tribe.
4. Mata Khēl	...	150	ditto.	
5. Nasrat Khēl	...	80	ditto.	
Total	...	1,080		

II. The Ūmar Khān Khel, consisting of the following sub-divisions:—

1. Katī Khēl	... 400	fighting men.	All in the Maidān of Tirā west of Shalobar.
2. Raurā „	... 350	ditto.	
3. Shāhī „	... 320	ditto.	
Total	... 1,070		

III. The Kālā Karamna, consisting of the following sub-divisions:—

1. Darwe Khēl ...	... 300	fighting men.
2. Mīrī Khēl ...	... 80	ditto.
3. Bahrām Khēl ...	... 200	ditto.
4. Yār Mahamad Khēl ...	... 150	ditto.
5. Alāī Khēl ...	... 180	ditto.
6. Kālā Khēl ...	... 260	ditto.
Total	... 1,170	

All 3 sections of the Malikdīn Khēl are located close together in the central part of the Tīra Maidān between Shalobar and Kāhū. Between 300 and 400 of this clan are serving in the ranks of the Police, Panjāb Frontier Force and line regiments, especially in the 26th Panjāb Infantry.

The Malikdīn Khēl are entirely located in the central portion of the Tīra Maidān, whence most of them come down to Kajūrai and Bagīarai and Lower Bārā for the winter months. In Maidān they have the Kūkī Khēl and Saralgad mountain to the north; the Kambarkhēl of Shālobar to the east; the Akakhēl, in Wirān, and the Zakhakhēl (the Charai, spur between them) to the south; and the Kamarkhel, of Kāhū and Tapan, to the west. The Malikdīn Khel number about 3,500 fighting men.

The Malikdīn are Sāmal in politics and of the Sūni section. For their agreement with the British Government see KAJURAI. (*Bellew.*)

MALIKZAI—

A sub-division of the Razar division of Yūsafzāi, Pēshāwar district, which comprises the following villages:—Yār Hūsen, Yakūbai, Rokhanai, Sader, Ghāzī Kot. Khash Ali says, the Malikzaīs of Yār Hūsen, Dhobiān and Tarachīna could formerly turn out 1,000, 200, and 300 matchlockmen respectively. (*Bellew.*)

MALĪZAI—

A division of the Yūsafzāi, who are descended from Malī, son of Yūsaf. Malī had 4 sons, Daolat, Chaghar, Āba and Īsa. The tribes descended from these sons are collectively called Malīzai and at the present day consist of 3 main divisions, Daolatzai Chagharzai and Nūrīzai, which last includes the descendants of Āba and Īsa.

These Malīzais (who may be termed the Būner Malīzais, to distinguish them from the Panjkora Malīzais) occupy the lower portion of the Būner valley to the end of the Būner ridge, and the left bank of the Barandoh river and the west slopes of the Domoh mountain.

Further information regarding the sub-divisions will be found under their titles.

Collectively, the Malīzais are estimated at 16,000 souls, and they can muster between 3,500 and 4,000 matchlockmen. (*Bellew, Lockwood.*)

MALĪZAI—

A section of the Khwazozai Akozai Yūsafzāis, who occupy the country of Panjkora, which is from them also termed Malīzai.

They are bounded on the north by the Dīr, Kohistān, the Laspūr and Laorai range, which divide them from Kāshkār and Chitrāl; on the east by Swāt; west by the Tarkanrīs, south by Talāsh and Swāt.

Their divisions are Sūltān Khel, Paendeh Khel, and Nasrūdīn Khel, thus sub-divided :—

Sūltān Khel.	Paendeh Khel.		Nasrūdin Khel.
Babakr Khel.	Zara Khel.	Karohai.	Mekhel.
Dalkha Khel.	Bamard Khel.	Azīz Khel.	Lālī Khel.
Iliās Khel.	Mobārak Khel.	Bazīd Khel.	Pata Khān Khel.
Abās Khel.			Bakra Khel.
			Bābū Khel.

Besides these are the Dusha Khel, Pai Khel, Nura Khel, and She Khel by another wife of Malī.

The Sūltān Khel number 3,000 fightingmen according to Bellew, 4,000 to Lockwood, and occupy the Tormang and Karoh glens. The Paendeh Khel muster 3,000 and inhabit the glens of Oshera and Nihāg, and the Nasrūdīn Khel have 2,000 fightingmen and are located in the Jāfar glen and on the banks of the Panjkora river from Khel to the Kamrānāi hill.

The Malīzai communicate with Swāt by the following passes :—commencing from the north, Syadgar, Swātai, Jabāi, Kandao Selai, Dogalgai, Manjai, Balarai, Laram Kamrānai; a considerable number of this tribe fought against us at Ambela. (*Bellew, Lockwood.*)

MALKA— Elev. 4490.

A village in the Āmazai country, Yāghistān, situated on a plateau on the north-west of the Mahāban mountain. A place of no importance in itself, it has attained some notice from the fact of its having been selected by the Hindūstānī fanatics for their settlement. Its position is not ill chosen for influencing the surrounding tribes. On the inner side of the Mahāban, it affords easy means of communication with the Āmazai, the Mada Khēl, Chagharzai and Hasanzai; and the Khūdū Khēl Ūtmānzai and Jadūns are close at hand and easily reached. In 1863, owing to the increasing audacity of the band of fanatics who had settled here, an expedition was sanctioned to destroy Malka. The line of operations chosen was the Sūrkhawi pass and the Chamla valley. The Ambela campaign was the result, but, on the termination of hostilities, the Būnerwāls, who had been our chief enemies, entered into engagements to burn Malka and expel the Hindūstānīs from Būner, Chamla and the Āmazai lands. This was carried out by them, under the direction of Colonel Reynell Taylor, C. B., who was escorted by the Corps of Guides. Besides the road that was adopted by the Chamla valley, Çharorai and Nagrai and which brought on us a combination of the whole Yūsafzāi clan, Malka can be approached by other roads, *viz.*, (1) through the Khūdū Khel country, by the Jahāngīrdara, Dakara, Mangalthānā and the Sarpatai ridge; (2) from Narinjī by the Baghoch, Chinglai, Kangalai and Sarpatai ridge, this being also

through the Khūdū Khel country; (3) from Satānā through the Jadūn country by Bīrgalī and the Shāh Kot pass; (4) from Mahabāra on the Indus by Shairi Maira, Nasīrgarhi; (5) from Topī by Gandap, Mangal Shahr and Chanī; (6) From Mainī by Bisakand Ūtla. The position of Malka is, no doubt, a very difficult one to approach without complications with the surrounding tribes. There is no road by which it can be approached which does not pass through the lands of some tribe, and the distance and impracticable nature of the Mahāban makes it impossible to reach it in one day, and thus precludes surprise. This being the case, it is also evident that any attempt to cut off the retreat of a party at Malka can hardly be successful. It seems, therefore, that either the connivance of one or more tribes must be ensured, or their opposition annulled by an overwhelming force. Taking everything into consideration, it seems probable that the route through the Jadūn country is less open to objection than any other, if the acquiescence of that alien tribe could first be ensured. (*Cox, Taylor, Davies.*)

MALKĀNĪ—

A Baloch tribe who inhabit the villages of Malkānī Kalān, Malkānī Khūrd and Malkānī Khās in the Dera division of the Ghāzī district.

MAMĀNĪ—

A pass in the Būgtī country leading over the hills which form the southern boundary of the Marao ravine. Though over a high part of the hills, it is practicable for laden camels, but is not much used as it only cuts off a short distance, whereas the Siāf or Dahar pass is easier for beasts of burden. There is a little water at the foot of the southern slope of the Mamānī, but it is brackish. (*Davidson.*)

MAMĀNĪ—

A Sipāh village at the junction of the Tīrā and Bārā rivers.

MAMAZAI—

A section of the Ishmailzai Orakzais. They are said to number about 300 fightingmen. They are descended from one Mīr Bābā and have the following sections—Machī, Khadr, Narmsāi, Khawās, Sikandar, Mīra. They are Gār in politics and Sūnīs. They live in 3 villages (north of the Kāsha and draining to it, and west of the Mīshtī) called Daradar and Karboza Sta and Karboza Land. (*Cavagnari, Plowden.*)

MAMDĀNĪ WĀLĀ GAZ—

A small stream in the Būgtī hills, draining from near Gokard to the Kharbar branch of the Kalchas (Chāchar). It is dotted about with big trees; water is found, after an ordinary rainy season, from 1 or 2 wells in its bed. (*Davidson.*)

MĀMĪ KHEL—

A village in the Tīrī Khatak country, 7 miles north-east of Tīrī on the left bank of a stream. (*Agha Abbas.*)

MAMĪR—

A village in the Batanī hills, Yāghistān, about 9 miles north-west from Tānk on the road to Jandūlā in the Vazīrī country. It contains 25 houses situated at the base of a hill. The inhabitants are notorious robbers and act as guides to the plundering parties of the Vazīrīs. It is doubtful whether any such place now exists; but if so, it is probable that it is situated near the mouth of the Tānk Zām pass, and that the inhabitants are Batanīs. (*Agha Abbas.*)

MAMŪ—

A village in Mīranzai, Kohāt, 1½ mile from Darsamand. It has 51 houses and 100 adult males and is an offshoot of Darsamand.

MAMŪRI—

A village in the Dera division of the Ghāzī district, on the east of the road between Dera Ghāzī Khān and Chotī. A large number of the population here are Kosas, though the village is, strictly speaking, Laghārī.

The water here is impregnated with sulphuretted hydrogen.

MĀMŪZĀIS—

A branch of the Lashkarzai Orakzais who inhabit the upper and extreme west portion of Orakzai land next the Alisherzai; they number 3,600 fighting men and possess 40 forts. The sections of the Māmūzāi are Adū, Mīrkalān, Sipāh, Adrahīm, and Adramān.

Their villages are—Latū, Kachgarhī, Paka, Tizai, Ūmr Khān Chūla, Syad Khān, Chūla, Kamr Garhī, Sakū Khel Garhī, Mīr Alī Chūla, Lashkar Chūla, Shekh Mali Chūla, Adramān Khel Kala, Haibat Khel Kāla, Ombara Khān Chūla, Mīr Patail, Kareha, Rareha, Pakha Kor, Bizo Pakha, Ghakai, Paniāla, Jandria, Isanak, Arghun Ja, Karīm Kala, Āladād Kala, Nasr Kala, Pandel Toghandara, Ashraf Kala, Abar Kala, Dili Kala, Dar Khūni Kada, Nizām Kada, Koraska, Manda, Ardiobagh, Hingari, Sadrūldīn Garhī, Valī Garhī, Sirkī Khel, Īsa Khān Garhī, Mita Khān Garhī, Shādī Kala, Jangez Kala, Spīr Kiahkach, Malī Khel, Barānkada, Toī Garhī, Ghūnda Mela, Balozai, Shāhī Garhī, Nūngar Chīna, Khadū Garhī, Minār Garhī, Kata Amīr Garhī, Sīna Garhī, Zegzī, Ganda Tiga, Mānī Kada, Ikhkamr, altogether about 100 villages all provided with towers. These are situated in the following valleys, Manza Dara, Stora Dara, Kuma Dara, Toi Samatz Dara, Suma Kara, Mia Kara. These are parallel and concentrated to a point in a plain in which is situated the Mū Patai village, at which place the jirgahs of the tribe assemble. The lands are divided into about 3,000 shares, 700 of which are irrigated. It is considered the best and most fertile of the Orakzai settlements. The valley runs between spurs from the range in parallel east and west; south of the Māmūzāi, on the north side of the Samāna range, are the Alī Sherzāi and Alī Khel. There is a pass leading from Nariāb across the Samāna to the Māmūzāi, avoiding both the above tribes. This tribe is Sūni and Gār in politics, and has been well behaved. They trade with British territory. (*Cavagnari, Plowden, Mahomed Amir.*)

MĀMŪZĀI—

A sub-division of the Razar division of the Yūsafzāi plain, comprising the villages of Nawakala, Shēkh Jānā, Spin Khānā, Ganuder and of Mansudar.

During 1857, this sub-division broke into rebellion and refused to pay their revenue or come into Mardān, and summoned the chiefs and religious leaders of Panjtār to come down and begin a war for Islām. But on the 1st June Major Vaughan, with 400 horse and foot, marched against them and totally defeated them, killing Mīr Bāz, the nephew of their leader, and many others. Shekh Jānā and Gangadher were burnt. (*Bellew, Lockwood.*)

MĀNĀGĀI—

A village of 39 houses in the Razar division in Yūsafzai, Pēshāwar, situated 2 miles to the south of Nāwakala on the left bank of the Shagai ravine, supplied with water from only 1 well. (*Lumsden.*)

MANA-KA-DANA—

A rounded peak on the main western range of Hazāra, 2 miles above Kūngalī. General Wilde's force, advancing to the attack of Black Mountain, bivouacked here one night.

MĀNAKRAI—

A village in the Harīpūr division of the Hazāra district, 1½ mile east from Harīpūr. It has 264 houses, 5 shops, and 3 mosques. The population amounts to 1,283 souls. The inhabitants are composed of 47 Surgs, 141 Syads, 330 Awāns, 765 others. The water-supply is from a small spring about ½ mile off and a well. The produce consists of jowar, moth, cotton. The stock of the village embraces 26 horses, 474 cattle, 138 sheep and goats, 6 camels, 17 donkeys. The headmen are Rājā Fateh Khān, Tūrk, and Rājā Hyāt Khān. (*Wace.*)

MANDAL—

A section of the Ūtmān Khel who live in the Bajāwar valley in the following villages:—Hyātmena, 160; Kharkai, 300; Dargai, 100; Mānogai, 20.

MANDAN—

A great division of the Yūsafzāi clan thus descended:—

Sheran, an Afghan, had 2 sons, of whom Kand had again Ghorai and Khakai. Khakai had among others 1 son, Mandai. Mandai had 2, Ūmar and Yūsaf. Ūmar had 1 son named Mandan, during whose infancy he died. Mandan had 7 sons—Ūsmān Ūtmān (by an Afghan woman) and Mānī, Malik, Khidar, Ako and Māmū (all by a slave girl). All the descendants of these are collectively styled Mandan, but the last 5 are called Razar. When the country was distributed by Shekh Mali, he allotted the plain portion to the Mandan division, when it was called the Mūlk-i-Mandan, though it is better known as the Yūsafzāi 'Samah' or plain, and now constitutes the Yūsafzāi division of the Pēshāwar district. Each tribe of Mandan had a portion of land given to it and these are still represented by the sub-division of Yūsafzāi, and each division was sub-divided according to the number of sub-sections. The Mandan section therefore of the Yūsafzāi clan possesses most of the plain country, the limits of which are the Pajar range and Takht-i-Bahi on the north, the Indus and Kābal rivers on the south, the Mahāban, Gūrū and Alīsher hills on the east, and the Hisāra Kanda on the west. Formerly, each division had a portion of country in the hills, as well as in the plains, which were interchanged periodically, but on the establishment of British rule this custom became obsolete, and the divisions in the plain at the time of annexation lost all their hill possessions, and *vice versâ* with those who were then in the hills. More information regarding the sub-division will be found under the titles YUSAFZAI, ŪSMANZAI, ŪTMANZAI, RAZAR, &c. The Mandan clan are reckoned at about 40,000 souls, and with the foreigners settled amongst them about 120,000 or 140,000, including the divisions on the Mahāban. They can muster, it is reckoned, between 25,000 and 30,000 armed men, the majority with matchlocks. From 8,000 to 10,000 of these are from the hill divisions, and from 17,000 to 20,000 from the plain sections. (*Bellew.*)

MANDĀNĪ KACHĪ—

A halting-place in the Mahsūd Vazīrī country, 27 miles from Tānk, in the bed of the Tānk Zām. There is a small open space here sufficient for the bivouac of a force. (*Chamberlain.*)

MANDEHZAI—

A section of the Daolatzai Malizai Yūsafzais, who inhabit a portion of Būner, including the villages of Bājkata and Matwānai. (*Edwardes.*)

MANDĪ—

A village in Tanāwal territory, 4 miles below Amb, on the right bank of the Indus. It was occupied by Hindūstānī fanatics, and consequently destroyed by General Cotton's force in 1858.

MANDRA KHEL—

The head quarters of the Mamū Khel section of Khūdu Khel Maorats. It contains 284 houses, and is situated on the left bank of the Chanai ravine, about 7 miles from Lakhī, on the Pezū road, at the point where the direct Shekhbūdīn road branches off. Supplies can be obtained in fair quantities, and water is also found in the adjacent ravine. (*Norman.*)

MĀNDRĀNĪ—

A large straggling village in the Sangarh division of the Dera Ghāzī district, 2 miles south-east of Mangrota, 3 miles north-west of Sokar, and about 1½ mile west-by-south of the spot where the Sangarh debouches into the plains. It is watered by a small branch of the Sanghar, and is situated in the centre of a large extent of largely cultivated country producing autumn and spring crops, chiefly the former. The cultivation here is more dependent on rain irrigation.

The village of Māndrānī is not walled. Its houses are built entirely of mud; it contains 2 towers, one round and slightly above the height of the other houses, the other a small square tower. The rest of the houses, though generally fairly neat, are small.

The water-supply is from the small channel of the Sangarh, which, however, often runs dry towards the spring; from a well some hundred yards east of the village; and from a fair-sized tank a few hundred yards north of the village, which is filled by a small cut from the Sangarh. In this village there are 114 Nūtakānīs, 38 Majotas, 47 Bozdārs, 31 Hindūs, &c. There is a small manufactory of bed-legs and walking sticks here. The village was founded about 250 years by Khān Mahamad Nūtakānī. (*Davidson.*)

MANDRĪ—

A village in the Dera Ishmāil Khān district, 62 miles from Īsa Khēl, 7 miles from Dera Ishmāil Khān, containing 70 houses, 9 shops, and 9 wells. (*Davidson, Khān Mahamad.*)

MANDŪ KHELS—

A tribe who reside to the west of the Dera Ishmāil district. They are a section of the Kākars, and inhabit the Zhōb valley, which runs north and south and drains into the Gomal.

They number some 3,000 in all, and Darāz Khān is their present chief. They are chiefly an agricultural tribe, and are very peaceable.

They have as their neighbours on the west the Kākar tribe, on the east the Shīrānīs, on the south the Mūsa Khēl section of Kākars, on the north the Gomal river.

The Zhōbe is a richly cultivated valley, and the Mandū Khēl grow in it wheat, Indian corn, &c.; they also have flocks of sheep and goats.

They are a very peaceably disposed race, and keep arms only for their own protection. They do not come down to British Territory to trade and only carry on a small trade with Khorasan.

Their principal villages are :—Kōt Apōzai, 300 houses, where the Chief

resides; Taki, chief man, Shahābūdīn, Dēra Ghai; Baranga, Darāz Khān, and Zarīf; Walak; Odarma, Mīralam; and Diāla, Fakīr Khān.

To reach the Mandū Khel country from the Dera district, there are two roads; 1*st*, by the Gōmal, with the following marches:

1, Spīnkāi Kāch; 2, Nīlai Kāch; 3, Māshkanaī; 4, Gātikāi, near which place the Zhö waters join the Gōmāl;

2*nd*, by the Zao pass, the marches being:

1.	Miān Hyāt Majīd	Shīrānī country.
2.	Chārowashki	
3.	Foot of Zao Pass	
4.	Kāmāl Kolia over the Pass	
5.	Kōni Bāsti	
6.	Achū	Mārhel country.
7.	Silaj	
*8.	Kōt Apōzai, the chief village of the Mandū Khels.	

By both these routes laden cattle can be taken, but the former would be the best road. (*Carr, Macgregor.*)

MANDŪ KŪND—

A watering place on the Rājanpūr frontier in the Sorī nala, situated about 22 miles west-by-north of Bandūwalī, and 25 miles west-north-west of the Shekhwalī outpost.

It is on the boundary between the Būgtīs and Mazārīs, but belongs to the latter, and is a spot where it has been suggested that a frontier post should be established, as it guards the few routes (Kamreli, Jatrū, and other unimportant ones) which alone are available for raiders entering the plains from west of Bandūwalī and south of Gīāndāri.

In the summer months, when the Mazārī lands are inundated, the flocks are driven to graze in the low hills about Mandū Kūnd, guarded by Mazārīs.

There is a good supply of water here which may be relied on, and there is a wide space in the bed of the ravine, which, though partially covered with tamarisk bushes, is suitable for an encamping ground. (*Davidson, Lance.*)

MANDŪRA—

A pass on the Tānk border, situated between the Manglīn and Hisar Sūr Kuram passes, north of the outpost of Mūlazai.

A road through this pass only goes within the first range of hills and joins the Manglīn Dara. (*Carr, Macgregor.*)

MANDŪRĪ—

A village in the Nilāb sub-division of the Khatak division of Pēshāwar, 8 miles south of Khairabād, and containing 80 houses. (*Lumsden.*)

MĀNĒRI BĀLĀ—

A village in the Ūtmānnāma division of Yūsafzāi, Pēshāwar district, about 50 yards north of Manēri Paīn. The village has 341 houses, 4 shops and 9 mosques (of which 291 belong to Pathāns), and is supplied with water from 28 wells. The headman is Ūmar. (*Hastings.*)

MĀNĒRI PĀIN—

A village in the Ūtmānnāma division of Yūsafzai, Pēshāwar, situated 1 mile north of Swābī. Its sections are Mazīd Khel, Sūltān Mahamad Khel, Motī Khel, Rajū Khel, Mameh Khel, Tang Khel, Kom Khel, and Sherdād Khel. It has 25 shops and 10 mosques. Water is supplied from 60 wells and tanks. It is situated on the left bank of the Bagiārī Khwar, at the west foot of the hill. The village has many trees and a good deal of cultivation. The headman is Samūndar.

* Distance about 50 miles.

In the hills near Manēri, which are of limestone, there are veins of marble, mottled black, green and yellow, or pure green or pure yellow. It is quarried by the natives and made into marbles, rosary, beads, amulets, charms, &c. (*Hastings.*)

MĀNGAL—

A river of Hazāra which rises in the hills to the east of the Māngal plain, and, flowing west-south-west, joins the Siran after a course of 25 miles. It is a small stream, fordable except after heavy rain.

MANGAL—

A village in the Dera Ishmāil Khān district, north-west of Gorwalī post, on the right bank of the Rimak river in a plain about 3 miles from the hills. It is inhabited by Ushtarānas and contains about 100 families. (*Raverty.*)

MANGAL THĀNĀ— Elev. 5,500.

A village in the Khūdū Khel country, 42 miles from Hoti Mardān, 18 miles from Malka, consisting of an upper and lower portion. In the upper is a fortified enclosure with a tower and a number of houses clustered about; in the lower, some 40 houses and an abundant spring of water. It was destroyed by the British under Sir Sydney Cotton in April 1858. (*Edwardes.*)

MANGAN—

A village in the Kamālzai division of the Yūsafzāi sub-division of the Pēshāwar district, 8 miles east of Mardān cantonments. A good road from Mardān to Chārsada passes through the village. (*Lumsden.*)

MANGLĪN—

A pass leading from the Mūlazai sub-division of Maorat, Banū district, through the Batanī hills to the Banū district. No one resides in it, but the Batanīs cut grass and graze their cattle in it. The road by this pass from Mulazai to Daraka is from its entrance, 7 miles north of Mūlazai, to its exit, 5 miles from Tajorī; it is about 9 miles long. The road first ascends the Manglīn ravine, and crosses a difficult pass to the Wohera ravine, which drains to the Kharōba, which it crosses to a low pass into the Nūgram by which it enters the Banū district.

Water is found in pools in various parts of it. There are roads practicable for cattle, which connect it with the Larzan, Baīn and Kharoba passes. The best line of road between Maorat and Mūlazai lies by this pass into the Kharoba and thence to the Nūgram. Except in one place, at the head of the Manglīn, it is quite practicable for horses now and could easily be made so throughout. It is a much more direct road than that by the Baīn. A patrolling road connecting the mouth of the Larzan with that of the Nūgram by this line would have a very marked effect in controlling the raids of the Vazīrs. Near the mouth of this pass is a sulphur spring; and in the Nūgram ravine, near the Tangī, there is a tunnel right through the hill. It has no great length, with pools of water in it. (*Macgregor, Williams.*)

MANGLŌR—

A village in the Swāt valley on the left bank of the river immediately north of the Shameli pass, situated at the entrance of a small valley of the same name. Its situation is very pleasant, having several mountain streams running past it and a great number of umbrageous plane trees round it. The Manglor valley is well cultivated and stocked with fruit trees, of which the apple, pear, quince and walnut are the most common. (*Raverty, Bellew.*)

MANGROTA—

A large fort in the Dera Ghāzī district, occupied by troops from the Dera Ghāzī garrison, consisting of 18 sabres; infantry, 40 bayonets; and 4 militia horse.

It is 51 miles north of Dera Ghāzī, 28 miles south of Dera Fateh, 4 miles west of Taosa, 12 miles west of the river, 4 miles from mouth of Sanghar pass, 31 miles south of Vihowa, and 11 miles north of Mahoi.

It appears to be a popular out-post, the climate here being very healthy and the prices of the necessaries of life several per cent. cheaper than in the Dera Ghāzī Khān market. The fort is an irregular rectangular, measuring east to west 145 yards, north to south 170 yards; the walls are 18 feet high, 14 feet thick at the base, a banquette, 12 feet high, running the entire length of the post; above the banquette the wall tapers up to 3 feet and is loop-holed at from 2 to 2½ feet above the banquette.

A wall, 19 feet high and a little thicker than the rampart, running east and west, divides the fortification into an outer and inner fort, the former being held by the cavalry, the latter by the infantry, the approaches being by a wooden gate in the wall dividing the two forts.

The inner fort contains excellent quarters for an officer in the south-west angle, erected in 1869 at a cost of Rs. 9,561. There is a small hospital in the south-east angle; quarters for a native officer and native doctor; a magazine built in 3 storeys, surmounted by a 4-foot wall loop-holed, the whole 32 feet square. It also contains stables for 6 horses. The well has a diameter of 11 feet and is worked by Persian wheel. The depth of the water from the surface is 83 feet, the water being slightly brackish, the garrison usually preferring to drink the water of a small tank situated a few yards from the west face of the fort, which is fed by a branch of the Sangarh, of which the water is good.

The inner fort contains lines of barracks, in length respectively 235, 50, 147, 77 feet; in width 10 feet; and height 9 feet.

In addition to the dividing wall, there is a dry ditch 16×6 feet, running the entire length of the wall west to east.

The outer fort measures, irregularly, east to west, 147 yards and, north to south, 97; at the north-west angle the ramparts are thrown back irregularly, so as to avoid the graves of two faquirs buried just about where the north and west faces prolonged regularly would have met.

The wall of the north, south and west faces is 18 feet high, 14 feet thick at base up to the banquette which runs round the ramparts at 12 feet from the ground; the rampart being 11 feet wide gives a thickness to the upper 6 feet of wall of 3 feet, the wall being loop-holed but very badly and the range for fire-arms being very confined.

The outer fort contains 2 sets of quarters, near the east or west faces, for native officers. There is a somewhat large building in the east portion, which was formerly the office of Asad Khān, by whom the fort was built, and in which the office of the Mangrota tehsildār is still kept. In front of it, there is a small dome-topped mud building, forming the Mangrota treasury, and near it there is a small godown.

In the centre of the enclosure are stables for 51 horses; and west of, and at right angles to the stables, a row of barracks, 111×10×9 feet.

Close to the entrance, which is a large wooden gate in the centre of the north face, is a second set of barracks, 96×10×9 feet, near which is a large red brick mosque.

In addition to the above, the enclosure contains quarters for a few Baloch sowars, 5 small store-rooms and a few miscellaneous small buildings.

North is situated the western village of Mangrota about 100 yards from it, and east-north-east eastern Mangrota is distant about ½ mile.

In Mangrota west, there are 140 Nūtakānis, 120 Bozdārs, 110 Hindūs 40 Jāt camelmen, &c. This village formerly belonged to the Langa tribe, and was taken from them by the Nūtakānis and Bozdārs. Nūr Mahamad Bozdār and Khān Mahamad Nūtakāni are the headmen. In eastern Mangrota there are 15 Syāds, 13 Shekhs, 113 Nūtakānis, 9 Koreshīs, 580 Hindūs, &c. The headmen are Ghūlam Rāsūl and Ūmr Hyāt, Nūtakānis.

The village is said to have been founded by one Mangrot, a Hindū, and afterwards to have been inhabited by the Gadi and Langa tribes, who were ousted, about 500 years ago, by the Nūtakānis.

The town of Mangrota carries on a small trade with the tribes in the hills (Mūsa Khels and Kākars of Mēkhtar). The chief traders are Rokna Mal, Rūdo Mal. The imports from the above, which generally find their way down through Sahra, the Būj or Nara hill, and *viâ* the Jāfar country, consist of—

Pistachio nuts from Kandahār.
Wool from Mūsa Khel and Mekhtar.
Dried mint from Mūsa Khel and Mekhtar.
Almonds from Bora chiefly.
Tobacco from Mekhtar and Mūsa Khel.
Manjīt from Bora and Mekhtar.
Ghī from Mekhtar and sometimes from Mūsa Khel.
Pomegranates from Bora and Mekhtar.
Dried fruits, apricots and grapes. } Chiefly from Kandahār (through Bora and Mekhtar).

The exports are, to Mekhtar and Mūsa Khēl country—

Gūr, sugar, coarse white and colored cloths, oil, salt, silks, mostly used for women's apparel.

Of the above, the eatables sell at from 6 to 10 per cent above Mangrota rates including transit charges, and the silks at 25 per cent. or very near that amount.

To procure a safe transit through the country of the Bozdārs, Jāfars, and Mūsa Khels, the following transit duties are paid :—

To the Bozdārs, a very trifling sum; the route only lies 1 march through the Bozdār country, and they do not generally molest traders proceeding from the Mangrota market.

To the Jāfars, a sum of about one English rupee to each man employed on the escort, or a pair of paijamas of coarse cloth. The Jāfar escort relieves the Bozdār one at the Vilar or Drah defile. From the Drah to the Sahra valley , the Jāfars provide escort ; beyond this Mūsa Khel escorts have to be provided for, the rate being (as far as Mekhtar) the same as the Jāfar transit duties. (*Davidson, Macgregor.*)

MĀNĪ KHĒL—

A village of 31 houses in Yūsafzāi, Pēshāwar, situated on the open plain 4 miles south-east of Hotī Mardān, and supplied with water from 6 wells. (*Lumsden.*)

MĀNĪ KHĒL—

A section of the Daolatzai Orakzais, who reside in the Mastūra valley, Tīrā, near Kalaha Syadān in the summer, and in the winter in caves

in the glens to the west of Marai, and just beyond the British border. They are Shiās and Gār in politics. They are disciples of Syad Mahamad Husen of Tīrā, and are managed through him. They are quite dependent for their existence on coming to British territory, because they can only there sell the fruit they have raised in Tīrā, and as they cannot live in Tīrā in the winter, they are obliged to come and live in the above caves, whence it would be perfectly easy to attack them. Besides, they graze their cattle well within British border. (*Cavagnari, Plowden, Mahamad Amin.*)

MĀNĪ KHEL—

A village in the upper part of the Tīrā valley, containing 600 houses built of mud. In summer this place enjoys the best climate in all Tīrā. The cultivation is carried on by spring and river water. The winter is very severe, but there is plenty of firewood near at hand. There are 1 or 2 mills on every canal. The number of fighting men is placed at 800. The inhabitants are Shīas, and are friendly with those of the villages of Abdūl Azīz Khel and Bar Mahamad Khel, but at enmity with their Sūnī neighbours of Mīshtī and Shekhān. (*Agha Abbas.*)

MĀNĪZĀĪ—

A sub-division of Razar, Yūsafzāi, Pēshāwar, which comprises the following villages:—Kalū Khān, Adīna, Talandai, Tarikai, Dandōka, Mānagai, and Dāghī. It is situated on the left bank of the Ūchkhwar, between the Ako Khel and Mahamadzai divisions. (*Bellew.*)

MANJĀĪ—

A district of the Khatak hills, Kohāt district, consisting of the upper half of the Lowaghar range. The hills which compose it are among the strongest on the whole Trans-Indus frontier. The Manjai Khataks used to plunder on the roads in their vicinity, but they have now settled down. (*Taylor.*)

MANJAĪ GHAKĀĪ—

A pass which leads over the Laram range of mountains from Manjai in Naikbi Khel, Swāt to Dīr. From Barikōt 2 roads go up to Diolai in the Naikbi Khel hills, then over the Manjai pass to Gaonrai in the Tormang glen, then to the Panjkōra, and along its banks 12 miles to Dīr. The distance is 56 miles, and it is the shortest but most difficult route, only practicable for footmen. Alimula says the ascent is 6 miles and the descent is 6 miles (4 kos) ; that there are plenty of trees on it, and snow lies on it all the year round, and it is impassable for camels and horsemen and difficult even for footmen. This pass is closed by snow from November to March. Captain Lockwood, however, has ascertained beyond doubt that it is quite practicable for laden mules. Manjai is the name of the Laram range in Bar Swāt. (*Bellew, Alimula, Lockwood.*)

MĀNJĪ—

An outpost on the Gomal border, situated at the south of the valley, 2 miles east of the Shīrānī pass, 11 miles north-west of the Lūnī post, and 6 miles south-west of Tata. It has a garrison of 40 cavalry, 21 infantry, Panjāb Frontier Force, with 3 Guide sowars.

It watches the Shīrānī and Zarwanī passes and was built to stop Vazīrī raids in the Tānk valley. There is a bungalow for visiting officers within the post. (*Carr, Macgregor, Paget.*)

MANJĪWĀLA—

A village in Maorat division, Banū district. There is a detachment of 4 mounted police here who occupy a masonry-built post.

MANJWEL—

A valley in the Bozdār hills, rising in the centre portion of the Manjwel Sham. From this high ground, which is the watershed between the Sanghar and the Raknī branch of the Kāhā, 3 valleys stretch away in a north-east direction, the easternmost being the Bil Baloch, the centre Manjwel valley, the westernmost the Pathān valley, whilst to the south is the Khetrān valley of Raknī.

The Manjwel valley runs in a direction nearly due north or north-by-east and is about 10 miles in length: its width varies from a few hundred yards to about a mile. Its surface is meadow land, with a few fair plots of cultivation, dependent on rain; here or there, its soil is said to be good.

On either side east and west, it is bounded by ranges of hills jutting out north from the Manjwel Sham and running more or less parallel to each other, both of a similar flinty formation with jagged tops, the range to the west being the lower of the two, and neither being accessible to any but footmen.

The drainage of the valley is carried north by a watercourse ordinarily dry, but containing a few pools which rarely ever dry up entirely; this watercourse, running north for about 9 miles or more, takes a turn north-north-west through what is known as the Sikandi pass, bounded by high hills right and left; length of pass 1 mile, width 80 to 100 yards.

Issuing from this pass, the Manjwel watercourse is met by that of the Pathān valley, whence it turns off north-east and is soon after known as the Sanghar, being met by the Bil Beloch watercourse. The Manjwel valley belongs to the Gholāmānī Bozdārs and contains 3 mud forts—

(1.) Namardī Kot, 4 miles from the head of the valley, deserted. Graziers sometimes take shelter here by night.

(2.) Morīd Khān Kot, residence of the head of the clan, from whom it is named.

(3.) Nindwānī Kot, at the entrance to the Sikandi pass, deserted.

The valley is generally devoid of trees. Its climate is similar to that of Raknī valley; the southernmost portion of the valley is claimed by the Khetrāns for 2 miles or thereabouts; hence, the Bozdārs are unable to cultivate here, nor will they allow the Khetrāns to settle, arguing that their hereditary boundary is the Manjwel watershed. (*Davidson, Macgregor, Pir Bakhsh.*)

MANKI—

A village in the Khatak hills of Pēshāwar, 10 miles south-west of Akora, and containing 55 houses. (*Lumsden, Davidson, Peer Bukhsh.*)

MANSAROWAR—

A lake said to exist in Bajāwar, situated on a mountain 30 miles from Band-ī-Biravol, and continually supplied with water from the perpetual snow. (*Court.*)

MĀNSERA—

A division of the Hazāra district comprising the northern portion, and consisting principally of the country drained by the Kūnhār, the Siran and the Māngal rivers.

It is again sub-divided into the following:—1, Būi; 2, Māngal; 3, Nawashahar; 4, Dhamtāwar; 5, Kadri; 6, Sherwān; 7, Garhiān; 8, Mānsera; 9, Garhi Habibūla; 10, Shinkiāri; 11, Bhairkūnd; 12, Konsh; 13, Bhogarmang; 14, Bālākot; 15, Kagān.

Statistics of villages in the Mansera Division of the Hazara

Sub-Division.	Name.	Population.		Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of Headmen.
		Souls.	Adult Males.					
Bui ...	Daban	533	...	109	...	2	1	...
" ...	Bandi Pahar	354	..	69	...	1	9	...
" ...	Samli Dheri	489	...	88	...	2	3	...
" ...	Rangot Makrela ...	331	...	97	...	3	2	...
" ...	Bui Khas	266	...	51	...	1	10	...
" ...	Lakmang	932	...	219	...	6	1	...
" ...	Sial Kōt	512	...	86	...	2	2	...
" ...	Bandi	415	...	74	...	...	...	...
" ...	Patan Chota	508	...	102	..	10	...	...
" ...	Indrisari	446	...	66	...	1	...	...
" ...	Birangali	994	...	176	...	7	1	...
" ...	Malsa	446	...	78	...	1	3	...
" ...	Phalkōt	1,019	...	186	...	7	2	...
" ...	Dhaki Khetar	294	...	60	...	4	1	...
Mangal ...	Banda Pirkhan	1,050	...	244	...	6	7	...
" ...	Bandi Dhundan ...	777	...	215	...	3	3	...
" ...	Gujari	242	...	77	...	2	...	...
" ...	Baldherī	484	...	89	...	4	5	...
" ...	Tanan	668	...	52	...	1	4	...
" ...	Sajkōt	354	...	56	...	1	...	...
" ...	Morkalan	372	...	76	...	1	2	...
Kawa Shahr ...	Chakī	454	...	88	...	1	...	...
" ...	Banda Kazī	450	...	87	...	1	1	...
" ...	Kakōl	877	...	162	...	2	3	...
" ...	Mīra	293	...	53	...	1	...	...
" ...	Chatri	340	...	56	...	2	...	...
Dhamtawar ...	Khōkhar	301	...	53	...	1	1	...
" ...	Banda Sahib Khan ...	370	...	73	...	1	4	...
" ...	Nazakī	354	...	61	...	1	...	...
" ...	Mohar Kalan	281	...	57	...	...	...	...
Dhamtaor ...	Sarbhana	546	...	78	...	4	4	...
" ...	Aziz Mang	230	...	55	...	1	...	...
" ...	Bagnutar	329	...	60	...	1	2	...
" ...	Miran Mali	648	...	105	...	4	1	...
Bhera ...	Bhurj	332	...	69	...	...	...	...
" ...	Kaski Ban	430	...	61	...	...	...	...

District, furnished by CAPTAIN WACE, *Settlement Officer.*

Stock.							Produce.	Water-supply.	Supplies procurable.	Race of Inhabitants.
Horses and Ponies.	Oxen and Buffaloes.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others.				
...	195	...	...	...	...	...	Rice, til, sarson, kangni, makai.	Aqueduct ...	A few..	182 Karals, 47 Awans, 78 Gujars, 226 others.
...	206	255	...	...	...	...	Ditto ...	Two springs	Do. ...	130 Karals, 102 Gujars, 6 Syads 116 others.
2	322	142	...	...	2	...	Ditto ...	Ravines, near	Do. ...	204 Karals, 35 Syads, 244 others.
12	231	130	...	...	1	...	Ditto ...	From ravine, near.	Do. ..	5 Karals, 255 Awans, 71 others.
6	88	69	...	1	4	...	Ditto ...	Aqueduct ...	Do. ...	13 Pathans, 22 Dhunds. 221 others.
...	424	113	...	...	...	...	Ditto ...	Springs ..	Do. ...	808 Sararas, 7 Syads, 117 others.
...	381	75	...	...	...	...	Ditto ...	Streams, near	Do. ..	364 Sararas, 54 Syads, 94 others.
...	290	97	...	...	...	...	...	...	...	368 Sararas, 18 Dhunds, 60 Gujars, 22 others.
...	324	118	...	...	...	...	Rice, til, sarson, kangni, makai.	One spring ...	A few..	379 Sararas, 129 others.
...	317	186	...	...	...	...	Ditto ...	Two springs	Do. ...	75 Sararas, 351 Gujars, 7 Dhunds 21 others.
17	199	222	...	2	3	...	Ditto ...	Aqueduct ...	Do. ...	785 Karals, 11 Dhunds, 32 Gujars, 27 Tanaolis, 139 others.
3	252	213	...	2	...	...	Ditto ...	One spring ...	Do. ...	254 Karals. 10 Dhunds, 41 Awans, 141 others,
...	683	2i6	1	5	...	...	Ditto ...	Streams, near	Do. ...	849 Awans, 57 Gujars, 6 Syads, 160 others.
1	158	134	1	...	...	...	Ditto ...	Springs ...	Do. ...	197 Awans, 20 Karals, [29 Syads, 48 others.
7	691	110	...	2	10	...	Wheat, barley, sarson, rice, makai, mung.	From ravine and aqueduct.	Do. ...	299 Jaduns, 54 Syads, 292 Awans, 405 others.
1	245	6	...	5	...	...	Ditto ...	Aqueduct ...	Do. ...	73 Jaduns, 7 Syads, Amir Khan, 473 others.
...	129	11	...	1	1	...	Wheat, barley, sarson, makai.	Stream, near	Do. ...	55 Jaduns, 5 Syads, 31 Tanaolis, 151 others
...	112	10	...	...	...	...	Ditto ...	From ravines	Do. ...	158 Jaduns, 19 Syads, 38 Tanaolis 269 others.
4	277	83	...	...	...	...	Ditto ...	Aqueduct and ravine.	Do. ...	92 Jaduns, 14 Swatis. 15 Sararas, 547 others.
4	218	10	...	1	1	...	Ditto ...	1 well and stream.	Do. ...	46 Jaduns, 6 Syads, 214 Awans, 88 others.
1	201	33	...	2	2	...	Ditto ...	Stream and from Mangal.	Do. ...	138 Jaduns, 57 Tanaolis, 14 Amir, Khans, 163 others.
2	331	37	...	...	...	...	Wheat, barley, makai, rice, mung, kangni.	A spring ...	Do. ...	101 Jaduns, 15 Syads, 19Tanaolis, 319 others.
..:	126	8	...	1	...	...	Ditto ...	From ravine..	Do. ...	103 Jaduns, 6 Tanaolis, 137 Awans, 204 others.
6	779	97	...	16	2	...	Ditto ...	Aqueduct ...	Do. ...	242 Jaduns, 67 Syads, 21 Dhunds, 547 others.
1	241	44	...	...	...	...	Ditto ...	Ravines and aqueducts.	Do. ...	23 Jaduns, 21 Syads, 78 Awans, 172 others.
...	213	35	...	...	...	...	Ditto ...	Ravine ...	...	8 Syads, 84 Mogals, 173 Awans, 75 others.
1	118	51	...	5	...	...	Wheat, barley, makai, mung, kangni, gram.	From ravine, near.	A few..	165 Tanaolis, 10 Dhunds, 29 Awans, 97 others.
1	248	182	...	7	...	...	Ditto ...	From waterduct.	Do. ..	64 Jaduns, 6 Syads, 29 Awans, 271 others.
...	210	83	...	...	...	...	Ditto ...	Besan ravine	Do. ...	288 Gujars, 66 others.
...	176	83	...	...	...	...	Ditto ...	Kankar ravine.	Do. ...	11 Jaduns, 160 Turks, 16 Awans, 94 Others.
4	361	68	...	...	6	...	Ditto ...	From aqueduct.	Do. ...	146 Jaduns, 17 Syads, 132 Awans, 151 others.
...	351	236	...	...	...	..	Ditto ...	From ravine and aqueduct.	Do. ...	33 Jaduns, 20 Syads, 103 Mogals, 84 others.
...	194	255	...	2	2	...	Ditto ...	Aqueducts ...	Do. ...	111 Jaduns, 122 Karals, 27 Gujars, 79 others.
...	303	32	...	2	4	...	Ditto ...	From ravine	Do. ...	18 Syads, 501 Karals, 30 Awans, 99 others.
...	173	29	...	...	...	...	......	...	...	117 Tanaolis, 99 Awans, 116 others.
...	264	102	...	...	...	...	......	...	...	48 Tanaolis, 275 Awans. 160 others.

Statistics of villages in the Mansera Division of the Hazara

Sub-Division.	Name.	Population. Souls.	Population. Adult Males	Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of Headmen.
Kachi ...	Kachi Khas	1,161	...	212	...	3	5	...
" ...	Berhal	902	...	154	...	3	4	...
" ...	Soha	673	...	135	...	7	...	...
" ...	Jarl	695	...	104	...	1	3	...
Sharwan ...	Gada	509	...	131	...	1	17	...
" ...	Kōtiala	495	...	95	...	16	...	...
" ...	Sharwan Bara	383	...	67	...	1	12	...
" ...	Sharwan Chota	424	...	80	...	1	14	...
" ...	Phohar	328	...	54	...	3	1	...
Garhian ...	Lasan	410	...	58	...	1	5	...
" ...	Balhag Tarli	396	...	76	...	2	10	...
" ...	Bedra	327	...	62	...	1	4	...
" ...	Debgiran	292	...	55	...	1	...	...
" ...	Jalu	653	...	127	...	1	6	...
" ...	Shahelia	369	..	62	...	1	2	...
" ...	Ogra	581	...	102	...	1	2	...
" ...	Potha	621	...	116	...	1	3	...
" ...	Matial	408	...	77	...	1	1	...
" ...	Rihar	286	...	53	...	1	1	...
" ...	Gharala	430	...	67	...	1	2	...
" ...	Behali	468	...	74	...	1	4	...
" ...	Kohwari	347	...	50	...	1	1	...
" ...	Pawa	469	...	83	...	2	1	...
Mansera ...	Utr Shisha	414	...	59	...	1	3	...
" ...	Panodi Dheri	458	...	100	...	1	3	...
" ...	Pakhwal	294	...	50	...	1	1	...
" ...	Pir	388	...	69	...	1	...	...
" ...	Chita Bata	570	...	88	...	..	...	...
" ...	Chahar	570	...	89	...	1	2	...
" ...	Chakia	511	...	104	..	1	1	...
" ...	Khairabad	500	..	86	...	1	...	...
" ...	Data	974	...	132	...	...	...	...
" ...	Sandhsar	803	...	134	..	1	4	...
" ...	Sufeda	461	...	76	..	1	...	...
" ...	Ghazi Kot	360	...	68	..	...	...	...
" ...	Kot Kai	590	..	93	...	1	1	...

District, furnished by Captain Wace, *Settlement Officer*—contd.

Stock.							Produce.	Water-supply.	Supplies procurable.	Race of Inhabitants.
Horses and Ponies.	Oxen and Buffaloes.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others.				
8	531	345	...	47	7	...	Rice, wheat, barley, makai.	1 well ...	A few..	429 Tanaolis, 114 Awans, 93 Syads, 525 others.
4	358	48	...	15	9	...	Wheat, makai, barley, tobacco.	From Sana stream.	Do. ...	105 Tanaolis, 145 Awans, 48 Syads, 604 others.
2	193	850	...	...	...	...	Ditto ...	From stream	Do. ...	384 Tanaolis, 82 Awans, 260 others.
...	290	239	...	14	2	...	Ditto ...	From 2 springs.	Do. ...	321 Tanaolis, 37 Others.
1	421	25	...	11	...	...	Rice, barley, wheat, makai, gram.	From ravine, near.	Do. ...	424 Tanaolis, 85 others.
10	479	179	7	4	...	...	Ditto ...	Springs, good	Do. ...	220 Tanaolis, 192 Awans, 38 Syads, 41 otners.
4	215	12	...	2	11	...	Ditto ...	Spring ...	Do. ...	169 Tanaolis, 214 others.
5	181	13	...	3	15	...	Ditto ...	Do. ...	Do. ...	179 Tanaolis, 245 others.
13	229	8	...	1	1	...	Ditto ...	Do. ...	Do. ...	68 Tanaolis, 20 Awans, 30 Pathans, 210 others.
1	271	42	...	...	...	...	Wheat, barley, kangni, sarson.	From water-duct.	Do. ...	272 Tanaolis, 28 Awans, 7 Syads, 103 others.
3	219	10	...	5	...	...	Rice, wheat makai, kangni.	Stream, near	Do. ...	16 Tanaolis, 249 Awans, 13 Syads, 118 others.
6	298	16	...	...	2	...	Wheat, barley, gram.	A spring, good	Do. ...	100 Tanaolis, 98 Awans, 34 Gujars, 95 others.
5	214	32	...	3	...	...	Ditto ...	Ravine ...	Do. ...	3 Tanaolis, 187 Awans, 4 Karals, 11 Swatis, 91 others.
14	476	102	...	...	5	...	Ditto ...	Ravine, near	Do. ...	2 Tanaolis, 379 Awans, 41 Syads, 231 others.
6	272	81	...	...	...	...	Ditto ...	Aqueduct ...	Do. ...	19 Tanaolis, 133 Awans, 188 Swat s, 29 others.
12	533	39	...	3	1	...	Wheat mung, kangni.	A stream, near, good.	Do. ...	313 Tanaolis, 108 Awans, 25 Swatis, 135 others.
5	535	...	...	...	1	...	Ditto ...	Stream ...	Do. ...	16 Tanaolis, 447 Awans, 52 Pathans, 106 others.
8	284	110	...	7	...	...	Ditto ...	Two aqueducts, near.	Do. ...	129 Tanaolis, 159 Awans, 8 Syads, 112 others.
6	336	50	...	4	1	...	Ditto, sarson ...	One spring ...	Do. ...	5 Tanaolis, 10 Awans, 9 Turks, 362 others.
3	262	39	...	2	...	...	Ditto ...	From Mangal river.	Do. ...	109 Tanaolis, 166 Awans, 14 Syads, 141 others.
13	441	33	...	6	9	...	Ditto ...	Stream, near	Do. ...	138 Tanaolis, 55 Awans, 15 Pathans, 260 others.
1	303	4	...	1	...	...	Ditto ...	Ravine, near	Do. ...	121 Tanaolis, 61 Awans, 46 Syads, 119 others.
2	631	99	...	7	1	...	Ditto ...	Two ravines	Do. ...	23 Tanaolis, 50 Awans, 4 Syads, 386 others.
5	188	7	...	5	...	...	Makai ...	Stream ...	Do. ...	16 Syads, 259 Awans, 3 Khatris, 139 others.
3	342	18	...	9	...	...	Wheat, barley ...	Aqueducts ...	Do. ...	17 Swatis, 154 Tanaolis, 160 Awans, 180 others.
5	202	28	...	...	...	...	Makai ...	Aqueduct and a stream.	Do. ...	115 Tanaolis, 75 Awans, 16 Maliar, 88 others.
...	302	5	...	...	...	...	Wheat, makai ...	Aqueduct ...	Do. ...	6 Swatis, 63 Syads, 127 Awans, 192 others.
...	341	24	...	...	..	...	...	...	...	292 Swatis, 32 Syads, 38 Pathans, 238 others.
4	378	46	..	1	1	...	Makai, wheat ...	Aqueduct ...	A few..	6 Swatis, 14 Syads, 425 Gujars, 125 others.
9	356	10	...	...	...	...	Ditto ...	Ditto ...	Do. ...	160 Tanaolis, 276 Awans, 28 Gujars, 109 others.
...	303	281	...	...	...	...	Ditto ...	Ditto ...	Do. ...	106 Syads, 5 Pathans, 298 Gujars, 91 others.
...	812	92	...	...	..	...	...	...	...	22 Swatis, 125 Syads, 48 Tanaolis, 779 others.
4	487	100	...	6	1	...	Wheat, barley, rice	Aqueduct ...	A few..	355 Swats, 15 Syads, 198 Awans, 235 others.
5	256	21	...	...	...	...	Makai, wheat ...	Stream ...	Do. ...	53 Swatis, 58 Syads, 34 Tanaolis. 314 others.
...	338	42	...	...	...	...	...	...	...	26 Syads, 189 Tanaolis, 115 Pa, thans, 30 others.
5	275	31	...	2	...	..	Wheat ...	Stream ...	A few..	154 Swatis, 9 Syads, 21 Tanaolis 406 others.

Statistics of villages in the Mansera Division of the Hazara

Sub-Division.	Name.	Population: Souls.	Population: Adult Males.	Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of Headmen.
Mansera ...	Labar Kōt	918	...	139	...	...	...	...
" ...	Mundhar	359	...	54	...	1	4	...
" ..	Tarber	313	...	71	..	1	...	...
" ...	Harmala	310	...	50	...	...	...	...
Garhi Habibula	Bararkot	472	...	74	...	3	...	...
" ...	Balulajagīr	394	...	73	...	2	1	...
" ...	Talata	364	...	52	...	...	...	...
" ...	Duga	418	...	63	...	4	1	...
" ...	Garhi Habibula ...	421	...	57	...	3	19	...
" ...	Do. do. Khas ...	1,473	...	203	...	...	...	...
Shinkiari ...	Bajna	757	...	145	...	...	...	...
" ...	Bedadi	448	...	79	...	1	3	...
" ..	Pirda Banda	707	...	129	...	1	3	...
" ...	Tanda	938	...	185	...	1	4	...
" ...	Dharial	1,103	...	158	...	1	3	...
" ...	Shanai	348	...	79	...	1	...	...
" ...	Inayatabad	556	...	91	...	1	4	...
" ...	Gandluan	435	...	66	...	1	4	...
" ...	Nahag	408	...	82	...	...	...	...
" ...	Merajia	261	...	52	...	1	1	...
" ...	Hamshirian	535	...	74	...	1	2	...
" ...	Jaba	471	...	70	...	1	...	...
" ...	Mungan	1,015	...	111	...	1	1	...
Bhair Kund ...	Bhair Kund Utla ...	1,115	...	170	...	3	21	...
" ...	Bhair Kund Tarla ...	287	...	57	...	1	2	...
" ...	Tarha Utla	437	...	92	...	1	1	...
" ...	Tarha Tarla	587	...	127	...	1	2	...
" ...	Khaki	1,207	...	178	...	2	7	...
" ...	Sherpur	616	...	121	...	1	3	...
" ...	Khwajgan	417	...	82	...	1	1	...
" ...	Malikpur	543	...	113	...	3	4	...
" ...	Naokot	773	...	152	...	2	4	...
" ...	Sosal	440	...	65	...	1	1	...
" ...	Ghanian	244	...	54	...	...	...	...
" ...	Guli Bagh	405	...	76	...	...	...	...
" ...	Safdar Shahmari ...	360	...	55	...	...	...	...

District, furnished by Captain Wace, *Settlement Officer*—contd.

Stock.							Produce.	Water-supply	Supplies procurable.	Race of Inhabitants.
Horses and Ponies.	Oxen and Buffaloes.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others				
...	463	102	...	...	...	..	...	...	...	132 Swatis, 7 Syads, 78 Tanaolis, 701 others.
...	118	21	...	...	...	...	Wheat, makai ...	Aqueduct and stream.	A few..	13 Syads, 32 Tanaolis, 6 Pathans, 308 others.
...	250	45	...	...	...	..	Makai ...	Streams ...	None...	67 Syads, 8 Tanaolis, 84 Awans, 154 others.
...	253	93	...	...	...	...	...	...	...	17 Syads, 62 Tanaolis, 4 Jaduns, 227 others.
...	175	217	...	...	...	...	Makai ...	River Kunar	A few..	36 Syads, 6 Awans, 114 Gujars, 316 others.
...	335	22	...	...	...	...	Wheat, makai, rice	Ditto ...	Do. ...	40 Swatis, 29 Pathans, 32 Rangar, 293 others.
...	368	158	...	...	...	...	...	...	...	69 Swatis, 64 Syads, 12 Sials, 219 others.
2	364	51	...	2	...	...	Wheat, makai ...	Aqueduct ...	A few..	9 Swatis, 109 Gujars, 281 others.
8	347	166	...	7	12	...	Ditto, rice ...	River Kunar	Do. ...	15 Swatis, 36 Awans, 33 Dhunds, 327 others.
...	604	29	...	...	...	...	...	...	...	364 Swatis, 188 Gujars, 354 Khatris, 527 others.
...	455	103	...	...	...	...	...	...	...	473 Swatis, 23 Syads, 15 Pathans, 236 others.
6	162	1	...	4	...	...	Wheat, makai ...	Siran river ...	A few..	237 Swatis, 46 Awans, 12 Dhunds, 153 others.
10	453	53	...	19	...	...	Ditto, makai, rice	Spring ...	Do. ...	383 Swatis, 15 Tanaolis, 9 Dhunds, 300 others.
10	331	27	...	...	12	...	Ditto ...	Siran river ...	Do. ...	574 Swatis, 14 Pathans, 13 Hindus, 337 others.
10	323	330	...	...	1	...	Ditto ..	Aqueduct ...	Do. ...	584 Swatis, 71 Awans, 136 Gujars.
...	293	9	...	...	...	...	Ditto ...	Ditto ...	Do. ...	152 Swatis, 11 Pathans, 34 Awans, 151 others.
3	257	10	...	3	3	...	Ditto ...	Siran river ...	Do. ...	249 Swatis, 20 Hotis, 9 Gujars, 278 others.
5	193	24	...	4	...	...	Wheat, makai ...	Good ...	None...	148 Tanaolis, 37 Awans, 28 Gujars, 222 others.
...	280	12	...	...	...	...	...	...	...	135 Tanaolis, 35 Awans, 43 Gujars, 195 others.
...	178	3	...	12	...	...	Wheat, makai ...	Spring ...	A few..	49 Tanaolis, 61 Awans, 15 Pathans, 136 others.
2	265	490	...	...	...	...	Wheat, makai, barley.	Ditto ...	Do. ...	220 Tanaolis, 14 Pathans, 97 Awans, 204 others.
2	347	120	...	...	...	...	Wheat, makai ...	Stream ...	Do. ...	16 Swatis, 41 Awans, 292 Gujars, 122 others.
4	336	34	...	...	...	...	Ditto ...	Ditto ...	Do. ...	125 Swatis, 236 Tanaolis, 108 Dhunds, 565 others.
17	700	14	...	8	32	...	Wheat, makai, rice, barley.	Ichar river...	Do. ...	185 Swatis, 180 Syads, 154 Hindus; 596 others.
3	114	5	...	1	1	...	Ditto ...	Ditto ...	Do. ...	35 Swatis, 46 Tanaolis, 41 Awans, 135 others.
7	301	2	...	9	...	...	Wheat, makai, rice	Siran ...	Do. ...	188 Swatis, 40 Tanaolis, 24 Syads, 185 others.
9	216	...	...	5	13	...	Ditto ...	Siran river ...	Do. ...	11 Swatis, 76 Awans, 23 Tanaolis, 271 others.
18	330	30	...	3	2	...	Wheat, barley, makai, rice.	Siran ...	Do· ...	418 Swatis, 229 Awans, 180 Tanaolis, 374 others.
12	264	58	...	...	3	...	Ditto ...	Aqueduct ...	Do. ...	288 Swatis, 22 Tanaolis, 78 Awans, 228 others.
7	261	3	...	2	6	...	Makai, wheat ...	Siran ...	Do. ...	136 Swatis, 44 Tanaolis, 16 Pathans, 221 others.
9	259	15	...	...	1	...	Makai, rice ...	Siran river ...	Do. ...	204 Swatis, 45 Syads, 80 Tanaolis, 254 others.
10	423	19	...	...	1	...	Wheat, makai, rice	Ditto ...	Do. ...	98 Swatis, 113 Syads, 63 Tanaolis, 493 others.
7	332	1	...	4	...	...	Barley, makai, rice	Stream ...	Do. ...	2 Swatis, 33 Syads, 268 Tanaolis, 137 others.
...	121	21	...	...	...	...	...	...	...	8 Swatis, 53 Tanaolis, 9 Jaduns, 174 others.
...	486	152	...	...	...	...	...	...	...	123 Swatis, 160 Gujars, 42 Tanaolis, 133 others.
...	215	12	...	...	...	...	...	...	...	12 Swatis, 47 Syads. 53 Tanaolis, 195 others.

Statistics of villages in the Mansera Division of the Hazara

Sub-Division.	Name.	Population. Souls.	Population. Adult Males.	Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of Headmen.
Bhair Kund ...	Maswal	530	...	84	...	...	...	...
" ...	Harida Maira	435	...	79	...	1	2	...
Konsh ...	Acharian	905	...	151	...	2	6	...
" ...	Balīmang	577	...	82	...	1	3	...
" ...	Bathal	1,025	...	167	...	1	31	...
" ...	Chinarkōt	458	...	76	...	3	6	...
" ...	Rámsútra-Sarián ...	339	...	52	...	...	...	...
" ...	Láchimang	819	...	143	...	5	4	...
" ...	Galí Gadá	572	...	94	...	1	4	...
" ...	Kakú-Haróri	504	...	75	...	3	2	...
" ...	Halkét	729	...	81	...	1	4	...
Bhogarmang ...	Aláhimang	950	...	121	...	2	1	...
" ...	Sarián Kamashían ...	477	...	54	...	...	...	...
" ...	Bánda Gahínsach ...	669	...	93	...	...	...	...
" ...	Bhogarmang	797	...	117	...	1	7	...
" ...	Panjól	344	...	129	...	...	...	...
" ...	Jabar	1,411	...	119	...	2	3	...
" ...	Chorí	809	...	129	...	...	...	...
" ...	Jhéla	304	...	66	...	2	15	...
" ...	Párlí Sacha	1,217	...	169	...	...	...	...
Balakot ...	Basian	509	...	104	...	3	...	...
" ...	Patsiri	286	...	55	...	2	1	...
" ...	Jheri	780	...	82	...	9	...	...
" ...	Shohal Maghrula ...	442	...	77	...	1	13	...
" ...	Shohal Najaf	819	...	128	...	2	1	...
Kagan ...	Bhunga	1,229	...	185	...	...	...	...
" ...	Phagal 4,923	754	...	82	...	1	2	...
" ...	Jarid	1,553	...	218	...	2	4	...
" ...	Sangar	1,390	...	165	...	2	...	...
" ...	Ghanol	1,312	...	237	...	1	...	...
" ...	Manawar	2,035	...	248	...	1	...	...
" ...	Tagri	717	...	80	...	1	...	...

District, furnished by Captain Wace, *Settlement Officer*—concld.

Stock.							Produce.	Water-supply.	Supplies.	Race of Inhabitants.
Horses and Ponies.	Oxen and Buffalœs.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others.				
...	384	12	...	...	...	...	...	...	...	16 Swatis, 27 Tanaolis, 212 Awans 275 others.
78	550	21	...	20	4	...	Barley, makai ...	Stream ...	A few..	167 Tanaolis 39 Pathans, 142 Awans, 87 others.
3	680	160	...	2	...	...	Ditto rice...	Siran ...	Do. ...	460 Swatis, 112 Awans, 128 Gujars, 205 others.
...	196	8	...	...	10	...	Wheat, makai ...	Streams ...	Do. ...	266 Swatis, 77 Tanaolis, 159 Gujars, 95 others.
6	459	79	...	...	5	...	Wheat, barley, makai, rice.	Springs ...	Do. ...	466 Swatis, 36 Syads, 156 Gujars, 367 others.
6	178	268	...	...	...	...	Makai ...	Streams ...	Do. ...	208 Syads, 24 Tanaolis, 184 Gujars, 32 others.
...	86	6	...	...	...	...	...	...	...	17 Swatis, 75 Awans, 94 Gujars, 153 others.
4	261	89	...	...	4	...	Wheat, makai ...	Streams ...	A few..	53 Swatis, 180 Syads, 227 Awans, 339 others.
20	346	735	...	...	6	...	Ditto rice...	Ditto ...	Do. ...	143 Swatis, 23 Syads, 142 Gujars, 264 others.
11	204	169	...	...	...	...	Ditto ...	Spring ...	Do. ..	94 Syads, 194 Pathans, 179 Gujars, 37 others.
6	288	837	...	...	6	...	Rice, makai ...	Stream ...	Do. ...	247 Swatis, 14 Syads, 292 Gujars, 176 others.
1	688	581	...	...	...	...	Wheat, barley, makai.	Siran ...	Do. ...	91 Swatis, 17 Awans, 753 Gujars, 89 others.
...	92	152	...	...	...	...	Ditto ...	Ditto ...	None.	91 Swatis, 45 Syads, 217 Gujars, 54 Koreshis, 17 others.
...	431	817	...	...	...	...	...	...	...	143 Swatis, 26 Syads, 476 Gujars, 24 others.
2	512	806	...	2	...	...	Barley, makai ...	Streams, aqueduct.	None.	79 Swatis, 59 Syads, 314 Gujars, 345 others.
...	596	989	...	...	...	...	...	...	...	198 Swatis, 99 Syads, 799 Gujars, 248 others.
8	891	922	...	...	...	...	Makai, rice ...	Stream ...	None	24 Swatis, 59 Syads, 48 Mogals, 1280 others.
...	522	1,804	...	...	...	...	...	...	...	34 Syads, 99 Swatis, 357 Gujars, 319 others.
5	81	120	...	...	2	...	Barley, makai ...	Aqueducts ...	None.	87 Swatis, 3 Tanaolis, 109 Gujars, 105 others.
...	968	845	...	...	...	...	...	...	...	846 Gujars, 55 Syads, 128 Swatis, 188 others.
6	460	350	...	...	5	...	Wheat, makai, rice	Kunar ...	A few..	88 Swatis, 29 Syads, 211 Gujars 181 others.
9	196	27	...	1	6	...	Ditto ...	Aqueduct ...	Do. ...	128 Swatis, 60 Gujars, 151 others.
1	912	2,024	...	...	...	...	Makai ...	Stream ...	None..	708 Gujars, 16 Syads 56 others.
9	223	8	...	4	18	...	Wheat, makai, rice	Kunar river	A few..	131 Swatis, 6 Turks, 33 Gujars, 272 others.
7	831	3,089	...	...	4	...	Ditto ...	Ditto ...	Do. ...	157 Swatis, 486 Gujars, 30 Dhunds, 146 others.
...	1,422	4,449	...	...	...	...	...	...	...	184 Swatis, 586 Shahmanzis, 294 Gujars, 165 others.
1	319	2,010	...	...	...	...	Makai, wheat ...	Stream ...	None..	63 Swatis, 68 Pathans, 386 Gujars, 237 others.
77	1,039	2,212	...	1	18	...	Ditto ...	Ditto ...	A few..	550 Swatis, 50 Syads, 633 Gujars, 314 others.
21	1,015	1,929	...	...	...	...	Wheat, makai ...	Springs ...	Do....	19 Swatis, 821 Gujars, 257 Pathans, 293 others.
35	860	2,808	...	...	11	...	Makai, wheat, rice	Aqueducts ..	Do. ...	61 Swatis, 363 Shahmanzis, 113 Konshis, 775 others.
104	1,628	6,334	...	...	3	...	Makai ...	Ravine, near.	Do. ...	422 Swatis, 582 Gujars, 140 Mogals, 891 others.
20	546	3,606	...	...	...	...	Ditto ...	Streams ...	Do. ...	94 Swatis, 17 Syads, 534 Gujars, 72 others.

MĀNSERA—

A village in the Mānsera division of the Hazāra district, 15 miles from Abbottabād, on the left bank of a stream.

It has 974 houses, 56 shops, and 3 mosques. The population amounts to 3,171 souls. The inhabitants are composed of 809 Swātīs, 48 Syads, 470 Tanaolīs; total 1,844. The water supply is from the river below it and springs on its banks; the water is good and plentiful. The produce consists of Indian corn, barley, wheat, &c. Supplies are procurable here in large quantities after due notice. The stock of the village embraces 48 horses, 1,480 cattle, 99 sheep, 6 mules, 46 donkeys, and 363 others.

The headmen are Zamān and Hūsen. The village is commanded at short artillery-range by a hill to the west and by the thana to the east. There is a square fortalice, built of stone, with loopholed walls 20 feet high. There is a detachment of 1 inspector and 24 police constables here.

During the Sikh rule, there were several fights between the Sikhs and the people near this place. There is a small fortalice, a tehsil, a thana, and a dâk bungalow here. (*Macgregor, Wace.*)

MĀNSERA TANĀWAL—

A tract of country inhabited by Tanāolīs, which is included in the Mānsera tehsil. It is bounded west and north by the Siran, east by the Mānsera and Abbottabād road, and south by the Hazāra plain. It consists of 4 parts, *viz.*, Kachī, Babarhān, Sherwān and Garhiān. Kachī and Babarhān are mountain glens and are separated from Sherwān and Garhiān by a bare range (highest point Biliānī 6,200) commencing with the Habība hill near Abbottabād cantonment and ending at Bir on Siran road. The villages in this tract are small and owned by Tanāolis, Awāns, &c. In character the Tanāolīs are quiet and industrious and fond of taking service, but history shows they can be truculent and cruel; the Awāns, are still more hardy and industrious, and were located in Garhiān by Tanāolīs for the purpose of holding Tanāwal territory against the Swātīs. The area in acres of this tract according to the survey of 1868-9 is—

	Cultivated.	Uncultivated.	Total.
Kachī	4,133	18,217	22,350
Babarhān	3,439	8,580	12,019
Shērwān	4,900	25,732	30,632
Garhiān	16,406	29,378	45,784
Total ...	28,878	81,907	1,10,785

The crops are wheat, barley, mustard, tobacco, maize, rice, kangni, til, cotton, gur, haldi.

The population is—

	Kachi.	Babarhān.	Sherwān.	Garhiān.
Total souls	6,741	3,429	5,421	11,178
Families	1,145	570	1,048	1,936
Souls per family ...	6	6	5	5
„ square mile ...	193	180	113	115

and they own cattle as follows :—

	Head.	Head per 100 souls.
Kachī	8,297	124
Babarhān	3,878	114
Shērwān	4,524	92
Garhiān	11,217	101

Kachī has 26 villages, and is divided into 3 tracts, *viz.*, 1st, on left bank of Siran, called Bir Dara, 6 villages; 2nd, Dana (hill), 10 villages; 3rd, Tarī Dara (or glen), 10 villages. The climate is nearly as hot as the Harīpūr plain, but the harvests are good.

Babarhān has 29 villages in 4 small glens, which all join in the Chamhad ravine at the head of Shingrī. Its population is dense; both cattle and grass are abundant. The hills are bare of trees.

Shirwān has 39 villages, and cattle are plentiful; the principal crops are in the *rabi*.

Garhiān has 61 villages: mostly situated on low bare hills, with hard substratum of rock, from which springs break out rapidly after rain. The cultivators are a sturdy, thrifty race of Awāns, and cattle are plentiful. The *rabi* is the most certain crop. (*Wace.*)

MANSŪFDĀR—

A village of 26 houses in Yūsafzāi, Pēshāwar district, situated 1 mile south of Nāwakala; water supplied from 1 well. (*Lumsden.*)

MANSŪR—

A principal division of the Jadūn tribe, (*q. v.*) (*Bellew.*)

MANSURI KHEL—

A hamlet on the Thal, Banū district, 3½ miles north-west of Shnawa and about 4 miles west of Shawa close to the Gangū ravine.

It has a mosque, 4 or 5 houses, and 40 or 50 head of cattle. The people are of the Gashti Khel section of the Kakī Khel clan of Nasratī Khataks. Water is brought from Shawa, 4 miles off, whither also the cattle go to drink. A good deal of wheat is grown on the sand of the Thal. (*Ross.*)

MANZĀKĪ—

A village in the Mahsūd Vazīrī country, 14 miles from Kānīgoram on the road to Dāwar. It is situated between two streams and consists of 40 houses; beyond the stream to the south are 30 other houses. It has a water-mill. The tribe of the inhabitants is Shāhū Khel. It can turn out 100 fighting men, who are at feud with Dāwar. (*Agha Abbas.*)

MARĀI—

Two villages in Sāmalzāi, Kohāt district, 22 miles north-west of Kohāt at the foot of the Dobala range. They are called Bar Marai and Kūz Marāi respectively. Formerly there was a fort here, situated on an eminence. The villages contain together about 200 houses, and can turn out 150 fighting men. They are placed 1 mile apart. There are 4 sections, *viz.*, Laghmānī and Tarkhizāi in upper Marāi, and Bahī Khel; and Hindkī in Kūz Marāi. The water-supply is drawn from the Stargbar spring and this irrigates all their fields and is used for drinking purposes. A police post for 20 sepoys was built here on a hill to the north of upper Marāi in 1868 during Daolatzai rupture. The inhabitants pay only Rs. 200 to Government, and some deductions were made in 1869 for good service. Bar Marāi is situated on an open level plateau in a very commanding and good position. It has a great deal of cultivation, much of which is irrigated; there is a beautiful spring to the north of the village, which has a never failing supply of good water. Its walls are 15 feet high, 10 feet thick, built of stone. It is commanded on the north by the hill on which the police post is placed and on which there was formerly a fort belonging to it. To the south is a large fort belonging to Syads, and to the west on a spur of the Mānī Khel

range is a large round masonry tower which commands the upper portion of the cultivation. The police post consists of an inner and an outer enclosure. Its water is brought to it by a canal. Its garrison is one jemadār and 20 men. The best way to take this village would be to blow in a gate, but care should be taken to blow in one which leds to the heart of the village and not merely to a private enclosure.

Kūz Marai is situated at the end of a spur from the main Tīrā range and the houses are built in terraces. To the north is a tower, higher up, on the spur which commands the whole village. These two villages could furnish considerable supplies. The inhabitants are Bangash and are celebrated as the bravest of that not very brave clan. The population of Bar Marāi is 162 souls, of which 65 are adult males; that of Lower, 357 souls and 133 adult males.

A raid was made on Marāi on the 11th September 1868 by 600 to 700 Orakzais headed by Tirā Mūlās. They attacked in 3 parties; one, the lower village and was beaten back; a second took up a position in front of the Upper Marai; while a third took up a position in a ravine. After 1 hour's firing the 2nd and 3rd combined and made an assault on Upper Marai and took it, but were driven out by a party of 6 police. Reinforcements from neighbouring villages then came up and they bolted, having lost 3 killed, 5 wounded.

Captain Cavagnari then came up with some villagers he had collected, but the raiders had all retired. They were led by Mūlās and consisted chiefly of Zakha, Āka Khel and Malikdīn Khel Afrīdīs. The jemadār of the police post was murdered here in 1872. (*Plowden, Cavagnari, Macgregor.*)

MARAMZAI—

A village in the Kohāt district, which contains 100 houses. It is probably not far from Bilūtang. (*Agha Abbās.*)

MARAO—

A plain belonging to the Būgtīs situated north of the east portion of the Siaf plain, from which it is divided by a high and precipitous range of hills. Its extent is 4 miles north to south and 5 to 6 miles east to west. In its south-east corner it is dotted with trees; otherwise, it is quite bare. There is a patch of cultivation, of a few acres, in its west portion; but all the rest is lying waste and uncultivated, though it consists of the finest arable land and was once famous for the quality and quantity of corn which it produced before the Marī and Būgtī feuds commenced.

It is bounded north by the Barbōj range; south by the high range between it and the Siāf; east by a continuation of the above, which however is easier and far less precipitous; west by a hill jutting out from the Barboj, almost closing in on its southern boundary.

The chief outlets (commencing from the east) from the Marao valley are—

1. Rahi, no water, fit for camels.
2. Kana, difficult, impracticable for camels.
3. Gadi, main route to the Derajāt, (*viâ* Lotī plain and lower Sorī pass,) practicable for camels laden; water, fair, at its foot.
4. Maimāni, open into north-east portion of the Siāf, water brackish, somewhat easier than the Tasū.

The main outlet of the plain is to Dera Būgtī, *viâ* the Siāf or Dahar pass, water good, practicable for camels, though difficult on account of boulders. The drainage of the Marao plain is by a watercourse covered

with enormous boulders, running east to west and issuing into the Siāf by the Siāf pass.

It belongs to the Shambāni section, and is said to possess a very fertile soil, and to have produced wheat of a very inferior kind. (*Paget.*)

MARDĀN—

A village in the Kamālzai division of Yūsafzai, Peshāwar district, situated on the right bank of the Kalpānī nala, 1½ mile north of Hotī. It has 350 houses, 10 Hindū shops and 16 mosques, (of which 196 are inhabited by Pathāns, 15 by Hindūs, 50 by Pirs) and is supplied with water from 71 wells. It is the residence of one of the Hotī Khāns. Its sections are: Digan Khel, Bara Khān Khel, Bahadūr Khel, Bām Khel. The headman is Ishmāil, and he draws an annual allowance of Rs. 500 from Government. (*Lockwood.*)

MARGAZAI—

A ravine on the Rājanpūr frontier, rising in the Baga hill and draining into the Khajūri branch of the Sori. (*Davidson.*)

MARGHOZ—

A village in the Utmānnāma division of Yūsafzai, situated in the open, 1 mile from Thandkūī and 4½ miles south-east of Swābī. The village is divided into two divisions by the Jahāngīra and Torbela road, called Yārā Khel and Āka Khel. In Āka Khel there are 240 houses, of which 139 are Pathāns, 8 shops and 3 mosques. The headmen are Bostān and Nūrūla. In Yārā Khel there are 192 houses, of which 158 belong to Pathāns, and it has 1 shop and 6 mosques. The headmen are Sharif and Sarfarāz. This village is famous for its tobacco, which sells at Rs. 10 to 12 per maund. The water-supply is from wells and tanks. (*Lockwood.*)

MARGHOZ—

A village in Hashtnagar, Pēshāwar district, 1 mile south of Abazai. Khash Alī says, it could formerly turn out 250 fighting men. It is a hamlet of Abazai.

MARHAD—

A village which Alīmula describes as situated to the east of Salārzai Būnēr, near the Indus. It contains 400 houses. Possibly it is near Kābalgram, and is inhabited by Chagharzais. (*Aleemoola.*)

MARHĒL—

A tribe who reside to the west of the Dera Ishmāīl border. They are a section of the Shīrānī tribe, and number 150 men, and inhabit, with the Kāpip tribe, the Spasta valley. The present Chief of the Marhēls (this is one of the few Pathān tribes that acknowledge one Chief) is Kākar Khān.

They are situated with the Shīrānī tribes on their north and east, the Mandū Khel on their west, the Kapīp on their south.

Directly the winter commences at Spasta, the Marhēl tribe, with their flocks of cattle, come down, in 4 villages, into the low ranges of hills on the border of British territory, *viz.*:—

At the mouth of the		Chaodwān Zam,	Headman,	Samand Khān.
„	„	Wallia,	„	Kākar Khān.
„	„	Guioba,	„	Pūr Dil Khān.
„	„	Kūrm,	„	Rāz Gūl.

They bring down potters' clay and asafœtida for sale into British territory, only using bullocks. They return to Spasta about the 1st of May. For description of the Spasta valley and the routes to it, *vide* the Kapīp tribe.

The Marhēls are thus connected with the Shirāni tribe, and are divided into 4 sections, *viz.*:—

1, Abdū Rahmān Zai; 2, Ibrahīm Zai; 3, Harām Zai; 4, Kamāl Zai.

- Shirān.
  - Miāni.
  - Bābar.
  - Ūmr.
    - Lāhar, descendants called Shīrānīs.
    - Yākūb.
      - Chohal, descendants called Chohal Khān.
      - Marhēls.
        - Abdū Rahmān Zai.
        - Ibrāhim Zai.
        - Hāram Zai.
        - Kamal Zai.
      - Kāpīps.

The Marhēls, though a small tribe, have a name for great bravery amongst the Pathāns.

The following information is extracted from a report by Captain Macauley: "The Marhēls enter British territory by the Chaodwān. They import bullocks, sheep, olive wood, nishtars, large and small, shananna fruit, asafœtida. They export piece goods, grains of sorts, white and brown sugar, sugarcandy, molasses, salt. They are an agricultural and trading tribe, trading with the towns of Chaodwān, Drāband, Mūsazai, Kīrī Shamozai, and Vihowa. This tribe has never given any trouble. (*Carr, Macgregor, Mahamad Gul, Macauley.*)

MĀRI— Lat. 29°32′57″. Long. 69°55′20″. Elev. .

A hill on the Rājanpūr frontier, 16 miles from Drigri, 23 miles from Harand. It is ascended by a path leading up from Garmāf, a watering place in the Kalgari ravine.

The hill commands an excellent view of the Jandrān range, the Sham and Phailāwar plains, and the Sīah Koh; whilst easterly the view of the Derajāt extends as far as the Indus. The surface of the hill is hard and rocky, but covered with excellent grass, on which the Gorchānīs graze their sheep; there are also a few stunted trees and shrubs scattered over it here and there. It is uninhabited (a few Lishārīs may be seen here and there, but not apparently settled down), being exposed to the attacks of Būgtīs, Mārīs, Khetrāns.

Its climate in the summer is far superior to that of the plains, the days being by no means uncomfortably hot, while the nights are cool with a pleasant breeze. Strange to say, though the climate of Māri in the summer is far cooler than that of the surrounding country, in the winter it is far milder than that of the Sham, Phailāwar, and Moranj plains, situated at its foot. Owing to its being situated so near Drigri and Harand, it has been proposed to establish a sanitarium there for the garrisons of Rājanpūr and Dera Gāzī Khān; but the chief objections to this scheme are—1, the fear of water running short (as in 1871); 2, the position being an exposed one in the event of any misunderstanding arising with the Mārīs, Būgtīs, Khetrāns.

The northern slope of Mārī, down to the Kahā (known as the Ghat), which separates Mārī from Drāgal, is very stiff and abrupt (as is the

Sūnilai slope of Drāgal) ; its western and southern slopes are easy ; the eastern slope is somewhat difficult.

The water-supply is from a well, 11 feet deep, near a spring in the west portion of the hill known as Ziārat, the water of which is good, but not very plentiful.

The temperature of Mārī in the hottest part of the summer, in tents, has been registered as :—

Morning	... ...	Maximum, 70° to 74°
Mid-day	... ...	„ 96°
Evening	... ...	„ 80°

There are some tanks on the top of the hill, but the supply of water from them is precarious, the rainfall of Mārī being very small.

The small knolls on the summit would make excellent sites for houses. (*Davidson, Bruce.*)

MARĪS—

A Balōch tribe who inhabit the outer hills which surround Kachī on the east, north and north-west sides. They are subject to the Khān of Kalāt, and nowhere touch on British territory. They are bounded north by the Tarīns and Lūnis, east by the Khetrāns and Būgtīs, south by the Būgtīs and Kachī, west by Kachi and the Kākars.

The Marī country may be divided into four separate districts, *viz.*, Kāhan, Mūndāhī, Jantalī, Phailāwar and Nisao.

Of these, Kāhan was all that originally belonged to the Marīs, all the others having been taken by them by the sword : Mūndahī was formerly part of Sebī, and was taken from the Barūzai Pathāns in the time of Doda.

The district of Jantalī, Phailāwar and Nisao was taken from the Hasanīs by the Loharānī Mārīs.

The Marīs have also lately purchased some lands at Kolū from the Zarkhan Pathāns.

The Marīs are divided into four main sections :—

I, Ghazanī ; II, Loharānī ; III, Bijarānī ; IV, Mazārānī.

These are again sub-divided as follow :—

I. Ghazanī Sections—			
1. Bahāwalzaī	...	40	Resides chiefly at Kāhan. The Ghazānī section generally live at Kāhan, Mūndahī Khwat.
2. Mohandānī	...	100	
3. Lanjānī	...	500	
4. Isanānī	...	80	
5. Jingiānī	...	450	
6. Naobandagānī	...	20	
7. Sarwar	...	60	
8. Chalgarī	...	100	
9. Ahānī	...	50	
TOTAL	...	1,400	
II. Loharānī Sections—			
1. Kandarānī	...	200	Reside near Kāhan and in the Sham and Phailāwar.
2. Gūsarānī	...	200	Reside in Shām and Phailāwar and near Nafūsk.
3. Sherānī	...	500	Reside on the Bambōr hills.
4. Mahamadānī	...	200	Reside in Sham, Phailāwar and the Siah Koh.
TOTAL	...	1,100	

The head-quarters of this section are at Nihāla-ki-Basti.

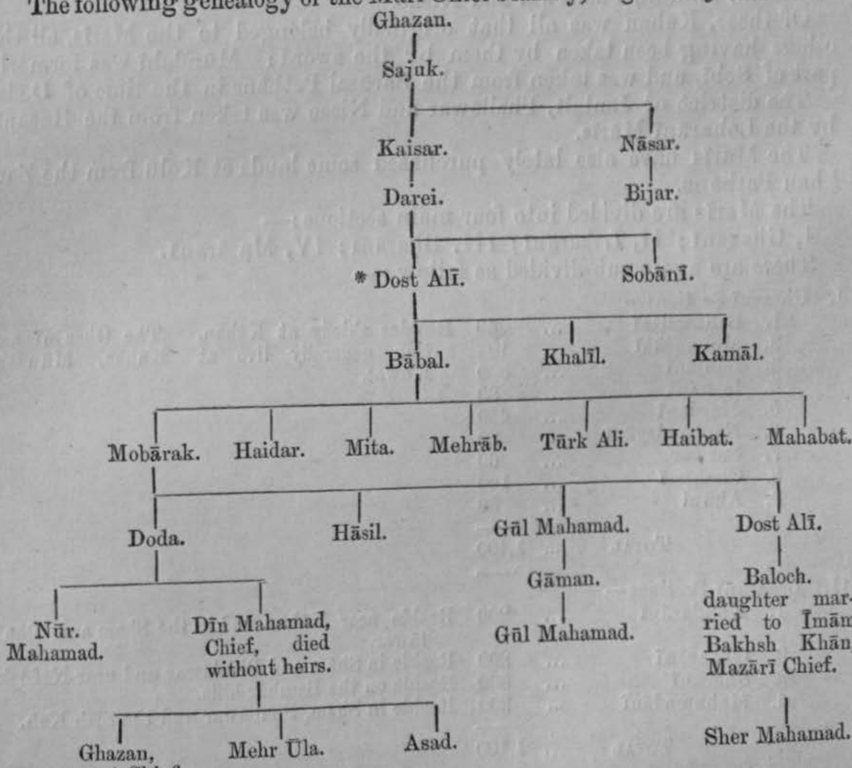
III. Bijarānī Sections—

1. Kalandarānī ...	110	Live round Mahmand and near Kolū. This section generally live about Kolū, close to the Zarkhān Pathāns and in the vicinity of Thal. The whole tribe, however, is essentially nomadic, and so it is impossible to say exactly where each section lives.
2. Somrānī ...	80	
3. Salārānī ...	110	
4. Rahmkānī ...	400	
5. Pawadi ...	200	
6. Kūngūrānī ...	200	
7. Kaiwānī ...	100	
8. Pīrdādānī ...	200	
9. Shahējā ...	100	
TOTAL ...	1,500	

IV. The Mazarānī section numbers 700, but they are now separated from the rest of the tribe, and live to the west of Sebī and north of the Bolān pass. They still acknowledge a nominal allegiance to the Chief, and pay him his one-fifth (panjak) share of plunder; otherwise, they are quite independent. This section is the one which gives such trouble in plundering caravans through the Bolān.

A great many families of Marīs settled in Sind long ago, many thousand souls are now resident in Lower Sind near Sakar and in the Khairpūr territory. They have had no connection or even communication with the Marīs of the hills for several generations.

The following genealogy of the Marī Chief's family, is given by himself :—



* Dost Ali's daughter married Gerozo Khan, Gorchānī Chief.

Before the time of the 1st Ghazan Khān, from whom the Ghazan section takes its name, the Chieftaincy was in the Bijarānī and Aliānī section of the tribe. Vazīr Aliānī was Chief before Ghazan, and when he died he left two sons, both minors, and Ghazan was selected Chief, and the office has since continued in his family. Ghazan was married to a daughter of Vazīr Nūr Mahamad. The present Ghazan's father was a half-witted man, in consequence of which his brother, Dīn Mahamad, was elected Chief.

Bruce estimates the Marīs at 4,000 men, Colonel Graham at 3,250, and Jacob at 3,000. Of course, in the case of an independent tribe like this, it is difficult to arrive at a just conclusion of their numbers; these numbers have never been counted by any one, for the whole fighting strength of the tribe is never called out. Even during the operations in the Marī hills under Brown and Clibborn, the total numbers engaged against us were never estimated at more than 3,000, generally at 2,000 men. Now, on this occasion, there was every reason to induce a large muster; poor Clarke's detachments had been treacherously surrounded and eventually massacred, and a considerable booty secured, so that when Clibborn's far too weak detachment appeared, with a larger convoy in their possession, every motive must have appealed to the Marīs to "come one—come all,"—cupidity, love of their country, thirst for blood, and the stern eagerness for the fray which must have moved such a gallant race as the Baloch undoubtedly are—yet the estimate never rose above 3,000, and we know such estimates never fall short of actual numbers.

In estimating his numbers to an English officer, of whose motives he must be somewhat suspicious, a chief of a barbarous tribe is not likely ever to understate, and consequently we find even the chiefs in our own territory, whose statements can be tested, constantly exaggerating their numbers. In this latter case, however, there is a very close coincidence between the number of fighting men given and the total number of males shewn in the census, and it therefore seems probable that this last is really what is meant. By this calculation, taking the total number of Marī males at 4,000, there would be consequently about 8,000 souls in the tribes; therefore, one-third of this or 2,666 would be adult males.

But in offering this estimate of the Marī strength, it must be remembered, on the one hand, that while the tribe could not possibly turn out all its strength of adult males, it would probably be joined by the restless of other tribes round.

The Marī country extends from the Bolān pass to the Phailāwar plain, about 120 miles, and from the crest of the Sartāf on the south, to Kolū on the north, about 60 miles. This tract is for the most part barren hill, but it contains many extensive valleys and fertile spots. There are two main valleys in the Marī country. The Talī or Sundimārī and the Lehrī, or Kāhan rivers both rise in the west slopes of the Siāhkoh, a continuation of the Jandrān range, and flow to the west, emerging into the plains of Kachī at Talī and Lehrī respectively. The lower part of the Nārā of Kachī, while yet in the hills, also divides the Mazarānī Marīs from the rest of the tribe. Jacob makes a mistake in stating that the Nārā of the Khetrāns runs from Bārkhān through Thal Chotīālī, to the Nārā of Kachī, these two being totally distinct streams.

The Marīs are rich in cattle of all kinds and have a good many horses. Their habits are altogether predatory, and they plunder their neighbours

on all sides. There is little or no traffic through their hills, though the road by Kāhan is a good one.

The drainage of the Marī country runs east and west between very abrupt, impracticable hills, and the communications in this direction are comparatively easy, while those from north to south are very difficult. Still there is no doubt that the whole country is open to troops with artillery.

Cultivation is very scant, and is only found near Kāhan, and on the immediate banks of the streams; all the rest of the country has a barren, parched-up desolate appearance, and produces nothing.

It is possible that there may be minerals of value in these hills, but no one has ever explored them. Petroleum is said to be found in them, and coal exists to the north in the Chūmālang valley.

No supplies could be reckoned on in these hills. Grass would probably be found after rain; wood would be everywhere scarce, and water only found at certain known spots, which it would always be necessary to ascertain carefully beforehand.

Captain Sandeman makes some interesting remarks regarding the coercion of the Marīs :—

"Although, like the Būgtis, it is essentially necessary to deal with the "Mari tribe as a whole, still, with regard to their means of subsistence, their "relations with British territory and other points, it will be necessary to dis-"tinguish certain divisions with reference more particularly to the localities "in which they own land and reside :—

"*1st.*—The districts of Kāhan (where the chief resides) and Mamand.

"*2nd.*—The districts of Mūndai, Khawat and Bādia.

"*3rd.*—Phailāwar, Jantali, Nasao and Kolū.

"For the sake of brevity, I will distinguish them as the Marīs of Kāhan, "Mūndai and Phailāwar.

"Those who reside at the two former are chiefly of the Ghazani and "Bijarāni sections, and at the latter the Loharāni section, with a few of "the others intermixed with them.

"The Marī is the most difficult tribe on this frontier to deal with, for "several reasons, *viz.* :—It is the largest, numbering 4,000 fighting men, "who are all inveterate robbers. Their hand is against every man, and every "man's hand against them. They lead a nomadic life, have no villages, "except a few mud forts, and, with the exception of the Mūndai Marīs who "have perennial streams flowing through their country, depend very little on "agriculture. They own a vast extent of territory, all intersected with "difficult ranges of hills, and are able on the shortest notice to leave any "particular tract, and move off their herds and encampments 20 miles distant.

"Until the beginning of 1865, the Marīs had no direct relations of any "sort with British territory, and as every raiding party that entered the "plains, either on this side or in Sind, was partly composed of them, they "were constantly under the displeasure of Government. At the same time "for 1 raid that they committed here, they committed 10 in Kalāt; "while their nominal sovereign, the Khān, was either unable or unwilling to "incur the trouble and expense of keeping them under any control.

"The new relations established with them in 1868, the full particu-"lars of which were submitted to Government, had the following beneficial "results. It has enabled us entirely to check their depredations in British "territory. It has opened up friendly relations and a trade between them

"and our people. The Phailāwar division (Loharānis and others) with "whom we have more directly to do, as their lands adjoin those of our subjects, "the Gorchānis, now occupy their old lands, where they graze their flocks "and trade with Harand and the Gorchāni villages.

"In this way our relations are gradually developing themselves, so that "eventually it will give us that hold over them which a direct trade and "free intercourse with British territory always gives.

"They still carry on their depredations, I might say almost unchecked, "in Kalāt, and commit constant raids on the Lūnī and Mūsā Khel "Pathāns.

"To render a simple blockade of the tribe effectual, it would, as in "the case of the Būgtīs, require simultaneous action from the Pānjāb, Sind, "and Kalāt. A force should be stationed in the Sham plain, which would "prevent them from receiving assistance or supplies from the Khetrāns, and "also protect the Gorchānīs, as otherwise they would do more harm to our "subjects than we could do them.

"The Chief, Ghazan Khān, has 50 nominations amongst the sowars em-"ployed for political purposes, for which he receives Rs. 1,000 a month."

The Marīs are the subjects of His Highness the Khān of Kalāt. They occupy the hills which form the extreme northern frontier of his territory, and hold, with respect to him, more the position which the independent hill tribes on our frontier do with regard to the British Government, than that of subjects towards their rightful sovereign. Thus, for years, they have committed constant raids into his territories; coercive, as well as conciliatory, measures having been used from time to time to keep them in order.

Nasir Khān, better known as the great Nasir Khān, kept the Marīs and Būgtis well in hand and in good order. He claimed them as his subjects, and acknowledged his own responsibilities with regard to them as such. He did not allow them to carry on intestine wars and feuds, and under his powerful sway they occupied and cultivated their respective countries, which he allowed them to hold revenue-free, only obliging them to send a deputation of their headmen to attend his court once a year, and to pay a small tribute. Thus, the people were happy, trade flourished, and the country prospered.

At that time the Harand and Dājal divisions of the Ghāzi district, which were bestowed on Nasir Khān by Ahmad Shāh Dūrānī, formed part of the Kalāt territory, and for a time some trade, which came through the Bolān pass, went through the Marī, Būgtī, and Gorchānī countries, and the Chāchar pass to Harand and Dājal, but the subsequent anarchy and misrule diverted it into its present route through Kachi to Shikārpūr. The tribes were held responsible for the protection of kafilas within their respective boundaries, for which they received a certain fixed amount for each camel.

When Nasir Khān died, he was succeeded by his son, Mehrab Khān, who had neither the ability nor the energy to keep the country in the state in which he received it from his father. He remained in his citadel at Kalāt, and allowed the Baloch tribes on his frontier to conduct themselves as seemed best in their own eyes. The evils of this policy were not long in manifesting themselves. The Maris, Būgtis, Jakrānis, Dūmkis and others extended their devastations into the countries of all their neighbours; while at the same time wars and blood-feuds broke out amongst the tribes themselves, which rendered it impossible for them to give up the new

life they had taken to until reduced again to order by one powerful ruling hand. This unsatisfactory state of things continued, and was found existing when first our Government came into contact with these tribes in 1839, and to it may be attributed the losses which Lord Keane's army suffered in their march through Kachi and the Bolān pass, on their way to Affghānistān. After Lord Keane's army had passed through the Bolān, a force consisting of a detachment, 1st Bombay Grenadiers, one Company, 5th Bombay Native Infantry, under Captain Lewis Brown, two howitzers, a small detail of Artillery, and Sappers and Miners under Lieutenant Jacob, was sent under the command of Major Billamore to punish the offending tribes and render the road more safe for the passage of the convoys for the army. It marched from Sakar, *viâ* Shikārpūr and Lehrī, to Pūlajī on the 20th October 1839, and was at first employed in punishing the Dūmkis and Jakrānis in the plains, but they fled to the hills under their leader Bijar Khān and abandoned all their villages. In December Major Billamore proceeded against Kāhan, arriving before it on the 29th.

The Marīs, on the arrival of the force, totally deserted Kāhan and retired with all their families and property to the northern part of their country, and a detachment of 100 men of the 1st Bombay Grenadiers was left to garrison it under Lieutenant Peacock. They once assembled in full force to oppose us, but being outmanœuvred, changed their minds and did not then venture to engage in a struggle. They offered some slight opposition to the work of cutting the road over the Nafūsk pass, but did not seriously obstruct the troops in marching through their country. The British force left the hillsi n February 1840, and in the month of April a detachment was sent under command of Captain Lewis Brown to occupy Kāhan permanently.

This detachment assembled at Pūlajī on the 8th April 1840, and consisted of 300 bayonets, 5th Bombay Infantry, under Ensign Taylor; two 12-pounder howitzers under Lieutenant Erskine; 50 Sind horse under Lieutenant Clarke, besides 50 Pathān horse. This detachment was to convoy 600 camels with 4 months' supply to Kāhan, and Lieutenant Clarke was to return with 80 infantry and 50 horse to escort up 4 months' more. Owing to delays of the Commissariat, the detachment did not start till the 2nd May.

On the 20th April, Lieutenant Clarke made an unsuccessful raid against some Būgtīs near Shāhpūr. (*Vide* Būgtīs.)

On the 27th, Captain Brown was ordered to send the guns back and go on without them, but hearing of the intention of the Marīs to oppose him at the Nafūsk, he on his own responsibility took on one gun.

On the 2nd May, he started leaving one gun and the 50 Pathān horse whom he did not trust; he could march but slowly; the thermometer ranged 116° and the gun kept them back.

Some idea of the difficulty of this march may be gleaned from the following summary from his Journal:—

On the 2nd, the force only made 6 miles east into the hills, owing to the heavy sand in the bed of the river. From this Ensign Taylor returned sick.

On the 3rd, the force marched 8 miles in 5 hours, the road being very heavy. Thermometer 116°.

On the 4th, the force marched 7 miles in 7 hours, the road still very heavy.

On the 6th, it marched 6 miles, the road being very stony, and the gun carriage having become rickety.

On the 7th, the force marched 12 miles, 5 of which were along the bed of a river and then over a table-land with a drop into a river at the end, down which the gun had to be lowered by ropes.

On the 8th, the detachment marched to the foot of the Sartāf pass, 6 miles, in 5 hours, and after a rest again went on, at 4 P. M., for the top of the pass, 1 mile distant. The road up this was so steep that the last camel did not reach for 12 hours. The gun was dragged up by the men. Here the Marīs first showed themselves; Captain Brown encamped on the top of the hill; but as there was no water there, the men and animals had to go down again in batches to get some.

On the 9th, the force marched to the foot of the Nafūsk pass. The road was much cut up by ravines, and the detachment was threatened by the Marīs.

On the 10th, it ascended Nafūsk with 100 men and met with no resistance. The gun took 10 hours getting up; the heat was excessive; there being no water. The convoy took 12 hours going up the pass which is only ¼ mile in length. The Marīs attacked the detachment, but were beaten off. The little force had now been under arms three days and nights.

On the 11th, the force descended into the Kāhan plain, and the Marīs seized the top of the pass at once, and kept up a fire at a respectful distance. Lieutenant Clarke was slightly wounded on this day. The force reached Kāhan at 5 P. M., and found it deserted.

On the 12th May the detachment occupied the fort, and a sepoy was cut up close to it. Lieutenant Clarke pursued the assailants unsuccessfully, but captured 50 camel-loads of wheat.

On the 13th, the Marīs set fire to all they could not carry away, but not before another 50 camel-loads had been secured.

On the 16th, Lieutenant Clarke started *en route* for Pūlajī with 160 infantry and his 40 sabres of Sind horse. Having surmounted the first hill, he sent back 80 of the infantry and went on with his horse and 80 infantry, and 700 unladen camels. On seeing the last of the camels over the hill, Sūbadār Bagū Jadao, the native officer in command of the detachment left behind, returned. Half-way down the hill, they fell into an ambush of 2,000 Marīs, and though the men fought very gallantly, the numbers were too many for them and at last the whole party was cut up, only one dooly-bearer escaping.

Captain Brown was thus left with 140 men and one gun to defend the fort, which had 900 yards of wall to man.

Lieutenant Clarke, meanwhile, had made his way to the north fort of the Sartāf pass, 13 miles from Kāhan, where he found the Marīs assembled in large numbers on the top. After placing his convoy to the best advantage, he advanced to drive them off with 30 men, but the attempt was too great, there were 2,000 men against him with the command of ground in their favor, and so, after fighting nobly for two hours and expending his last cartridge, the whole party of infantry were cut up except 12 men. The cavalry bolted to Pūlaji, and the whole of the camels were captured. The Marīs lost 300 men. Thus, the 5th Bombay Infantry lost in this one day 2 native officers and 144 rank and file, but it was a loss which added imperishable glory to the regiment. Captain Brown was, not in the least disheartened by this heavy loss, but set to work to put the fort in a state for defence.

On the 4th June, he received an express to say that no re-inforcements could be sent him, but that Captain Bean had been asked to send some Kākars to his assistance, but this was not of much use, for these very Kākars soon after attacked Bean himself in Qwetta. The Marīs constantly hovered about, coming down on any helpless grass-cutters or followers, who strayed too far, but they never attempted the faintest approach to an assault. Bad water and food and hard work soon began to tell on the men, and on the 14th July Captain Brown records that 90 out of his 140 men were unable to put on their belts from ulcers.

He then commenced putting all his camp-followers through a course of drill. The Marīs continued their respectful blockade, stationing small picquets all round beyond range, till about the 10th August, when they began to be more energetic in their harassing, upon which Lieutenant Erskine dropped a shell in the middle of them, killing and wounding 15. On this day the garrison managed to capture 300 sheep and 57 goats, which were grazing too near the fort.

On the 12th August 1840, a detachment consisting of 464 bayonets, 1st Bombay Grenadiers, a detail of 34 gunners, and 3 12-pounder howitzers marched for Kāhan under the command of Major Clibborn.

It had been intended to send a detachment of Her Majesty's 40th Regiment, but for some reason this was countermanded. The detachment had charge of 1,200 camels and 600 bullocks. At Pūlajī it was increased by 200 Pūna horse and Sind horse under Lieutenants Loch and Malcolm respectively. The detachment entered the hills on the 24th, and reached the foot of the Sartāf pass in five marches.

It took 13 or 14 hours, namely, from 2 A. M. to 3 or 4 P. M., to get the convoy and guns up this pass; the latter had to be dragged up by manual labour, the road running up the steep face of the mountain in many places nearly perpendicular, and being said by those who had seen both to exceed in difficulty the Khojak pass on the road to Kandahār. The suffering of the sepoys employed in this service, and indeed of all, exposed as they were to the burning heat of an August sun, was distressing in the extreme, but it was borne cheerfully and without a complaint. The night was passed on the table-land on the summit, with no water nearer than the foot of the pass. The men had little rest; they were under arms the greater part of the night; the Marīs keeping up a fire on the piquets and camp from the other side of an impassable ravine. At 2 A. M., on the morning of the 31st August, the march was continued to the foot of the second range of mountains, distant 6 or 7 miles. The road lying along the foot of the mountain was so cut up by ravines, that one of the guns upset, occasioning considerable delay in righting and repairing it, the men being all the while exposed to a galling fire from the Marīs, which wounded several. Moving on again, the force soon came in sight of the pass of Nafūsk, and here the difficulties seemed to increase. The road which had been reported practicable for guns and camels, rose before the wearied and exhausted troops in a zigzag course up the side of a precipitous mountain; the crest was crowded with the enemy, screened under shelter of the rocks, who, on the appearance of the force, set fire to a beacon light. It was now 10 A. M., and the heat fearfully oppressive. A letter from Captain Brown in Kāhan of the 27th reported that abundance of rain had fallen, and that no doubt a sufficiency of water would be found at the encamping ground below the pass. The

reports of the guides on arrival were that there was no water! and the little remaining in the 'pakāls' from the last halting ground on the top of the Sartāf pass, was dried up.

Under these circumstances, it was evident that the whole force and cattle must perish from thirst unless the pass of Nafūsk was carried. Beyond, water was said to be procurable, and the fort of Kāhan was only distant about 6 miles. Major Clibborn waited anxiously till half past one for the arrival of the rear-guard, consisting of the 1st and 2nd companies of the 1st Grenadiers, one howitzer, and the Pūna horse under Lieutenant Loch. At 2, the dispositions for attacking the pass were concluded, and the left flank companies of the 1st and 2nd Grenadiers and 50 volunteers of the Pūna Auxiliary Horse, under Lieutenant Loch, were led on with admirable coolness and order by Captain Raitt, 1st Bombay Grenadiers, followed by a strong support of the Grenadiers. An effective flanking party was posted at the foot of the pass on the right, to keep up a heavy fire on the crest of the hill. The guns were placed so as to throw shrapnel shells to clear the head of the pass, while the storming party advanced up the steep face of the mountain. The remainder of the escort with the colours were drawn up on the plain, facing the pass and protecting the guns. With the greatest anxiety the progress of the storming party was watched as they steadily wound up under a heavy fire from the enemy; in some parts they were only able to advance in single file. The road, at all times barely practicable for guns, had been altogether destroyed; and they found breast-works, topped with thorny bushes, built across the road, in three places most exposed to the fire from the ridge. These they surmounted; the ledge of the head of the pass was gained, and the party ready to rush on; one sepoy was seen to reach the gap and fire through, when from every side they were assailed by a tremendous fire from the enemy, and rocks and stones were hurled from the summit. The Marīs, with a wild shout, rushed down sword in hand. Hundreds and hundreds poured over the ridges of the mountains, and leaping into the midst of the men, bore all before them. Sepoys and Marīs were mingled on the hill. Seeing the attack completely repulsed, and that to make any stand on the steep face of the hill was impossible, the supporting and flanking parties retreated to the colours. The enemy rushed down the mountain, and although the guns were sweeping the plain with grape, advanced with such determined gallantry and impetuosity, that there were barely time to form the men. The Marīs pouring round in all directions, attacked sword in hand, and throwing in showers of heavy stones, advanced to the very muzzles of the guns. The men, however, behaved admirably, and kept up so brisk a fire, that with well applied rounds of grape from Captain Stamford's howitzers, the enemy was repulsed with great slaughter, dispersing in all directions, numbers falling in the flight. The loss on the mountain was now found to be very severe. Nearly half the storming party had fallen, and four officers. Raitt was shot through the thigh about half-way up the mountain, when he turned round and asked Lieutenant Franklin to lead the advance, but seeing him supporting Lieutenant Williams, who had just been shot through the heart, he bound his handkerchief round the wound, and again took his place at the head of his company, where he fell nobly when the rush took place, at which time also Lieutenant Franklin was killed. Lieutenant Moore received two shot wounds, and was afterwards cut down by a Marī in passing. Loch, who led the dismounted sowars,

was severely wounded, receiving a sword cut and several severe bruises from stones on the head; but was forced down the hill by his orderly, and reached one of the guns in a fainting state. Out of the 100 dismounted sowars alone, 53 were killed.

The enemy had been repulsed with great slaughter, and most of their influential men were lying dead around; but the pass remained in their possession, and their numbers were still very great, the combined tribes of the Baloches amounting in fact to several thousands. To follow up such a success was impossible, the heat was dreadfully intense, and the sufferings of the men and cattle, from exhaustion and thirst, became painfully apparent. The men grew clamorous for drink, and the cries of the wounded and dying, for water! water! were increasing. The few bottles of beer among the officers' baggage, given to allay the wants of the greatest sufferers, gave rise to scenes of frenzy and despair. Men of all castes rushed and struggled for it, and many a miserable wretch, on getting hold of a bottle and finding it empty, dropped lifeless on the ground. The scene was agonizing to behold. Parties were sent to search for water; and Mīr Hūsen, one of the guides, having reported that they had discovered some in a ravine, about half a coss off, the whole of the 'pajkāl' bhīstīs and camel 'pakals,' under the escort of the irregular horse, were despatched to procure a supply. The gun-horses were sent with the party, being quite unfit, in their exhausted state, to take the guns back, and many of the officers' horses also accompanied them. The evening was spent in collecting and bringing off the wounded, and occasionally firing shells into the hills, from which the enemy still kept up a fire on the skirmishers in the plain. Party after party returned, reporting that no water was to be found; and about sunset, some stragglers from Mīr Hūsen's party came in, reporting that the whole had been surrounded in a ravine, the greater part cut to pieces, and the horses carried off. "Under these "circumstances (Major Clibborn states in his official despatch) it became "necessary to determine what should be done. I had already lost about "150 men of my small force (small, when the nature of the country "and the size of the convoy are considered), the remainder being enfeebled "with thirst and the exertions of the two previous days; and, to add "to our different difficulties, most of the camelmen, dooly-bearers, &c., "had absconded during the action, after plundering the commissariat. "The gun-horses were gone; and the men of the artillery so prostrated "from fatigue and thirst, that latterly they could scarcely rise to fire "a gun. In this state, I found it impossible, allowing that I made a "successful attack on the pass, to convey either the stores or guns over "it, particularly as the road had been destroyed; and after mature "deliberation, I found that it would be impracticable to carry out the "object of the convoy to throw provisions into Kāhan; and further, that "unless the water-party, horses, &c., returned soon, my whole force, "cattle and followers, must perish of thirst. The sad alternative devolved "on me of deciding on the abandonment of the unfortunate garrison of "Kāhan, the stores and materials of the detachment, and the chance "presented itself by a rapid retreat to the water at Sartāf of saving the "remainder of my men and the numerous followers, with such carriage "and stores as their enfeebled state would permit me to carry off. I therefore "resolved, unless the gun-horses and water arrived by 10 P. M., to move "off quietly with my troops. Such continuing to be the case at that

"hour, I directed Captain Stamford to spike his guns, and at 11 o'clock "we moved with as much quietness as the frantic state of the men "would permit. I am grieved to add that we were obliged to abandon "nearly every thing, guns, stores, camp equipage, &c., the desertion of "the camel-drivers having put it out of my power to remove them. "The wounded were carried on the few camels we could manage to take "with us. We reached the top of the Sartāf fortunately without obs-"truction from the enemy, for the men were completely knocked up. "Here all discipline was at an end; the men, rushing down the hill, "leaped into the pools of water like madmen. The rear-guard was attacked "by a large body of Baloches, and the slaughter among the followers "was very great. As soon as the men could be got from the water "they were formed into square, as the Baloches were reported to "have shown themselves on all sides, and we waited for day-break, "when it was found that the whole of the convoy and baggage we "had been able to remove had been carried off in the confusion and "darkness of the night. The sepoys at Nafūsk had been ordered in the "evening to put three or four days' supply of flour in their havresacks, "but most of the men had been too much exhausted to do so; and we now "found ourselves absolutely without food. Not a single tent was saved, "either for officers or men; and nothing remained but to make a forced "march on Pūlajī, distant more than 50 miles. Fortunately, we had still a "few empty camels, and were joined by others on the road, on which we "brought on the wounded." Lieutenant Loch had a narrow escape, he was carried to Sartāf, bound to the back of a sowar, and afterwards brought on lashed to the back of a camel. The sufferings of all on the march to Pūlajī from the intense heat of the weather, rendered more insupportable by the reflection of the sand and sandstone rocks, is not to be described. Captain Heighington, of the 1st Grenadiers, died the day after the force reached Pūlajī, from the effects of the sun and fatigue, and many of the men died on the march. Major Clibborn's exertions were untiring, and his courage and self-possession through these trying scenes were most conspicuous and the admiration of all. In his official despatch he deservedly notices the gallant bravery of Lieutenant Loch of the Pūna Irregular Horse, and Lieutenant Malcolm of the Sind Horse. The great number of their men who fell shows how nobly they did their duty; indeed, the conduct of all the men, many of the 1st Grenadiers raw recruits, who never before had been under fire, was exemplary.

The officers killed in the disastrous attack on the pass were—

1st Grenadiers, Captain Raitt and Lieutenant Moore, Jemadar Jewrakeen Sing.

2nd Grenadiers, Captain Franklin and Ensign Williams, Subadār Guru Bakhsh.

Statement of killed and wounded.

Killed.		Wounded.	
Artillery ...	7	1st Grenadiers ...	62
Pioneers ...	4	2nd ditto ...	10
1st Grenadiers ...	86	Pūna horse ...	10
2nd ditto ...	26	Sind horse ...	10
Pūna horse ...	36		—
Sind horse ...	20		92
	179		

out of a force of about six hundred and fifty men.

The gallant detachment in Kāhān being all this time as it were behind the scenes, saw all that went on that day, and this Captain Brown thus graphically describes:—

"About sun-rise, we saw collected on the very top of the pass about 2,000 "Baloches and others prowling about in all directions; the distance, as "the crow flies, from the fort to the pass, is about 4 miles. In fact, we "were completely behind the scenes, and saw all that the Baloches were "at; and fully expecting to see our comrades crown the top every hour, we "were highly amused and excited. Two P. M. no sight of convoy coming over "the pass, they must be repairing the road up. Three P. M. saw the shrapnel "flying over the hill, and bursting in the midst of the enemy with the most "beautiful effect. Five P. M. still no sight of the convoy. Baloches still "crossing the plains towards the seat of action. Erskine scattered a small "body of them with a shell. Eight P. M. heavy firing of guns and musketry "for ten minutes, when all was silent for the rest of the night. I should "be very sorry to pass many days of my life like this. I would ten thousand "times sooner have been in the thick of it: the excitement and suspense was "beyond anything I ever felt before. Knowing the difficulty of the pass, "and not seeing our people crown the top, I felt certain there must be much "bloodshed going on."

Though the garrison thus as it were saw all that had been going on, it was not for eight days that they had the slightest idea that any disaster had happened; they thought that Clibborn finding the Nafūsk too strong had determined to go round by the Dera road. But Captain Browne did not despair; on the 2nd he records, "the sepoys are very weak from short rations, and there are only 6 bags of flour left, a bad look out." Still there is no word of giving in. On the 7th the truth was broken to him, for, looking through his glasses, he saw "the three guns belonging to the convoy staring us in the face." "We must prepare for the worst" is his remark, but even then there is no annoyance in his tone, and he chivalrously adds,—"Many officers and men must have given up their lives before "they lost the guns." On the 8th he remarks "the Marīs are watching us, "knowing we must soon take to flight for want of provisions. They "need not be in such a hurry, for we have still some rice and the gun "bullocks left." On the 17th a letter reached him from the Brigade Major at Sakar, informing him of the disaster, and leaving him to his "own "resources, it being impossible to send any further relief." "Well," he re- "marks, this decides the matter at once. The number of sick, and the weakly "state of the rest of the detachment, give little chance of escape by a night "march, and I do not suppose the Marīs will agree to any terms I may offer." Still Captain Browne put the best face on the matter, and, making a calculation, found they could last out until the 15th October on quarter rations and the gun-bullocks; he therefore decided on holding out, unless he got honorable terms. The sepoys were in excellent spirits, although well aware that there was some mischief in the wind.

On the 22nd a messenger came from the Doda chief of the Marīs, to say that if Browne "would leave his fort, he would be happy to make any terms." To this, knowing he would soon run short of provisions, he replied, —"I will give you back your fort on condition you give us personal security "for our safe arrival in the plains. If not, I will remain here two months "longer, having provisions for that time." These terms were agreed to, and on the 28th September the little garrison left the fort; "we had some trouble

in getting off," says their commander, "in consequence of the number of "sick, and were obliged to tie the poor fellows on the camels," but they took with them their one gun.

They commenced the ascent of the Nafūsk at 6 A. M., and after immense fatigue and labour, got the gun to the top by 2 P. M. The sepoys were regularly overpowered with the fatigue half way up. The call for water now was dreadful, all that had been brought in the 'masaks' being expended. About 9 o'clock about 300 Marīs had assembled in the front, rear and right flank, perched on the tops of the hills. They seemed highly amused at the feeble efforts of the gallant garrison in getting the gun up, and when they saw the sepoys completely done up with thirst and fatigue, they called out "ah! you will never get the gun down to the plains, you had better give it "to old Doda" Captain Browne then offered them money to show some water, and they said they would for 1,000 rupees! After some talk, they agreed to show some for 100 rupees, which was immediately given them, and there was just enough to give each man a handful or so, and then they set to and got the gun up.

At the very top of the pass were about 50 of Haibat Khān's followers, who swore the force should not go any further until they had been paid for the flock of sheep captured on the 13th August. However, when it came to the point, and seeing the gun too close to be pleasant, they thought better of it, and begged Rs. 100 for Haibat Khān's family, who, they said, were very poor.

It was now 4 P. M., and the force had still to descend the Nafūsk pass to water, which the Marī guide reported was in abundance 3 miles from the bottom, in consequence of much rain having fallen. The force commenced descending, when a spectacle, the most horrible to be conceived, met their sight; the bodies of all the officers and men, who fell on the 31st August, were lying unburied, with all their clothes on, having been merely dragged off the road. Raitt's body was the first, being almost on the top of the pass,—through this dreadful scene, they had to lower our gun down the hill inch by inch. Captain Browne says: "I would have given "worlds to have buried the poor fellows, but this was out of the question. "We had then been 14 hours under arms, and had still to seek for "water; besides which, we had no intrenching tools." The bodies were lying in heaps, which shows what a bitter fight it must have been. The Marīs spoke highly of Captain Raitt's desperate bravery, and he lay at the head of his men. After much labour the gun was got down the hill, and the force then proceeded along the table-land to the water, which was in a deep water-course on the bank of which it bivouacked for the night. Although the men had no food all day, they were so overcome, having been 19 hours under arms, that all (save the picquets) immediately fell asleep without tasting a bit.

On the 29th the force crossed the Sartāf with great difficulty, and arrived at their ground to find no water. "Luckily the sepoys were all so done "up that they soon fell asleep and did not complain at all about their thirst." Captain Browne was now warned that the Būgtis would attack him, but though not in much of a fighting condition, half the men being on camels, he remarks "with the gun we have not much to fear from them." On the 1st October they reached Pūlajī, emaciated, ragged, hungry, and destitute, yet bringing with them "their gun" and their honor. Such was the defence

of Kāhan, and if it tells any thing, it surely proves, how even against barbarians, the necessary precautions of war cannot be disregarded, no less than that if attended to, no odds need be feared by disciplined troops.

From the date of Major Browne's leaving the Marī hills there was little communication between the British and this tribe until 1845. In this year Sir Charles Napier undertook the chastisement of the predatory tribes of Jakrānīs, Dūmkīs, and Būgtīs, and as it was an object of great importance to cut off the retreat of these tribes to the north, Sir Charles in a characteristic letter asked Captain Jacob to undertake to gain over the Marīs, by the promise of the Būgtī lands at Dera. This was not an easy task, as the Būgtīs tried to get up the belief that directly they were destroyed, the British would serve the Marīs in the same manner.

Jacob, however, sent messengers, who found that the Marī Chief with all his people had deserted Kāhan and retreated to the next valley on the north, and consequently there was considerable difficulty in gaining them round. However, the chiefs were at last persuaded to wait on Captain Jacob at Lheri, and having explained the wishes of the General to them, he induced them to visit him at Dera, and give the necessary co-operation. This they did effectually, and thus closed two lines of retreat to those tribes. Sir Charles Napier treated the chiefs with favor and gave them handsome presents. He also commenced negotiating with them for the surrender of the three guns abandoned by Major Clibborn's force, which they had in their possession at Kāhan.

But, owing to Captain Jacob's strong representations as to the impolicy of inducing such barbarians to think they had in their hands a means of inducing acquiescence in their demands, he at length desisted from the negotiation.

After this, the Marīs remained nominally allied with the British, but the field being opened to them by the removal of the Dūmkīs and Jakrānīs, and the tribe having by this time acquired many horses, they plundered all over Kachī as far south as Kūnda, laying waste the whole province. The feeble Government of Kalāt did nothing to protect its country and people from these robbers, who had indeed a secret understanding with certain traitors of influence in the Darbar of the Khān of Kalāt.

The Marīs for long abstained from outrages on the British border, and from annoying the Kachīrīs in Kachī who were under our protection. Their lawless pursuits were, therefore, unchecked by the British troops, within whose range they took care never to come. However, on the 14th September 1848, Jacob reported that "the whole province of Kachī was being overrun by the Marīs, and the peaceable inhabitants are fast leaving the country with their families and property to reside in Sind. The tract of country in the Nara river is almost wholly deserted, as also is the Lheri river. The Kalāt authorities do nothing whatever to protect the people."

About this time there were several raids threatening by the Marīs, and the Sind Horse had to be kept on the alert along the whole frontier, as the raiders now threatened to descend by Lhārī, now by Sorī Kūshta and again by Gūjrū and Sūī.

On the 23rd May 1849, Major Jacob reported that a fight took place on the 10th between the Marīs and Brāhūīs at Bībī Nānī, in which the former were defeated with a loss of 120 men killed on the spot, and in the flight many more were killed and died of thirst, and some taking refuge in the

village of Kirta were treacherously murdered by the villagers, so that altogether the loss of the Marīs is said to have been not less than 750 men out of 1,300 engaged.

In the month of August 1849, a party of Marīs descended and plundered the village of Mal in Kachī, and killed 7 men. On the 28th of the same month, the same party entered the plains to attack Pūlajī, but finding it prepared they changed their intention and countermarched, coming down on the Rojhān border. A fight with the Mazārīs ensued, in which Alī Khān, a chief of the Marīs, and his nephew Azād Khān were killed.

Becoming bold by long impunity and instigated by the gold and the promises of Divān Mūlrāj of Mūltān, the Marīs, in 1849, attempted predatory incursions into the British territory of Sind, and in April of that year, one of their principal chiefs, Gūl Gawar, with 200 men of the tribe, formed part of a band of marauders who made a furious attack on Kasmor.

The detachment of the Sind Irregular Horse at this place (40 of all ranks) had been relieved by a similar party. The relieved party, under the command of Naib Risāldār Karam Alī Khān, marched from Kasmor towards Kūmrī, about 2 o'clock on the morning of the 7th April, and had only departed about one hour when the party at Kasmor, which had not yet gone into the lines but was encamped outside, was surrounded and vigorously attacked on all sides. A dafadār going his rounds first fell in with the enemy and was killed; the mountaineers, immensely outnumbering the men of the Sind Horse, rushed in among the horses, and a desperate hand-to-hand fight ensued, which, after a violent struggle, ended in the enemy being beaten off, with severe loss, leaving a great number of dead on the ground. On our side the loss was as follows:—

Sind Irregular Horse	1 daffadār, 3 sowārs, and 4 horses killed. 4 sowārs very severely wounded.
Baloch Guides ...	1 sowār killed. 1 sowār mortally wounded.

When the attack commenced on the party at Kasmor, Naib Risāldār Karam Alī Khān was about 4 miles distant on the road towards Kūmrī; but hearing firing in the direction of Kasmor, he galloped back with his party towards that place, and as he approached, he came on a body of 300 or 400 horsemen who were driving off nearly 1,000 camels. The Naib Risāldār instantly charged and dispersed the enemy, killed a great many of them, and following them up a considerable distance, recovered and brought back the whole of the plunder they were carrying off. He then returned to Kasmor.

The mountain robbers, on this inroad, were led by Mīr Hāji (Khetrān) and Ālam Khān (Būgtī) both of whom were seen and recognised during the attack on the party of Kasmor by some of the Baloch Guides.

Altogether, the loss of the enemy on this occasion amounted to 40 men killed, and, probably, more than an equal number wounded; a great number of their mares also were killed, wounded, and taken.

This attack on the Kasmor post was merely a blind for a more serious attempt to the westward, some 1,500 Marīs having, at the same time, entered the plain country, in hostile array, *viâ* the Lehrī river. By the greatest exertions and activity on the part of the troops on the frontier, this formidable raid ended unprofitably and disgracefully to the attacking parties.

On the 19th May 1850, the Commissioner of Sind, for some reason which is not set forth in the correspondence, directed Major Jacob to address a

friendly letter to the Marī chief. This was so entirely opposed to that officer's views that he considered it his duty to protest against any such letter being sent, and on the 8th December 1850, he addressed a letter to the Commissioner, of which the following extracts will show the grounds of his dissent:—

"It is certain that since the commencement of the year 1845, when the "removal of the Dūmki and Jakrānī tribes from Kachī allowed the Marīs "to range the plain country unchecked, the latter have been the worst "plunderers in the country. It is these men who have laid waste the whole "province of Kachī. From Dādar to Kūnda no one was safe from their "attacks, which were generally accompanied by wanton murder and destruc-"tion by fire and sword.

"It was against these men that the Khān of Kalāt made earnest entreaty "for assistance from the British Government; and it was on account of his "success over this robber tribe that I was directed to congratulate His "Highness.

"Government may rest assured that I have not served among these lawless "tribes for twelve years without having acquired some knowledge of their "habits, thoughts, feelings, and mode of reasoning; and I beg leave, with the "profoundest respect and deference to superior authority, to state that, in my "opinion, the effect of sending such a message and of writing such a letter in "praise of their general good conduct, as Government now desires may be sent "to the Marī chief, would be equivalent to informing them that the British "Government had no objection to their resuming their marauding inroads "into the plains of Kachī which the Government of Kalāt has been able "entirely to put a stop to since the Khān's expedition into the hills, chiefly "owing to the belief that His Highness was countenanced and would be sup-"ported by the British Government.

"The Government actually congratulated the Khān of Kalāt on his "success over these very men, whose lawless proceedings in the territory of "His Highness for five years past it is now thought proper to overlook, "because, ten years ago, Doda Marī behaved with good faith towards Major "Brown and his detachment, but leaving out of the question the violent "outrage committed by these Marīs in the territory of a neighbouring "friendly power.

"It is certain that it is alone owing to the good swords of the Sind "Irregular Horse that the Marī tribe has not laid waste the border on the "Sind as well as on the Kachī side of the desert.

"The people from Mithankot to Rojhān are loud in their complaints "against these Marī and Būgtī plunderers, who, unable to carry on "their predatory warfare with success on the Sind frontier, appear to be "marauding with more than usual vigour in that direction. That part of the "country being beyond my range, I can of course do nothing to help the "sufferers; but it is well to bear in mind the fact that these robbers have not "ceased to plunder in British territory, though they be no longer heard of "along the Sind border.

"The entire prevention of the practice of private warfare is absolutely essen-"tial to this state of things. It can only be prevented by actively pursuing "and severely punishing all who persist in practising it; and it should be "remembered that the Marīs have no more right to make war than any "other tribe in Sind or Kachī.

"In the instance of the six Marī robbers whose capture has given rise "to this correspondence, the men, by their own confession, left their hills "and proceeded to plunder the Mazārīs near Rojhān—British subjects in "British territory. They were caught in arms within our border in pursu- "ance of this lawless intention; and to dismiss them with a letter to their "chief in praise of their general good conduct, their tribe the notoriously "worst robbers with which any country was ever cursed, appears to me to be "a course likely to cause serious evil.

"The country is now peaceable, and the business of watch and ward pro- "ceeds with the quiet regularity of a machine; but the most powerful ma- "chinery may be injured or broken by such a trifle as a pebble between the "wheels, and such a pebble such a letter to the Marī chief may prove "to be."

On the 24th January 1852, a great calamity overcame the Marī tribe, a very severe shock of earthquake occurred at Kāhan. One side of the fort wall was thrown down, the remainder much shattered, and the greater number of the houses inside also overthrown, burying beneath the ruins many men, women, and children, with some cattle, and a great deal of property.

Most of the houses, within the fort, either fell to the ground, or were so shaken that it was considered unsafe to remain longer within them. On this, Din Mahamad, his family, and the usual residents within Kāhan, left it and proceeded to another small fort, called Dost Alī's (the uncle of the chief) Kotla, not far distant, entirely abandoning the place, which they looked upon with superstitious dread as unlucky and pregnant with further misfortune to them did they remain there longer.

At the same time that this disaster occurred at Kāhan, another even more fearful calamity overtook a portion of the tribe living with their cattle in a large cave some little distance to the northward.

The hill (in which the cave was) was violently shaken and fell, burying nearly every living being at that time within it. The road by Nafūsk to Kāhan was completely closed by the hill falling and filling up the pass through which it formerly went; 260 Mūsalmāns, women and children were killed, and upwards of 80 Hindūs, with a large quantity of cattle.

On the 11th December 1852, a large body of Marīs, said to be the whole assembled tribe, horse and foot, suddenly issued from the hills and attacked the town of Pūlajī. The Kaihīrīs made some resistance, but the Marīs killed 40 of them, and wounded many more, without apparently suffering any loss themselves. No information of this intended inroad had been received by any one, and this is to be accounted for by the fact that the thing was arranged with the connivance and assistance of Mahamad Hasan, Vazīr of His Highness the Khān of Kalāt.

At the time of this attack on Pūlajī, some of the principal Kalāt Sirdārs (Khair Mahamad, Mingal and others) were actually at the place with a considerable body of followers. These chiefs threw the Kaihīrīs off their guard by assuring them that there was not the least danger from the Marīs, and that there would be none in future, as the minister, Mahamad Hasan, had arranged matters and entered into friendly relations with them.

When the attack was made by the Marīs, these chiefs and their followers not only did not offer the least resistance to the robbers, or afford any

assistance to the Kaihīrīs, but appeared to be on most friendly terms with the mountaineers, who returned with all their plunder through the very camp of these Brahūī Sirdārs.

It appears that the 40 men killed by the Marī robbers on this occasion were unarmed cultivators and herdsmen. The plunderers are said to have been in great force, about 2,000 in number; they did not succeed in entering either of the two walled places of which Pūlajī consists, and appear to have made no serious attempt to do so, but they swept off all the cattle from the country about.

On this, Major Jacob wrote in the following terms to the Khān of Kalāt: "I have received no reply to my last letter to your Highness, neither "have the murderers therein mentioned been given up to me.

"But though your Highness has not written, the actions of your officers "are more expressive than words. Within the last few days a large body "of robbers of the Marī tribe, with the connivance and assistance of your "people, then present at Pūlajī, have attacked and plundered that town, "killing a great number of Kaihīrīs.

"These Kaihīrīs have been killed and plundered, because they were the "humble friends of the British; there can, therefore, be no longer any doubt "as to the intentions of your Highness towards that Government.

"In spite of repeated warnings from me, your Highness has thought proper "to follow the counsels of traitors, and now to commit or allow to be com- "mitted open acts of hostility against the British Government, to whom I "shall now report the matter."

This letter was not received in a friendly spirit; accordingly, Major Jacob again addressed the Khān in straightforward and telling words:

"The letter which I have received in reply to my letter is not such a one "as was proper or becoming in you to write to me. As to the plundering "Marīs, they do not cause any injury to British territory or subjects; if "they should rashly attempt an inroad into Sind, they will be killed, as "were the Būgtīs.

"But it is well known to me that it is solely owing to connivance and "secret encouragement on the part of your advisers that these plunderers are "still able to disturb and waste your country and injure the peaceable people.

"Some influential persons about you do not wish the robbers to be sub- "dued and reduced to order, and this is well known to me.

"Since you or your officers think proper not only not to put a stop to, "but secretly to encourage, the disorderly proceedings of these marauding "tribes, it is not likely that the British Government will be disposed to "grant you the assistance which you have so frequently demanded, and "which, under a different conduct on your part, I would strongly have re- "commended to be granted to you; but your late proceedings and writings "regarding these mountain robbers convince me that it would be useless to "attempt to aid a Government which rejects good advice, despises good "order, secretly encourages rapine and bloodshed, and which opposes instead "of assisting the British officers in their endeavours to restore peace and "safety, plenty and prosperity to the country and the people.

"If your Highness prefers the advice of self-interested traitors to that of "the British officers, and the friendship of robber tribes to that of the "British Government, the road is open to you—you can please yourself. "But I shall certainly not recommend that any friendly aid be afforded

"you until I perceive that your Highness is independent of evil advisers, "that you are inclined to exert yourself in establishing a good and strong "Government in your dominions, and that measures for the good of your "country, and likely to strengthen and benefit the Kalāt Government "generally, be really intended."

On the 30th January 1853, a party of 200 Marī footmen left their hills and attacked some Būgtī herdsmen on the Mazardan plain beyond Ūch, killing 5 men and carrying off a large number of sheep and goats. This raid Major Jacob reported to have been instigated by Mahamad Hasan, Vazīr of the Khān.

The Khān of Kalāt at last showed a spirit to comply with Major Jacob's demands, and asked the names of the traitors alluded to. That officer following his noble policy that plain dealing is best with crooked-minded Asiatics, answered:—"You demand from me the names of the traitors who assist "the Marī robbers, and who give you evil counsel, whom I alluded to in my "letter to you of the 31st October last. They are known to all the world, "and I have no difficulty in naming them. The chief of these is Mahamad "Hasan, your Highness' Vazīr.

"The Sirdārs who were present and aiding the Marī robbers in their "attack on Pūlajī are Khāir Mahamad and Mīr Rahmat Mingals, near "relations of the Vazīr Mahamad Hasan.

"Your Highness doubtless is well acquainted with the proceedings of "these people.

"Out of friendship and out of regard to your honor and good name, I "wrote to you concerning them. By your reply your Highness appeared "not to be pleased at my having done so; but I had and have no object "in view but your good, and the safety, peace, and good government of your "dominions. You are, of course, free to choose your own course, but if "your officers assist these robbers and thwart my measures, you have no "right to call yourself friendly; and if the consequences be evil, you have "only to blame yourself. I have done my duty in warning you, and have "always been your friend."

On the 20th March 1853, receiving intelligence of a gathering of the Marīs near the Zīn mountain, Major Jacob marched with 400 sabres of the Sind Horse. The Marīs then abandoned their design of entering British territory, and debouching by the Lehrī river, fell on the village of Trihar in Kachī, carrying off a very great number of camels and other cattle, and killing several men of the Dūmkīs. Major Jacob was unfortunately accidentally shot through the thigh in this affair. The Sind Horse also lost 116 horses from sunstroke in this trip.

On the 3rd April 1853, information having reached Risāldār Shekh Karīm of the Sind Horse that a party of Marī plunderers had carried off a number of cattle from a place between Kasmor and the hills, that officer immediately proceeded in pursuit of the robbers, taking with him Naib Risāldār Ganga Dīn and Jemadār Hāfizūla Khān, with a party of 40 men of the Sind Horse, and some Baloch Guides. The Risāldār came on the tracks of the robbers, and followed them up till nightfall, when he came on the enemy, about 80 horsemen, with about an equal number of footmen, on a hill close by near Hirpānī, not far from Lotī.

During the pursuit, several horses had been left behind, exhausted; and the Risāldār had now with him 1 naib risāldār, 1 jamadār, 1 trumpeter,

and 29 men. When he came near the enemy he sounded the gallop, on which the robbers turned and rode at him. The Risāldār immediately charged them with his party, and a hand-to-hand combat ensued. It was now quite dark, and the men on both sides were mingled together. However, after a hard fight, the enemy fled and joined their friends of foot, not far off. The Risāldār could do no more. In the dark, in the hills, and being 30 miles distant from Kasmor, with a small party on tired men and horses, it was useless to attempt further attack on numerous and strongly posted foes.

In the fight were killed on our side, 1 native officer, 7 sowars, and 9 horses, 2 men wounded. A great many of the enemy too were killed, but in the dark the number could not be correctly ascertained.

On the 16th April 1853, Major Jacob again reported:—

"It is certain that these Marīs are the worst enemies of the Khān of "Kalāt; that they have, for many years past, laid waste the best part of his "country, and plundered the whole province of Kachī.

"For many years past the Khān has repeatedly and urgently begged "for assistance from the British Government to enable him to reduce this "rebellious tribe, and to put a stop to its predatory inroads.

"Without assistance from us, it is totally out of his power to control "these robbers, as he has so often represented, and it is useless to call upon "him to do so.

"The British territory has already been violated by the Marīs, in the "instance of the attack on Kasmor in April 1849, and the inroad into "the Kasmor district on the 3rd April 1853.

"While, in innumerable instances, mentioned in my former letters, the "Marīs have assembled in arms for hostile purposes near the British "border, and on all these occasions have only been prevented invading the "British territory by finding the troops on the frontier moving against them; "all is disorder, rapine, and bloodshed on the Kachī side of the desert.

"Were these Marīs, the last of the organized robber tribes, compelled "to adopt peaceful pursuits, the change in the people of this country would, "there is every reason to hope, become really permanent, and peace, plenty, "comfort, and wealth would prevail through the land, to the immense "advantage both of the Government and the people.

"One of the greatest obstacles now existing to the establishment of an "extensive and most valuable trade between Central Asia and the sea is the "total want of protection for life and property on the journey through the "Bolān and the plain of Kachī.

"No goods can be brought through that country save by the traders "congregating in considerable numbers for mutual protection, and hiring "parties of armed men to protect them. Even then they are not safe, for "the Marīs plunder in such strong parties that they hesitate not to "attack the largest 'kafilas,' frequently overpowering the guards, even when "they remain faithful, and not seldom murdering as well as robbing the "merchants.

"The weak and disreputable state of the Kalāt Government, also, as shown "by its total inability to crush these robbers, enables all manner of petty "marauders to rule with impunity, and enables every contemptible chief of "a village to demand and extort payment from all traders under the name "of transit duties, of which not a farthing reaches the coffers of the State.

"These appear to me to be some of the evils caused by allowing the "Marīs to plunder at their will with impunity. It is certain, also, that "these mountaineers think that the British Government is afraid of them. "This was the case, as I informed Sir Charles Napier, at Pūlājī, in March "1845, when the Marī vakīls were with him, and the belief has certainly "not since been removed.

"I proposed to use force against the Marīs, the only troublesome tribe "remaining on this frontier, not habitually but once for all, in order to "compel them to forego their lawless pursuits, and take to a peaceful "and quiet life, and thus to prevent the necessity for recurring to "forcible measures in future. I pointed out that a comparatively small "detachment of British troops would suffice for the performance of this "duty; and in case of there being valid objections to such troops being "so employed, I recommended that sufficient pecuniary assistance should "be afforded to the Khān of Kalāt, to enable him to assemble an adequate "force of his own people to remove the scourge."

On the 17th June 1853, agreeably to the request of Major Prendergast, commanding on the Asnī border, Major Jacob detached a squadron to Kin to aid in the defence of the border from a threatened attack of Marīs.

Finding the British posts prepared, this party doubled back, made a sudden descent, on the 23rd June, on the town of Khojak in Sebī and killed 4 men and carried off a large quantity of cattle.

About this time, too, a party of Marīs attacked the Būgtīs, temporarily residing about Ūch, and carried off a large number of cattle. The Būgtīs got together, followed them up to near Sartāf, where a fight took place, in which the Marīs were worsted, losing 7 killed.

On the 10th September 1853, a large party of Marīs made a descent on the village of Trihar, near Lehrī, killing 8 or 10 villagers, and carrying off a large number of cattle.

A few days previously another party of the same tribe fell on Mal (20 miles north of Lehrī), where they killed 23 men and carried off considerable booty.

On the 17th September, a large party of Marīs attacked the villages of Tahur-ki-Got and Kunerī (near Pūlajī), killing 4 unarmed men, and carrying off much cattle. The Kaihīrīs pursued and killed 7 of them, took 5 of their mares, and recovered nearly all the stolen cattle.

About this time Major Jacob intercepted a letter from the 'Pīr' of the Marīs to the brother of the Vazīr of the Khān, in which he wrote that the Marīs had plundered Trihar, Mal, &c., according to Mahamad Hasan's wishes, but that they feared matters were going too far and becoming dangerous; they wished to know what arrangements Mahamad Hasan was making with the British Government who was getting angry.

On the 28th October 1853, a party of 300 Marīs assembled behind the Zīn with the intention of making a border raid, but finding the Sind Horse on the alert, they fell suddenly on the Būgtīs living at Sorī Kūshta, and killed 10, carrying off a considerable number of cattle to Kāhan.

On the 26th November, a report reached that the Marīs were assembling in force with the 3 guns taken from us, to attack the Būgtīs at Gandūī. Major Jacob at once proceeded with 2 squadrons to Goranārī, in the hopes of being able to intercept them, and recover the guns.

On the 28th December 1853, 1,200 Marī horsemen attacked the Būgtīs at Dera, killed 6 men, and carried off some cattle to Kāhan.

On the 24th February 1854, 2,000 Marīs fell on the Būgtīs between Gandūī and Ūch, killed 16 and carried away much cattle, and Major Jacob again urged the necessity of moving against them.

Mahamad Hasan, the traitor Vazīr of Kalāt, whom Jacob had denounced was at last dismissed, owing to that officer's representations, and the Khān then roused himself and endeavoured to transact the business of his State in person. A treaty was now entered into by which the Khān bound himself, in consideration of an annual payment of Rs. 50,000 among other items, to protect merchants going through his dominions.

The proceedings on the part of Government were conducted by Major Jacob, who used all the great influence which he possessed in aiding the Khān in again establishing a strong government in his country, such as that which has existed under his grandfather, the great Nasīr Khān. As the Khān was an intelligent and energetic young man, and thoroughly desirous of placing things on a satisfactory footing, everything seemed to promise fair for the future. Nasīr Khān summoned the chiefs of the Marī and Būgtī tribes, who came in and attended his Darbār at Bāgh.

He bestowed on them an annual subsidy, in return for which they were to be responsible that their tribes abstained from plundering. He also placed posts at the head-quarters of the Marī and Būgtī tribes, and made other arrangements for the protection of the frontier. Unfortunately for the success of all these arrangements, Nasīr Khān died suddenly in 1856, and was succeeded by his brother, Khodadād Khān, who was then a boy of 17 years of age.

After this, the inroads of the Marīs continued to be so bad that in 1858-59 Khodādād Khān, on the advice of General Jacob, collected the whole of the forces of the Khānate to punish them. Just at this time General Jacob died, and Major (now Sir Henry) Green went with the expedition.

The force of His Highness the Khān assembled at Bāgh on the 21st January to the number of about 4,000 horse and 4,000 foot, and marched on the 22nd, and having crossed the desert running through the centre of Kach Gandava, encamped on the 24th at the village of Tonia, close under the east hills of Kachī.

The force was detained here a few days to make the necessary arrangement before entering the hills, but on the 29th it marched and encamped in front of the Segarī pass.

On the morning of the 31st, the force again moved off and, threading the Segarī, followed the course of the Tewag river, arriving at Dera Būgtī on the 3rd February.

It was here joined by Major Malcolm Green, who assumed command of Sir Henry Green's escort, consisting of a squadron of the Sind Irregular Horse.

On the 5th, a strong column of horse and foot was detached from the main body for the purpose of securing the fort and town of Kāhan, the head-quarters of the Marī tribe, it being considered injudicious, on account of the scarcity of water on the road, to march the whole force at one time.

His Highness, with the remainder of his force, moved off on the 6th, arrived before Kāhan on the 8th, having received intelligence, while *en route*, of his troops having occupied it without opposition the day previous.

His Highness immediately issued orders for the destruction of the fort.

It now became necessary to halt at Kahān for some days, to await the arrival of a convoy of provision expected from the Kachī; and it being ascertained from spies that parties of the enemy were hovering about the hills in the vicinity, on the 10th, 3 columns were detached in different directions for the purpose of driving them off and securing any cattle there might be near at hand.

These columns returned on the second day, having had slight skirmishes with the enemy, who were driven away with the loss to them of 8 or 10 men killed and between 8,000 and 10,000 head of cattle captured. A very large amount of grain was also found concealed in holes and caves in the surrounding hills. This, as well as the cattle, was of great service to a force whose commissariat arrangements were not of the best description.

On the 22nd, Sirdār Mahamad Khan, chief of the Lehri tribe of Brahūīs, secured one of the guns captured by the Marīs from Major Clibborn's detachment in the disastrous affair of Nafūsk in 1840. This gun was brought in next morning, and despatched on a camel under escort of a small body of Baloch Horse to Jacobabād, where it arrived without accident.

During the halt at Kāhan, Babal Khān, brother of Syad Khān, the chief of the Khetrāns, came to pay his respect to His Highness the Khān.

The expected convoy having arrived on the 23rd, and the spies having ascertained that the whole of the Marī tribe had assembled at a stronghold in their mountains, 50 miles due north from Kāhan called Nanad, and that they had given out that there it was their intention to make a stand, it was determined that the whole force should move on that place.

The country between Kāhan, and Nanad was quite unknown to any but the robbers themselves; as far as Kāhan the country had been surveyed by the late General Jacob, but all beyond was an unknown country. It had also always been the interest of these mountain robbers to exaggerate as much as possible its difficulties.

The force again moved on the evening of the 24th, proceeding by two roads, Major Malcolm Green, with the escort and part of the force, proceeding by a direct route across the northern ridge of hills, His Highness the Khān, with Sir Henry Green and the remainder of the force, marching by a more circuitous but more practicable road, both parties joining, as previously arranged, at a watering place called Gūrī.

Leaving this on the morning of the 25th and passing through a broad valley plentifully supplied with wood, grass and water, the force encamped on the afternoon of the 26th at Ghora-ke-dand, about 2 miles from the Nangera pass.

From the last halting place scouts had been sent forward to ascertain the exact position of the enemy, these men returned during the night with information that the enemy had abandoned their position and fled still deeper into their rocky fastnesses.

The force marched the following morning, having detached a strong body of footmen in advance to occupy the pass and prevent the chance of any stragglers from the enemy annoying the force during its passage.

The defile was found to be a difficult one, but not tenable by a small number of men against a large body, the position taken up by the enemy to await attack was pointed out, and evidences of their having retreated but shortly before were still visible.

On leaving the pass, the force debouched into the valley of Nanad, in which were two mud forts of a similar description to that of Kāhan, the parapets of the bastions at the angles had been recently raised, and additional loopholes pierced for matchlocks.

From spies it was ascertained that the enemy had fled in a north-western direction, and taken up their position in a valley difficult of access called Barrilly. It was also said that they were becoming much straightened for want of provisions; it was therefore determined that, as the position of the force covered the road to Bārkhān, the head-quarters of the friendly tribe of the Khetrāns, a number of camels should be detached, and money sent to purchase flour, &c., from them for the use of the army. In the meantime, much grain and numerous of swords and matchlocks were found hidden in the surrounding mountains.

On the 28th November, Mahamad, the chief of the Marī tribe, with many of his followers came into the camp, tendered his submission to His Highness, and begged for mercy for his tribe. He was allowed to remain in the camp, but it was decided that the force should again advance and take up its position as near as possible in front of the enemy, when it would be easy either to fight or negotiate.

On the morning of the 2nd of March, the whole force again broke ground after destroying the forts, marching by two different routes, Major Malcolm Green with the escort and part of the army taking one route, His Highness and Sir Henry proceeding with the remainder by the other.

The road marched by Major Malcolm Green was almost impracticable, and many animals were lost by falling over a precipice. All the horsemen had to dismount and lead their horses. The road taken by the Khān and Sir Henry Green, although bad, was more practicable. No opposition was, however, offered by the enemy, and the force encamped in a small valley called Kiamārā. The Marī videttes were here seen on the surrounding hills watching its movements.

Negotiations were here opened with the Marīs, who professed their willingness to accede to any terms offered to them, and to acknowledge His Highness the Khān as their lawful prince, and also offering hostages for their future good conduct.

To this arrangement Sir Henry Green was most averse, for though there was little doubt but that the tribe had met with most severe punishment, their people having been killed, their fields and forts destroyed, all their supplies of grain and 1,800 heads of cattle captured, yet his experience and knowedge of the innate love of plunder of these robber tribes made him fear that if some very severe example was not made of them, when within his grasp, they would soon again return to their old habits. However, His Highness the Khān considered that they had been sufficiently punished, and perceiving that a similar opinion obtained amongst many of the chiefs, some of whom were intermarried with the Marīs (Baloch Khan, Dūmkī and Mīr Khān Magzī,) and as His Highness had been the principal sufferer by the Marī depredations, he considered that it would not be judicious to attempt to force further hostilities. He therefore informed His Highness that he was at liberty to act as he pleased, but that he would be held strictly responsible for any depredations made by this tribe on the British territory at any future period.

Several Marī chiefs of note having come in with their families, N

Mahamad, the principal chief, his son, Morād Bakhsh, and Kakal, chief of the Bijarānīs, &c., were taken as securities for the future good conduct of the tribe, and the force again marched for Kachī, passing the Chakar defile, one of the worst imaginable, and re-entered the plains on the morning of the 14th, and encamped at Fulli.

After the return of the force, Sir Henry Green thus remarked on the effects of the expedition :—" The Marī tribe have long been the terror of the plain, " and since the disaster which befel the detachment of British troops under " Major Clibborn in 1839, have been looked upon as invincible; few had " ever penetrated into their mountain fastnesses, and the idea of attempting " such a proceeding was looked upon as an act of madness. It has now been " proved to the whole country how vulnerable they are, and that their most " difficult strongholds can be entered and destroyed without difficulty ; in " fact, their prestige has gone. This knowledge must also act with equal " force on the Marīs, who, up to the present time, had firmly believed in the " inaccessibility of their mountains, and that the last people who could be " able to punish them were the Brahūīs; it was believed impossible by " them, as well as by every one else on the border, that this people, so divided " amongst themselves, composed of innumerable different tribes, many of " whom had never heard of the name of Marī, and many others, the Baloch, " having fellow-feelings with, and intermarried amongst them, with a feeble " prince at their head, such as the present Khān, could be brought together " and made to act as one body.

" The death of the late General Jacob added much to the difficulties of the " undertaking. For fifteen years he had ruled these people; his name " was known, feared, and respected, such as no other ever has been, or ever " will be ; the enormous influence he exercised over these barbarians was even " unknown to himself, nor could I have believed that any one man could, un- " seen, exert such influence, unless eighteen months of the most intimate " personal acquaintance with all these border tribes from Mekrān to the " furthest recesses of the Marī hills, had rendered the fact beyond a doubt. " His death at the very moment of the assembly of these tribes within a " march of our frontier rendered the undertaking most difficult, but I felt that " to allow these men to remain collected and unemployed under such a feeble " hand as the present Khān, might lead to results which might prove un- " satisfactory to Government, I considered it my duty to join His Highness " the Khān's camp."

In forwarding Sir Henry Green's report of this campaign, Sir Bartle Frere recorded his opinion that the operation seemed one of the best planned and executed of any in the annals of our border warfare, and entitled Major Henry Green, Major Malcolm Green and the other officers, Lieutenants Macauley, King, Dickenson, and Doctor Wakefield, the entire approbation of Her Majesty's Government.

Mr. Bruce in his report states that this expedition " did not prove " successful, and in December 1862 the Khān was obliged to take another " force into the hills without apparently much beneficial result." Sir William Merewether, however, informs me that " no expedition took place in 1862."

Hitherto, I have described the dealings of the Marīs with the Sind Frontier, and I now turn to their relations with the Panjāb border.

The first Marī raid of which I can find any notice is one that occurred on the 25th September 1850 when 20 hillmen, Marīs, with some Mazārīs,

attacked Ūmrkot in the Mithankot division, and killed 2 men and carried off 600 head of cattle; 100 of the cattle were recovered.

On the 18th November 1850, 80 Marī and Būgtī horse attacked the village of Kotla Hasan Shāh and carried off 80 camels. The marauders escaped.

On the 17th December 1857, 60 Marī and Būgtī horse carried off 500 cattle from Mat and killed 12 of the graziers in attendance. The thanadar turned out with 10 police sowārs from Rojhān, who, on arriving within 2 miles of the Zangī pass, were joined by 33 sowārs from Kin; only 20 of these, however, were able to continue the pursuit, the horses of the rest being too fatigued to proceed further. At the mouth of the pass they met Dost Alī Khān Mazārī with about 30 foot and 30 horsemen, in company with whom they followed the marauders till the next morning, when they came up with them some miles in the interior of the hills, where they exchanged a few shots, but were unable to do anything towards retrieving the cattle, owing to the advantageous position taken up by the marauders and their superior numbers, having been joined by a party of about 130 men left by them near the entrance of the pass to cover their retreat. Our people, however, kept them in check till evening in the hope of being re-inforced by the Miranpūr sowārs, but being disappointed (these having returned from Mat) were compelled to return.

On the 3rd March 1853, the Marīs carried off 300 cattle from near Kin, but being pursued by the cavalry detachment were obliged to abandon them.

On the 25 August 1852, 30 Marī and Būgtī horse carried off 1,200 goats and sheep from near Asnī.

On the 21st March 1853, 400 Marīs carried off all the cattle grazing near the Drigrī post; the detachment of 3rd Panjāb Cavalry there, being only 15 strong, were too weak to oppose them.

On the 15th April 1853, 150 Marī horse drove off 137 camels by the Lower Sorī pass, a small detachment of cavalry pursuing them were driven back.

On the 18th May 1853, 180 Marīs and Lishārīs attacked a small detachment of the 4th Panjāb Cavalry, and cut up 6 grass-cutters, 5 of the escort, 3 horses and 2 ponies.

In 1853, the Marī Chief made a cool proposal, through the local authorities, to the Government, that he would protect the Rājanpūr frontier in consideration of the payment to him of a sum of money as black-mail. The Commissioner, in forwarding the proposal, made the following remarks:—

"Before replying to Mr. Cortland's letter, I should wish to be favoured "with the views of the Chief Commissioner on the subject; a compliance "with the proposal of the Marī Chief would no doubt secure the country "about Mithankot and southward to the frontier from the aggressions of the "Marīs, which, during the last season, were very daring and, to a certain "extent, successful; but I think it would be more dignified were we to trust "to our own means of repelling aggression, rather than to secure indemnity "from attack by taking a body of Marīs into service. They would be of "no use to us as troops, except so far that their entertainment would relieve "our troops at Asnī from having their outposts perpetually on the alert "to repel aggressions. It would, in fact, be equivalent to purchasing the "forbearance of the powerful Marī tribe, and, although I should prefe

"putting them down with a strong hand, and punishing their past ag-"gressions (all of which have been reported) by moving a force into their "country next cold season, and making an example of them, I would be "glad to be favoured with the opinion of the Chief Commissoner before "I authorize Mr. Cortlandt to make any reply to the proposal of the Marī "Chief."

In replying to this representation, Sir John Lawrence remarked—"The "Chief Commissioner himself does not think that the proposal of the "Marī Chief is admissible. He places no confidence in his faith and "honor, or in that of his tribe, who would be much more ready to promise "than to perform.

"Further, the Chief Commissioner cannot see in what mode we could "enforce the Marī Chief's responsibility, if he failed in his engagements, "without actually invading his country, which we could not do, in retalia-"tion of their misconduct. As to the Mazārī tribe giving security for "the Marīs, it would be perfectly futile for good, and might lead to mis-"chief by forcing the latter to make common cause with them.

The views of the Governor General (Lord Dalhousie) on this proposal were expressed on Mr. Secretary Grant's letter No. 241, dated 7th September 1853: "The Governor General in Council observes that a proposal is now "made, or pretended by the chief of the Marī tribe, to protect the Dera "Ghāzī Khān frontier, on payment of a certain sum of money annually by "the British Government.

"The Governor General in Council entirely concurred with you in object-"ing to the entertainment of this proposal.

"It may occasionally happen, but very rarely, that policy would sanction "such a payment, especially if it has been a long established one, but, in the "case of the Marīs, it would be neither more or less than the payment of "black-mail. We are perfectly able to defend our frontier against the Marīs "and every body else. To pay them virtually for abstaining from attack-"ing it, would be a very short-sighted policy; since it would set on every "one of the many tribes along the frontier to worry us by attacks, in order "that we might bribe them, like the Marīs into quiescence. His Lordship "in Council accordingly rejects the above proposal."

On the 27th Apil 1854, a party, numbering 3,000 to 4,000, swept round in front of Kasmor and Rojhān, but finding the posts on the alert, they retired by the Zangī pass.

On the 16th September 1854, a party of Marīs and Lishārīs made a raid on Hājīpūr, carrying off some 6 cattle, which were, however, recovered by the cavalry detachment after a skirmish at Būsī.

On the 17th August 1857, a most formidable raid into our territory was made by a party of Marīs numbering about 220 horsemen. The marauders passed out by the Bigārī pass opposite the post of Fatehpūr and divided into two parties; one party taking the road towards Drigrī, and carying off all the cattle they could lay hands on belonging to Drigrī and Bakrpūr; the other scouring the plain in front of Mahamadpūr and Fatehpūr, and collect-ing all the herds they could find; the parties then rejoined on the plain opposite Fatehpūr and made for the Bigārī pass.

In the meantime, Bijar Khān, the Drīshak chief and commandant at Asnī, who, together with his brother Nindū Khān Jemadār, his son Drahan Khān, and about 60 horse and foot, was patrolling in that direction, heard

from a villager that the Marīs were making for the Bigārī pass with their booty. The chief immediately sent information to the several adjoining posts, and was soon joined by Batcha Khan Drīshak from Fatehpūr post with 18 horsemen and 10 footmen, Khatū Khān Masūrī Būgtī of Mahamadpūr post with 10 horse and 12 footmen, Gola Khān Būgtī with 6 horsemen from the Karam-ka-Thūl post. The party under Bijar Khān being thus reinforced attacked the robbers, but the latter were more than double the number of our levies who were ultimately defeated with great slaughter, the marauders making good their retreat by the Bigārī pass with their immense booty, only 60 goats and 4 or 5 mares being recovered.

In this engagement the Chief, Bijar Khān, his eldest son Drahan Khān, and 26 of the party, lost their lives, besides some 4 or 5 wounded, the loss being chiefly amongst the Drīshak tribe who rallied round their chief and fell fighting by his side; of the 26 killed, 24 were Drīshaks, the other 2 being Būgtīs. The loss of property was estimated at Rs. 6,000.

The conduct of Gorām Khān Shambāni Būgtī throughout the affair was reported to have been most suspicious; though a paid spy of Government and supposed to have good intelligence regarding the movements of the Marīs, he gave no information; nor did he join in the attempt to recover the cattle, though his nephew, Golah Khān, with 6 sowārs did. On being taxed with want of zeal, he pleaded ignorance of the whole affair and averred he did not hear of the raid till long after its occurrence.

A detachment of the mounted police under Jahān Khān Jemadār and a portion of the levies from Drigrī under the command of Mūsa Khān Laghārī, accompanied by the thānādar of Jāmpūr, amounting in all to about 50 men, set out in pursuit of the party of Marīs who had carried off the cattle belonging to the villages of Drigrī and Bakrpūr; this detachment appears from all accounts to have behaved infamously, keeping well in the rear and out of shot of the robbers during the pursuit, if it may be called such, and not taking any part in the fight when Bijar Khān attacked them.

This raid was as successful as it was formidable, and it is not too much to say that the success was principally due to the absence of all regular troops from the Rājanpūr frontier, owing to the 1st Panjāb Cavalry having been withdrawn for service in Hindūstān.

That this is the case is clearly shown by Captain Smyly's report of this raid, in which he says:—"In conclusion I beg to urge upon you the neces- "sity for some disciplined troops being cantoned at Asnī; the whole of "the levies at that place do not exceed 65 men, horse and foot, and the "detachments at the several frontier posts are quite powerless to coerce a "force like that brought down on the occasion under report; the chiefs and "the population generally join in petitioning that a corps may be stationed "at Asnī, and I am of opinion that the force now guarding this frontier is "inadequate; with a view to provide for the present contingency, I have "availed myself of the offer contained in Captain Merewether's demi-official "letter forwarded to you yesterday, and have sent a requisition for a squad- "ron of the 6th Irregular Cavalry, to the Officers Commanding at Kas- "mor, requesting him to send the troops to Asnī at once. The exigencies "of the case, I think, require it; the hillmen have ascertained our com- "paratively defenceless position, and we have something to fear from an "inroad by the Masūrī Būgtīs and Khetrāns who are reported to be "watching their opportunity."

On the 29th March 1858, a party of 40 police and levies, following up some stolen cattle in the hills, were attacked by a party of 100 Marīs and defeated with some loss.

There was now a long discontinuity of raids owing to the expedition against this tribe described above in this article, and it was not till 8th February 1862 that they again offended; on this date, however, a party of Marīs attacked some Drīshak wood-cutters in the Pitok pass and killed them all, 5 in number, and carried off some camels. They were proceeding to further depredations, when Colonel Hughes turned out a troop of cavalry, on which they withdrew. They were, however, pursued by a party of Būgtīs and Drīshak levies under Kalū Khān, who came up to them in the Marī hills beyond the Sham plain, and forthwith attacked them and killed several, and recovered the camels they had plundered. As the Marīs were subjects of the Khān of Ḳalāt, an application was made, through the Political Superintendent, Upper Sind Frontier, to call upon the Khān to make restitution to the sufferers. That officer replied that the Khān could not enforce restitution, as the allegiance of these tribes were quite nominal. On a report of the case being made to Government, the extra subsidy of Rs. 50,000 was suspended, and has not since been renewed.

On the 1st January 1863, a party of Marīs came down by the Sorī pass, and carried off 45 head of cattle from Karm-ka-Thūl.

On the 2nd February 1864, a party of 100 started to plunder the Gorchānīs, but hearing that the Drigrī post had been reinforced they returned.

On the 1st April 1864, a party came down and murdered 3 Jats near Mahamadpūr.

On the 10th July 1864, a party of 34 Marīs murdered some Mazārīs near Sūkhānī, 10 miles from Bandūwālā, and drove off 100 head of cattle. They were followed by Imām Bakhsh Mazārī with 1,200 of his clan, as far as the Sham plain, recovered all the cattle and killed 3 of the Marīs.

On the 4th August 1865, 2 grass-cutters were cut up by a party of Marīs.

On the 1st July 1866, the Marīs attacked the Būgtīs north of Drāgal and afterwards near Marao, and killed 22 of them.

On the 5th October 1866, they attacked an encampment of Shambānī Būgtīs at Sabzil Kōt, and carried off 1,500 sheep and goats.

On the 1st January 1867, they carried off 97 head of camel, and retired by the Pitok pass. They were unsuccessfully pursued.

In the same month, the Marīs took part in the famous Harand raid, which is described in the article HARAND.

On the 21st January 1868, a party of Bijarānī Marīs entered British territory by the Sorī pass, murdered 1 man, and carried off some camels.

In 1869, owing to the representations of Jamāl Khān Laghārī and Imām Bakhsh Mazārī, Captain Sandeman, Colonel Graham and others were induced to give their hearty support to a scheme for the occupation of the Sham plain. This scheme will be found discussed in the article on the Sham plain, and I only notice it here to remark that it was proposed to place a post in this plain, which should be partly garrisoned by Marīs. The whole proposal, however, was negatived, and the Marīs were thus for the time foiled in attempting to get an acknowledged allowance from the Government.

But Captain Sandeman was so impressed with the importance of endeavouring to win this tribe from its lawless habits, that he took into his pay 20 Marī sowārs, and proposed that both the Marīs and Būgtīs should be subsidised on a regular system by the Government, and in this he received the support of Colonel Phayre, the Superintendent of the Upper Sindh Frontier.

It was proposed to take into our pay 50 Būgtī and 100 Marī horsemen, at a charge of Rs. 32,040 per annum, on the Sind side, and 30 Būgtīs and 30 Marīs on the Panjāb side, or in detail this force was to be distributed as follows :—

On Sind Frontier.

Chief of Būgtīs	Rs.	100	per mensem.
2 Jemadārs at Rs. 20	„	40	„
50 Sowārs at „ 15	„	750	„
		890	„
Chief Kāhan Marīs	„	100	per mensem.
2 Jemadārs at Rs. 20	„	40	„
50 Sowārs at „ 15	„	750	„
		890	„
Chief Mundahi Māris	„	100	per mensem.
2 Jemadārs at Rs. 20	„	40	„
50 Sowārs at „ 15	„	750	„
		890	„

On Panjāb Frontier.

1 Jemadār, Kāhan Marīs	Rs.	20	per mensem.
30 Sowārs at Rs. 15	„	450	„
	„	470	„
1 Jemadār, Būgtīs	„	20	per mensem.
30 Sowārs at Rs. 15	„	450	„
	„	470	„

The total cost of this force, therefore, for Sind would be Rs. 2,670 and for the Panjāb Rs. 940 per mensem : total Rs. 3,610 per mensem or Rs. 43,320 per annum ; or, deducting Rs. 4,800 per annum for 40 sowārs already in the pay of Captain Sandeman, the cost would be Rs. 38,520, or, in round numbers, Rs. 40,000.

The Bombay Government cordially approved the policy of subsidising these tribes, but were doubtful as to whether the Supreme Government would sanction the scheme, and it was therefore forwarded for disposal.

The Government of India considered it more advisable, before taking action in this matter, that the Lieutenant-Governor of the Panjāb and the Commissioner of Sind should meet and consider the question in all its bearings, and " make such proposals in regard to the treatment of the Marī " and Būgtī tribes as would enable it to reconcile existing differences of " opinion and to decide on a strictly uniform line of policy for the Sind and " Panjāb Frontiers."

Mr. Lepel Griffin, Secretary to the Panjāb Government, now submitted a Memorandum on this subject for the consideration of His Honor the Lieutenant-Governor. This affords so clear and impartial a disquisition of the subject that I cannot do better than append it here.

" The view taken by the Government of India and the Sind Government " with reference to these tribes on the British border has been to consider " them as subjects of the Khān of Kalāt. The treaty of the 14th May 1854 " evidently was intended to include, in article 5, these frontier tribes, whose " plundering in British territory was to be prevented. General Jacob, who " negotiated this treaty, wrote in his sketch of States and Tribes in 1854 that

"'the predatory hill tribes of Marīs and Būgtīs, residing beyond British "territory, were *de facto* independent of any other State. The article in the "treaty would then appear to have been inserted to throw the onus of keeping "these predatory tribes in order on the Kalāt State, by constituting them "*de jure* subjects of the Khān, though Major Jacob can hardly have supposed "their actual position would be much altered as shortly before he had written: "'The feeble Government of Kalāt did nothing to protect its country and "people from these robbers, who had indeed a secret understanding with "certain traitors of influence at the Dārbār of the Khān of Kalāt. From "that time to this the Khān of Kalāt has been held accountable for the "peaceable behaviour of the frontier tribes. A subsidy was granted him, "under treaty, of Rs. 50,000, which was to be in part employed in keeping "the peace of the border, and in 1858 General Jacob (letter to Commis- "sioner, Sind, dated 22nd June) applied for the grant of an additional sub- "sidy of Rs. 50,000 to enable the Khān to maintain a strong Government "and to reduce such of its tribes as may persist in predatory habits, as for "example the Marīs.

"This annual subsidy was granted by the Government of India in "August 1859, on certain conditions, one of them being that the Khān was "to establish his sovereignty over the Marīs and Būgtīs and keep them "under proper subjection.

"The Khān had made no objection to the tribes being assumed by the "treaty to be his subjects, and in December 1858 a force was assembled "under his orders, accompanied by Major Green, and marched into the Marī "country. The fort at Kāhan, the Marī head-quarters, was destroyed, and "a large quantity of grain and cattle carried off. The tribe was reduced "to great extremities, and they submitted to the Khān's authority. Report "No. 60, dated 26th March 1859, paragraph 25, states—'Negotiations "were opened with the Marīs, who professed their willingness to accede to "any terms offered to them and to acknowledge His Highness the Khān "as their lawful Prince; they also offered hostages for their future good "conduct.

"Major Green did not oppose the desire of the Khān to accept terms "and withdraw his troops, but told him that he would be held strictly re- "sponsible for any depredations made by this tribe on British territory at any "future period.

" For eighteen months after this expedition the Marīs remained quiet, but "then broke out into rebellion; the hostages at Kalāt fled on the 9th Sep- "tember 1860, and although the Khān sent troops in pursuit, the Marī "chiefs escaped. The tribes renewed their old habits of plundering, and "in May 1862 the Government of India stopped the extra grant of "Rs. 50,000, until they heard what punishment had been inflicted on "the Marī marauders who committed a raid at Asnī, on the Panjāb frontier "in the early part of that year.

"The withdrawal of the subsidy was strongly opposed by Major Green, "in his letters No. 321, dated 15th May 1862, and No. 354, dated 26th "May 1862, while Mr. Mansfield, the Commissioner in Sind, called "attention to the fact that whatever the advantages in subsidizing the "Khān, the extra grants had beyond doubt been made for the special purpose "of keeping the frontier tribes in order, and that if this end were not "achieved, the subsidy would justly cease.

"The raids on British territory became very frequent. Khodādād Khān, "Khān of Kalāt, was deposed, and that State fell into a state of anarchy till "the murder of the usurper Sherdil Khān and the restoration of the former "Chief. This restoration was acknowledged by the Government of India "in November 1864, but the extra grant was disallowed, and this action "was approved by the Secretary of State for India.

"During these years the opinions of the Sind political officers, with "reference to the connection of the Khān with the Marī tribe, are curiously "different.

"Major Merewether, Political Superintendent, (now Sir W. Merewether) "took from the first the view that the frontier tribes were the actual "subjects *de facto* and *de jure* of the Khān, and that it only required some "countenance from the British Government to enable him to hold them "in complete subjection.

"In his letter No. 100, dated 26th March 1859, to the Commissioner, "he writes of the expedition to Kahan—

"'This successful progress by the Sovereign through a part of his domi-"'nions, the inhabitants of which have so long defied all authority will, I "'trust, have the best effect. It will show these lawless people that they can "'and will be punished whenever they misbehave, and it will aid very materi-"'ally in promoting the stability and strength of His Highness the Khan "'from its being a deliberate and great display of his power and authority.'

"In his annual report No. 76, dated 31st January 1862, the same officer "states that the hill tribes were unsettled, and that the Khān had been "advised to make an early settlement of the cultivated land in the hills "to give them employment. 'Many of these lands have not been cultivated "'for ages, and the right of ownership is very uncertain; rival claims have "'therefore, caused dissensions, but a just partition by the Khān family, "'carried out will, in time, put an end to them.'

"This extract will show that Major Merewether not only held the tribes "to owe general allegiance to the Khān, but that his authority extended to "division of the tribal lands and decision of claims of disputed ownership.

"The raid at Asnī in February 1862 seems somewhat to have modified "his views. He then writes, No. 166, dated 12th March 1862,—'It is true "'the Marīs and Būgtīs are subjects of His Highness the Khān of Kalāt, "'but his authority over them, especially the former, is by no means firm "'yet. His Highness will, I know, do all in his power to cause the appre-"'hension of the Marīs, and to prevent such occurrences happening in "'future but with so lawless a set of creatures, divided as they are "'among themselves, we cannot expect but that occasional attempts at "'plunder will be made by small parties of robbers.

"Major Green, who returned as Political Agent in March 1862, took a very "different view of the case, as will be seen from the following extracts:—

"Letter No. 321, dated 15th May 1862, paragraph 4—

"'I have no hesitation in saying that it is not in His Highness' power "'to punish the Marī tribe, or to demand that the offending parties be "'given up. *Their allegiance to him is merely nominal*, and from the time "'that it was the fashion for political reasons to insist upon this tribe being "'considered His Highness' subjects, they have been a source of annoyance "'and weakness to him, and for every head of cattle taken from the British "'territory, 100 have been taken from His Highness.

"'The calling upon him now to punish a tribe over whom neither he nor "'his ancestors have ever had any control, and the attempt to do which "'would most assuredly lead to disaster to himself, and in consequence a "'general disturbance on the whole frontier, would be little in accord with "'the support His Highness has up to the present time received.'

"In his letter No. 354, dated 26th May 1862, he writes—

"'The Marīs (whom, however, His Highness does not acknowledge "'to be his subjects) being the only tribe now remaining, I would again "'now respectfully urge on Government the policy of not attempting to "'force on His Highness the Marī question; and I would, with the greatest "'respect, point out that it is scarcely becoming the dignity of the greatest "'nation on earth to insist on a young Prince, hardly yet firm in his position, "'punishing a tribe over which he has no control.'

"This same officer (then Sir Henry Green), when applied to by the Deputy "Commissioner of Dera Ghāzī Khān for compensation for the combined "Marī and Būgtī raid in 1867, wrote—

"'The Marīs, being Baloch, are certainly nominally subjects of the "'Khān of Kalāt, and are held by him under about the same control as "'the Afrīdīs of the hills bounding the Pēshāwar valley are by the ruler "'of Kābal, and every complaint of their conduct to the Khān would be "'of as much use as the Commissioner of Peshāwar bringing to the notice "'of the Amīr the conduct of the said Afrīdīs.'

"The opinion of the officers of the Panjāb frontier as to the rela- "tions between the Khān of Kalāt and the Marīs and Būgtīs is of no "value, for the reasons that they have had no official connection with the "Khān whatever. No correspondence regarding his position and engage- "ments with the Government have passed through their hands, and they "have only entered into relations with the tribes since the letter last "quoted, in self-defence, and without any reference to the Khān of Kalāt, "of whose existence they had no official knowledge. It may, however, "be noted that their extra-official knowledge has led them to the same "conclusions reached by Sir Henry Green, *viz.*, that whatever the British "Government might find it convenient to assume, the Marīs and Būgtīs "were practically independent, and that any influence which could be exer- "cised over them could only be through their own Chiefs.

"The opinion of the Khān of Kalāt himself as to his relations with "the Marīs and Būgtīs, is also of small value, seeing that it was "altogether influenced by the consideration of what advantage he could "obtain, or what obligation he could evade, by asserting or denying his "control over them. The most direct statement on the point is found in "the letter of Mahamad Khān, vakīl of the Kalāt Chief, dated 5th Feb- "ruary 1869. This was in answer to an appeal of certain Marī Chiefs, "given to Colonel Phayre on the 4th of February, in which they asserted "that they were and always had been ryots of the Khān of Kalāt. This "assertion must be taken for what it is worth, being made with the object "of obtaining a renewal of their allowance and 'jagīr'; at any rate it was "directly denied by the Khān's vakīl, who writes—'These Marīs have, "'from the earliest times, been rebellious and disobedient; they are not "'subject to the Khān, and are always plundering in Kachī.'

"'And again—I would represent that, from the first, the Khān has "'never acknowledged the Marīs to be his subjects, nor do the Marīs

"'themselves behave like subjects. They spare no effort to loot the Brahūīs, "'the *kafilas* and the people of Kachī; we have no faith in any terms that "'they make. Now Gazan and the principal Mucaddams are at the door "'of the powerful British Government, and the Khān himself is subject to "'the British Government, and you are his friend and have the welfare of "'the Kachī at heart; so, just whatever you may propose doing, the Khān "'will consent to.'

"The action of the Khān since the treaty of 1854 has not, however, been "in accordance with these assertions. He agreed to that treaty which assumed "the Marīs and Būgtīs to be his subjects; he made expeditions against "them; he held their chiefs hostages, and has, though unwillingly, paid "compensation for losses inflicted by these tribes on British subjects.

"It will here be necessary to give a brief account of the circumstances "under which the question of the nature of our relations with the frontier "tribes, the Marīs and Būgtīs, has at the present time come so promi- "nently forward.

"It must first be observed that the Sind policy has been exceedingly "changeable.

"The system of General (then Captain) Jacob, in the pacification of the "Sind frontier, was, wherever possible, to withdraw the predatory tribes from "the hills, where they were under no control, and locate them in the plains, "where, by inducing them to cultivate, they gradually became inclined to "peaceful habits. This system, eminently successful with the Kosas, Dūmkīs "and others, could not be followed with the Būgtīs and Marīs, very large "tribes, with abundance of culturable land of their own. Their civilization "was not attempted, but the Khān of Kalāt was, by the treaty of 1854, "placed in authority over them, with an annual allowance, the continuance of "which was dependent on his keeping them in proper subjection. This "treaty would, *primâ facie*, appear to have been a grave political mistake. "It threw upon a weak ruler the onus of keeping the peace on a border "over which he had no control, and of repressing tribes who refused allegi- "ance to him virtually, and who were strong enough to defy him.

"It gave the Khān nominal authority and rights over a tract of country "which he did not desire to possess, and which he could not hold, but of "which it was most important for the British Government to obtain the "control.

"It did not deal fairly with the Khān. The annual subsidy of Rs. 50,000 "was no more than he had lost by reducing the transit duty on goods pass- "ing through his country. If he was also to keep in order powerful tribes, "and maintain the peace of the whole border, it was only just to allow him "the means with which to effect the object. This was, indeed, seen by "General Jacob, and an extra grant of Rs. 50,000 was granted for several "years, but was withdrawn in 1864, in spite of the protest of Major Green, "in his letter Nos. 321 and 354, of the 15th and 26th May 1872. It is true "that the subsidy (the extra grant) was given not generally but for a speci- "fic purpose, *viz.*, to enable the Khān to maintain a strong Government and "to keep the Marīs and Būgtīs in order. But the absolute repression of "predatory tribes in a country like that inhabited by the Marīs would have "been impossible for a ruler far stronger than the Chief of Kalāt: occasional "raids must be expected to take place, and to have insisted on complete and "lasting tranquillity may have been in accordance with the conditions on

"which the grant was made, but that it was not prudent is probable from "the fact that, since the withdrawal of the subsidy, the influence of the Khān "has declined, and the tribes have been more turbulent than ever.

"The treaty of 1854, moreover, seems to have been, at all events, "partly the cause of internal dissension in Kalāt itself. The text of the "treaty shows no sign that it was concluded with any one beside Nasīr Khān, "the Chief. There is no mention of the other Chiefs of the Brahūī confe-"deracy, such as the Sirdars of Sarawān and Jalawān, whose incomes were "reduced by the reduction of transit rates, and who yet were not reimbursed "for their losses by a share of the annual subsidy. This omission to recog-"nize their rights is one alleged cause of their discontent and rebellion.

"From the date of the death of General Jacob, the policy on the Sind "frontier has been differently interpreted by Major (afterwards Sir) Henry "Green, and by Major (now Sir) William Merewether. The latter officer has "looked first and chiefly to the treaty of 1854. He has considered the Khān "of Kalāt the owner and 'sovereign' of the lands inhabited by the tribes in "question, and the ruler of the tribes responsible to Government for their "peaceful behaviour. He has held that all arrangements for the peace of "the border should be conducted jointly with the Khān, and that he should "be strengthened in every possible way by the British Government.

"Sir Henry Green was equally ready to admit the prudence of strength-"ening the hands of the Khān, and pleaded his cause strongly and well; "but he evidently considered the treaty of 1854 to be an evasion of the "real points at issue, and as an unfair way of shirking a difficult and irksome "duty. He understood that whatever the British Government might choose "to record regarding the authority or responsibility of the Khān, the real "truth was that he was powerless to repress the tribes without the strong "support of the British Government; and after the withdrawal of the extra "grant, he considered that the Chief was not justly liable to be called upon "for compensation for outrages which the Government had deprived him of "the power to check. He stated that the Khān suffered infinitely more than "the British from the depredations of the tribes, and considered that if he "were able to stop them, he most undoubtedly would for his own personal "interest. Colonel Phayre, letter No. 1526, dated 16th December 1868, to "Commissioner in Sind, considered that Sir Henry Green believed the bad "conduct of the Maris to have been occasioned by the non-payment of a "subsidy to them which ceased on the withdrawal of the Khān's extra grant "in 1864, and this belief, which was founded on a knowledge of cause and "effect, was probably correct.

"Colonel Phayre, the present Political Superintendent in Upper Sind, ap-"pears generally to have adopted the views of his predecessor, Sir Henry "Green. When the question of frontier policy first came before him towards "the close of 1868, he apparently held views more in accord with those "of General Merewether, but these he soon modified as will be shown.

"The policy of the Panjāb frontier officers may be said to be that "of Captain H. Sandeman, Deputy Commissioner of Dera Ghāzī Khān; "and whatever criticism may be applied to it, it has certainly in its favor "the argument of success, so far as success signifies the peace of the Panjāb "border.

"It was only in 1867, as has before been stated, that the Deputy Com-"missioner entered into relations with the Marīs and Būgtīs; and on

"failure to obtain, through the Political Superintendent in Sind, any com-
"pensation for the combined raid of the above-named tribes in January
"1867, when the fort of Harand was attacked, several British villages
"burnt, and several British subjects murdered, Captain Sandeman (letter
"dated 12th December 1868) was compelled to take action himself, and
"having no authority to correspond with Kalāt, and probably thinking, after
"Sir H. Green's reply, absolving the Khān from responsibility, that any
"such reference would be useless, he, after some difficulty, assembled the
"Mari Chiefs, redressed certain grievances which they had against British
"subjects, and entered into agreements with them, taking the principal
"Chief, Gazan, into service, with about 20 of his tribe, to be employed as
"mounted messengers between the Marī head-quarters at Kāhan and the
"Panjāb outposts. The result of this arrangement has been that the peace
"of the Panjāb border has been preserved and the Marī Chiefs have been
"faithful to their engagements.

"The Marīs, although they respected the Panjāb frontier, had no rea-
"son to respect that of Sind, and in 1868, their attacks upon *kafilas*
"and travellers using the Bolāan pass, and their plundering expeditions into
"Kachī, were so frequent, that the Political Superintendent (*vide* letter
"No. 1415, dated 24th November 1868, to Deputy Commissioner, Dera
"Ghāzī Khān) notified to the tribe that, in committing such excesses, they
"were equally inimical to their feudal Sovereign, the Khān of Kalāt, and
"the British Government, and that therefore, so long as they continued them,
"they would be treated as enemies, and consequently be debarred from
"obtaining supplies from British territory.

"At this time Captain Sandeman was absent, but the Political Superin-
"tendent requested Mr. Bruce to adopt co-operative measures in support of
"his decision, and stop the allowances enjoyed by Gazan, the Marī Chief,
"and his followers.

"The Commissioner in Sind (letter No. 532, dated 20th November
"1868) agreed with the views of Colonel Phayre as to the mischief which
"must follow divided management of the hill tribes supposed and considered
"to be the subjects of His Highness the Khān of Kalāt, and suspecting
"that all matters relating to the Marīs or any other Kalāt subjects were
"dealt with without reference to the Political Superintendent of Sind, de-
"sired the Deputy Commissioner of Dera Ghāzī Khān to be requested to
"carry out the policy towards the tribes which had been adopted in Sind, and
"to refuse the Marīs supplies, and stop the allowances to the Marī Chief.

"On receipt of these instructions, Colonel Phayre addressed Captain
"Sandeman in the manner desired, giving a long list of the excesses com-
"mitted by the Marīs, and pointing out that the population of Kachī
"was leaving for the Panjāb, and the whole trade of Khorasān and Central
"Asia, through the Bolan pass, was being diverted. The request of the Poli-
"tical Agent only referred to the Marīs. Of the Būgtīs an equal number
"were in the pay of the Deputy Commissioner of Dera Ghāzī Khān, but
"as these had been giving no trouble on the Sind Frontier, Colonel Phayre
"did not desire their allowances to be stopped.

"At the same time that Colonel Phayre wrote his letter No. 1415,
"dated 24th November 1868, to the Deputy Commissioner of Dera Ghāzī
"Khān, he addressed the Khān of Kalāt, mentioning the steps he had taken
"for the suppression of the disorders, and concluding with the following

" paragraph, which was singularly hasty, considering that he was ignorant " of the reasons for the action of the Deputy Commissioner of Dera Ghāzī " Khān :—

" 'I have also requested Vakīl Mahamad Khān to notify to Ghazan (the " 'Marī Chief) that for the future he must look to your Highness as his " 'ruler, and to me as the representative of the British Government in the " 'Kalāt State if he has any representation to make, as it is not convenient " 'that chiefs and clansmen should hold communications on matters of political " 'arrangements with any but the proper authorities within their own State.'

" Captain Sandeman, replying to Colonel Phayre (letter dated 7th Decem- "ber 1868), expressed his anxiety to act in accord with the Sind autho- " rities, and his desire to have a personal interview with Colonel Phayre to dis- " cuss matters, and stated that Sir Henry Green was perfectly acquainted with " all his dealings with the Marī and Būgti tribes, and not only consented " to them, but promised that the Khān of Kalāt should place no political " difficulties in the way.

" Colonel Phayre replied (No. 1504, dated 10th December 1868) that " previous to an interview, he would be glad to know the serious difficulties " which a compliance with his request regarding the Marī tribe would " involve ; also what was the course of policy to which Sir Henry Green had " so unreservedly committed himself.

" Captain Sandeman in reply (letter dated 12th December 1868) answer- " ed these questions at length. He showed that from the exposed con- " dition of the Panjāb frontier as regarded the Marī tribe, a blockade of that " tribe and breaking off relations with them would involve the entire peace " of the Panjāb frontier, from Kasmor to Harand, and render an application " for more troops necessary. That the blockade would at once force the " tribe to receive the outlaw chief Ghulām Hūsain, leader of the Harand " raid of 1867, who had been expelled, and the excellent conduct of the " Marīs, who had adhered to their agreements and abstained from raids " and outrages, would be at once changed for an attitude of hostility. He " showed that the entertainment of Marī horsemen had been sanctioned " by the Government of India, and that it could not be possible to discharge " the men without the same authority approving of their discharge. " Lastly, he showed by the letters of Sir H. Green that that officer had con- " sidered his measures for securing the tranquillity of the border to be good, " and had held the Khān of Kalāt not responsible for the outrages committed " by tribes over whom he had no real control.

" On the 15th December the Political Superintendent and the Deputy " Commissioner of Dera Ghāzī Khān met at Jacobabād, and the immediate " result (conveyed in letter No. 1526, dated 16th December, to the Com- " missioner in Sind) was that Colonel Phayre not only cordially agreed in " the soundness of Captain Sandeman's objections to suspend his amicable " relations with the Marī tribe, but informed him that he himself and " his predecessor, Sir H. Green, had been for some time seeking to enter " into similar relations with regard to Kachī and the caravan route. It " was only from the absence of official records in the Superintendent's office " that Colonel Phayre had been ignorant that the measures adopted by the " Deputy Commissioner of Dera Ghāzī Khān had been approved by Sir " Henry Green, and had received the sanction of his own Government, of " the Government of India, and of the Secretary of State.

"Colonel Phayre, moreover, requested Captain Sandeman to explain to "the Marī Chief that the interests of the British Government in the "Panjāb and Kachī were identical, and invited the principal chiefs of the "tribe to meet him at Jacobabād for the purpose of discussing the Kachi "question.

"The Superintendent lastly recommended certain measures for adoption "with the object of conciliating the Marī tribe—

"(1.) The grant of a monthly subsidy of Rs. 500 for the re-establishment "of the old arrangements in Kachi, any further extension of the system "to be considered later.

"(2.) The occupation, with the consent and at the request of the Marī "and Būgtī Chiefs, of certain posts on the southern border of these two "tribes, from Shāhpūr or Pūlajī on the west, by Sangsīla and Dera to the "Sham plain on the east.

"The Marīs and Būgtīs were hereditary enemies, and both asserted that "until a line of posts between the tribes was occupied by regular troops, no "permanent basis of peace could be expected.

"The occupation of the Sham plain and a line of outposts beyond "the British frontier, and the advantages and disadvantages of the measure, "will be considered later (*vide* SHAM PLAIN). The reasons which seem to be "valid for subsidizing the frontier tribes and inducing them by considerations "of self-interest to remain on the side of order are altogether different from "those which can be urged for or against the occupation of a line of outposts "in foreign territory, and a virtual extension, however the fact may be "disputed, of the existing frontier; for an object, moreover, which, desirable "as it may be, is *primâ facie* more for the advantage of the tribes in "question than of the British Government.

"The meeting of the Marī Chiefs with Colonel Phayre took place on "the 1st of February, the Būgtī, Dūmbkī and Mazārī Chiefs being also "present. The account of the interview is given in Colonel Phayre's letter "No. 269, dated 18th February 1869, to the Commissioner in Sind, and in "Captain Sandeman's letter of the 18th of March to the Commissioner of "Derajāt.

"The result was eminently satisfactory. The Marīs expressed their "earnest desire to live peaceably and to abandon their constant warfare "with their neighbours the Būgtis; and they gave in a statement in writing "showing that they had always been good subjects of Kalāt, while Nasir "Khān, the Chief, was alive, and while their allowances of Rs. 1,000 a month "were paid and the jagir of Toonea was allowed them. But that when "these allowances ceased their poverty drove them to plunder, though they "were no worse than others who were yet not accused. They had another "grievance in the fact that one of their Chiefs, Pullia, with 22 of his men, "was treacherously taken prisoners by the Dūmbkīs, acting for the Khān, "during a time of truce.

"The Khān of Kalāt, to whom the petition of the Marīs was referred "for reply, refused to admit the Marīs to be his subjects. But he was "willing to restore the allowance and *jagir* and release the prisoners, if "the Marīs would pay him the amount he had been compelled to make "good to a caravan they had plundered, and desired that all arrangements "be made by the Political Superintendent, so that, in case the Marīs again "misbehaved, complainants should come to Colonel Phayre for redress.

" The complaint of the Marīs regarding the capture of their clans- " men in time of truce appearing well founded, the Political Superintendent " obtained the release of the men. He also concluded an agreement with the " principal chiefs, granting them a subsidy of Rs. 600 a month to support " 40 horsemen to guard Kachī, or rather to patrol the line, which was 150 " miles in length, stretching from the Sind frontier to the Bolan pass.

" The letter of the Political Superintendent, No. 269, dated the 18th " February 1869, containing an account of the arrangements made, the past " policy and the measures intended in the future, deserves attention. No fair " abstract of it can be given, but it is singularly able, clear-sighted and ex- " haustive, and its arguments carry with them a conviction of their general " truth, from the fact of their being founded upon principles which are appli- " cable to any people or any policy.

" It is unfortunate that this Government is not (as far as I am " aware) in possession of much of the correspondence on the part of the " Commissioner of Sind both with the Bombay Government and with the " Political Superintendent. It is thus impossible to say what value is to be " attached to the strong objections he undoubtedly entertains to the measures " and policy favored by Colonel Phayre and the Panjāb officers. The drift " of his views and proposals can, however, be gathered from several letters " in the file.

" First is a Resolution of the Bombay Government dated 3rd June 1870. " From this document, paragraph 5, it appears that Sir W. Merewether, " in his letter Nos. 52 and 179, dated 26th January and 1st April (neither of " which letters are with this Government), proposed an increase to the " number of Marīs and Būgtīs employed—

On the Sind Frontier.

		Rs.	
Būgtīs ...	... ...	890	per mensem.
Kāhan Marīs	... ...	890	"
Kot Mundahī Marīs...	...	890	"
		2,670	

On the Panjāb Frontier.

		Rs.	
Būgtīs...	... ...	470	per mensem.
Kāhan Marīs	... ...	470	"
		940	

" being a total of Rs. 3,610 per mensem, or Rs. 43,320 per annum. This " was the additional sanction asked for, less Rs. 4,800 per annum which re- " presented the pay of the sowārs already in employ on the Sind Frontier. On " a further reference being made to the Commissioner in Sind, he stated " No. 337, dated 17th June 1870 (not communicated to this Government) " that the Būgtīs already in service on the Sind Frontier were not included in " this statement. This force, consisting of 300 sowārs and several officers, was " maintained at a cost of Rs. 59,400 per annum, making the total estimated " outlay about a lakh of rupees per annum. It may be incidentally noted " that what was done efficiently on the Panjāb frontier for a few hundred

" rupees a month was done inefficiently, or not at all, on the Sind frontier at
" ten times the cost.

" The Bombay Government were not at all convinced that the scheme, " which they generally approved, could not be carried out with greater eco- " nomy. They urged that the measure was one which should be considered " quite subsidiary to the main object which Government had in view, *viz.*, the " settlement of the tribes to peaceful and especially agricultural pursuits; and " finally submitting the correspondence to the Government of India, with " Resolution of the 16th July 1870, and stating that they fully approved of " the policy proposed by Sir W. Merewether, yet expressed themselves not " satisfied with the proposal in an economical point of view, and only asked " that the experiment might be tried, with a promise to use as much economy " as should be possible.

" The Government of India Foreign Secretary's No. 2123, dated 6th " December 1870 to Secretary, Government, Bombay, replied to this letter; " and from this reply, and this reply only, it appears that Sir W. Merewether " disapproved of advancing the present line of outposts as proposed by " Colonel Phayre and the Panjāb Officers, and favored instead the scheme of " entertaining more levies of Marīs and Būgtīs in the service of the " British Government.

" 'The local authorities' observes the Government of India, 'in Sind and " 'the Panjāb, differ greatly in opinion concerning the mutual relations of the " 'Khān of Kalāt and his nobles. Colonel Phayre adds that the Khān is no " 'more than the head of a confederacy, and he considers that the present chief " 'has, throughout his reign been steadily striving to make himself indepen- " 'dent of the constitute dform of Government. He believes that without the " 'countenance of the British Government, the Khān's rule would, owing to " 'the unpopularity of His Highness, and the pervading spirit of anarchy, " 'soon be overthrown. These views are generally shared by Captain " 'Sandeman, the Deputy Commissioner of Dera Ghāzī Khān, and by " 'Colonel Graham, the Commissioner of the Derajāt. Sir W. Merewether, " 'on the other hand, and Captain Harrison, the present Political Agent at " 'Kalāt, believe in the supremacy of the Khān, and dissent from Colonel " 'Phayre's opinion that internal disturbances dangerous to the power of " 'the British Government are fast culminating. On the contrary, they " 'adduce reasons for considering that a large majority of the nobles are " 'well disposed to the Khān, and that order prevails generally in the " 'country. They deprecate any change in the policy which is at present " 'being pursued towards Kalāt.'

" The Government of India, therefore, passing no orders and offering " no opinion on the questions submitted, proposed a conference between " the Lieutenant-Governor of the Panjāb and the Commissioner in Sind at " Dera Ghāzī Khān or elsewhere, to discuss the several questions which " have formed the subject of this memorandum and issued orders regarding " the submission of the decision of the same, as noted in my 1st para- " graph.

" The orders of the Government of India close the correspondence; but " another letter must be referred to, as showing the divergence of opinion " between the Commissioner in Sind and the Political Superintendent. This " is Colonel Phayre's No. 1446, dated 5th October 1870, to Sir W. " Merewether.

" He replies to certain remarks of the last named officer, conveyed in his " No. 519, dated 20th, and No. 522, dated 23rd of August 1870 (copies of " which have not been furnished us), and proceeds :—

"' In speakingof the 23rd and 24th paragraphs of my letter No. 1120, dated "' 30th July last (not communicated), you observe that my question whether, "' in future, the Marīs and Būgtīs shall be governed from Kalāt as a centre, "' or, as at present, from British territory, shows ' a very strange and awkward "' misconception of the whole position;' that the Marīs and Būgtīs never "' have been governed from British territory, neither is it intended that they "' should be; that there can be no element of strength in the plan proposed "' by me, for it strikes at the very essence of the scheme which was mapped "' out from the very first, and is of such vital importance to the permanent "' security and welfare of our frontier, *viz.*, that there should be a strong and "' well-organized Government in the Kalāt State; that we have a distinct "' treaty with the Khān of Kalāt as respects the behaviour of the Baloch "' tribes towards British territory; and that in all our dealings with the "' Marīs and Būgtīs, we are bound, so long as that treaty lasts, to deal only "' with them through and in co-operation with the Khān of Kalāt.'

" This extract shows the view entertained by Sir W. Merewether. It is " combated by Colonel Phayre, who points out that, till the treaty of 1854, " the tribes were *de facto* independent; that the Khān had never acknow- " ledged them as his subjects, and had only endeavoured to coerce them to " oblige us; that the system inaugurated by the treaty of holding the Khān " responsible had absolutely broken down, even when backed by an extra " subsidy.

" With regard to the plan of governing, or rather managing, the tribes " from British territory, Colonel Phayre urges that, so far as it had been " worked, it was a complete success; that it did not ignore the Khān of " Kalāt, but used his name to benefit both him and the British Government, by " protecting both from the depredations of the tribes. Lastly, Colonel Phayre " urged that the plan proposed was the one which seemed to hold out the " greatest prospect of success. If it failed some other might be tried, but " it was worth trying; and as to the treaty engagement to deal with the " tribes only through the Khān of Kalāt, that chief himself had persistently " disowned the Marīs and Būgtīs as subjects, and had desired that arrange- " ments with them should be made through the Political Superintendent at " Jacobabād.

" With regard to this special point of treaty obligations, it is evident that " sentiment should be dismissed from the consideration of the subject.

" What is desired by the British Government is the peace of the border and " the safety of caravans passing through the Khānat of Kalāt. If these objects " can be attained better by direct interference and management of the tribes " from British territory, action should be so taken, whatever treaties may say. " The treaty of 1854 was framed simply with a view to obtain these special " objects; if it fails to do so, let it be modified or cancelled. The idea of " the British Government enforcing a treaty, simply because it is a treaty, to " its own grievous disadvantage and to the annoyance of the other contract- " ing party, who is equally desirous to be freed from its obligations, is a " curious one, but it does not unfairly represent the views which seem to be " held by Sir William Merewether, and which have been held by him for " many years past. It is, however, to be observed that, from the absence of

"the greater part of the correspondence of the Commissioner in Sind, full "justice cannot be done in this memorandum to his side of the question, "which is no doubt supported by weighty arguments.

"This is the more to be regretted in the consideration of the two remaining subjects—the occupation of the Sham plain, and an advanced line of the "outposts, and the relations of the Khān of Kalāt to his sirdars. On these "points the objections of Sir W. Merewether can only be conjectured."

The proposals for the subsidy of the Marīs and Būgtīs eventually received the sanction of the Supreme Government, but for one year only, the right of making such other arrangements as might appear necessary being reserved. This year has already expired, but I have no further information to enable me to carry the account of these negotiations to date. (*Pollock, Van Cortlandt, Wood, Bruce, Minchin, Graham, J. Jacob, Sandeman, Billamore, Brown Clibborn, Napier, Sind Horse Records, H. Green, Smyly, Phayre, Merewether, Griffin.*)

MAROBA—

A village in the Khwara valley, Kohāt district, 3 miles west of Garo, 5 miles south of Charāt, 12 miles north of Lūka Talāo. It is situated in a commanding position over the bank of a difficult ravine, and has about 40 houses of the usual description. In the ravine below, a good supply of water is always procurable by digging about soft ground. The inhabitants are all Khataks. It is built along a narrow ridge, in single file as it were. Some of its houses are now scattered about on the other side of ravines to the west and east. It can turn out 80 armed men. (*Macgregor.*)

MARWATĪS OR MAORATĪS—

A tribe of Pathāns who inhabit the Marwat division of the Banū district, to which they have given their name. They are a branch of the Lohānī tribe, being descended from Loh and his first wife, Shīrī.

The divisions of the Maorat are:—Bahrām, Dreplāra and Mūsa Khel, Tapī, Nūna Khel and Jhandū Khel. Mahamad Hyat gives an elaborate geneological tree of the tribe, which, however, is too long to enter here.

They formerly lived in the district of Katawāz, in the Ghilzai country, and were principally employed in grazing and trading with Hindūstān.

They are said to have left their country owing to a quarrel and have come to Tānk, from which they at once proceeded to oust the inhabitants, who were Baloches, but they were soon after themselves turned out by the Daolat Khel; when proceeding through the Pezū pass, they first came to Marwat, which has since been named after them.

Edwardes is loud in their praise, saying they are one of the finest races of the Trans-Indus,—tall, muscular, fair and often rosy-cheeked, and, in the evident purity of their Afghān blood, form a striking contrast to their mongrel neighbours, the Banūchīs.

Urmston also describes them in terms of eulogy. They are, he says, a fine, bold, manly, simple and upright people, deeply attached to their sandy villages and huts of reeds. Like all Pathāns, their passions, when roused, are not easily soothed; and formerly they had endless feuds, but these are now of rare occurrence.

Their pure descent probably makes them personally proud and dignified; but they are frank and simple in their manners with strangers, and distinguished from all the Pathān tribes by a more generous treatment of their women.

The dress of the Marwatis is the loose shirt common to all Afghānistān; voluminous trowsers, whose folds are gathered at the ancle in the same way as the "shalwar" of the Persians, but on a smaller scale, and of a dark-striped cotton or silk; and a chocolate-coloured turban. The hue of this latter article is quite a distinctive mark of a Marwat peasant. When Edwardes first went to Marwat he was much struck with one fact, that there was not one native fort, walled village, or entrenchment of any kind to be found among the people of Marwat; a fact which spoke more for their bravery than the 400 forts of the quarrelsome, vindictive yet cowardly Banūchis. Something, however, must be allowed for the difference of soil, for the sand of Marwat is as useless for building as the mud of Banū is excellent; hence there are few or no mud houses even in the villages of Marwat, except those of the chiefs; though in the town of Laki, the shops and houses of all classes are built of that material, favoured by the vicinity of the river.

Half the Marwatis are fixed and employed in agriculture; the rest wander about with their herds of camels, living chiefly in temporary huts of branches of trees, with a wall of thorns, and a roof of straw. Some few have black tents of the worst description. And this is not only applicable to their temporary, but to their permanent villages. All are constructed of twigs, branches, osiers, reeds, &c.; and a stiff wall of thorns, thrown loosely on the ground, surrounds the whole colony, and is closed at night with a rude gate of brambles, which is thrown on one side at dawn in the morning to let out the cattle.

But, perhaps, the chief characteristic of this country is its excessive drought. There was, on Edwardes' arrival, only one well in all the villages of Marwat. The reason of this is, that the water is so far below the surface, that the people cannot afford to sink wells to it. Instead of such expensive luxuries, they dig a tank outside each village to catch rain-water; but this precarious supply is soon exhausted, and then the drought suffered by the people in the summer months is incredible. The only way they have of procuring water is by keeping mules and bullocks to carry skins to some distant brook or spring, and the industrious women of Marwat are thus employed all the summer for nearly twelve hours out of the twenty-four. The poor who cannot keep a mule have to walk to the water before they can get a draught.

To bring this state of things more fully home to the reader, the following instance may be mentioned:—There is a village called Titar Khel on the road from Lakī to Pezū pass, the inhabitants of which have, in general, to fetch water all the way from the Gūmbīla river, or 14¼ miles.

Agha Abbās says the Marwatis could in former days turn out fighting men as follows: Bairām, 2,000; Drēplāra, 2,000; Mūsa Khel, 1,500; total 5,500. This is certainly not exaggerated. The number of Maoratis according to the Census of 1868 is 42,725 souls. (*Edwardes, Urmston, Agha Abbas.*)

MASHADAND—

A spot to the north of the Mālgīn valley, Kohāt district, near Lokharī at the north-east end of the Khoja Basir range, 5¼ miles from Mālgīn northwards, and 6½ miles northwards from Dar Tapi, 3½ miles south-east of Kamāl Khel, 4¾ miles from Fateh Khān Tangī, and 5 miles south of the Kuteri. The name signifies "Buffalo Pool." It is a collection of pools of red, good-tasted and rather warm water, in the bed of a ravine close to where the road

from Mālgīn and Dar Tapi branches to Kuteri and Kamāl Khel on the Kohāt Toi. That to Kuteri goes on to Gandiālī and to Gūmbat. That to Kamāl Khel goes on through the Fateh Khān Tangī to Kohāt and Pēshāwar.

There are many marks of encampments about the pools on the high ground. (*Ross.*)

MASHWĀNĪS—

A tribe who inhabit the northern portion of the Gandgar range in the Hazāra district. They are said to be descended from Syads who came from the Kākar country, Afghānistān. There are also about 400 families of them in the Koh Dāman of Kābal. These are principally engaged in the carrying trade. In Kandahār also there are a few families of them.

The sections of the Mashwānīs are—Mānī Khel, Sin Khel, Dara Khel, Kālū Khel and Kapūr Khel; the headmen of which are Syad Ahmad, Abdūl Jabār, Hazrat Shāh, Herdil and Naobat, respectively. Their villages are Kūndī, Ambār Khana, and Srīkot. They are said to number 1,000 males; but this is probably much exaggerated.

Wace says they are of fine physique, brave and truthful. And Abbott describes them as a fine manly race. They have done good service to Government, on different occasions; 282 of them having been present during Colonel Mackeson's operations on the Black Mountains, in 1852, and they assisted Major Abbott very materially in the hill war of 1848. In physique they are fine powerful fellows; a few are to be found in the army and in the police, and I think it is a pity there are not more. Sirdār Mahamad Rafīk, who was one of the leading men in Afghānistān, is said to be of this tribe. Formerly they used, from their fastness of Srīkot, to plunder a great deal on the Harīpūr plain, but now they are quite quiet, and there is a thāna in the heart of their country. They gained their present land in the old days by siding alternately with the Ūtmānzais and the Tarkhelīs, and were always resolute opponents of the Sikhs. Wace says, the population of the Srīkot or Mashwān tract is 3,354, but I do not know if he means that all these are Mashwānīs. (*Wace.*)

MASĪD—

A village in the Banū district, 20 miles from Lakī, 3 miles from Īsa Khel, containing 60 houses and 5 shops.

MASTĪ KHEL—

Two small villages containing 66 houses, 9½ miles due south of Lakī; peopled by Achū Khel Marwats. Supplies are scarce, and water is brought all the way from the river Gambīla, 10 miles to the north. (*Norman.*)

MASTŪĪ—

A Baloch tribe on the Ghāzī district, inhabiting the villages of Mastūī and Bet Mastūi. (*Fryer.*)

MASŪZAI—

A section of the Ishmāīlzai-Orakzais, who inhabit glens to the west of the Zāwa Ghar, and draining to the Kūram, south of Kirmān Dara.

Scarcely anything seems to be known of them except that they are reported to be very powerful, and to number 6,000 fighting men. They are Sūnīs and Sāmal, in politics, and are friendly with the village of Torawari, in Mīranzai. (*Coke, Cavagnari.*)

MAT—

A plain on the Jacobabād frontier, on the outer hills of the Būgtīs, to the south-east of Gandūī. It drains towards Hyrān, and is a fine plain with

good soil and capital grazing. It has a length of about 10 miles by a breadth of 6 miles. The Būgtīs have a few fields in it, and were it safe it would be capable of bearing very much higher cultivation. It is divided from the Zīn by a very steep intermediate range. It has been proposed to move the Sind horse posts forward to this, and the idea is worth careful consideration, as a position might be chosen on it which would better command the exits of the Zīn. (*Macgregor.*)

MAT—

A village in the Kolāchī division of the Dera Ishmāīl district, 9 miles south-east from Chaodwān, 5 miles east from Kot Taga Khān.

It has 116 houses, 4 shops, and 3 mosques. The population amounts to 522 souls, of which 157 are adult males. The inhabitants are composed of 420 Jats, 77 Baloch, 4 Syads, 21 Hindūs.

The water-supply is from tanks filled by rain, but it is scarce.

The produce consists of bajra, wheat, barley. The village has 7,200 'bigas' of land, of which only 700 are cultivated, and it is all 'unirrigated.' Supplies are not procurable here. The stock of the village embraces 2 horses, 110 cattle, and 10 donkeys. The headman is Jamāl Khān. (*Macauley.*)

MATA—

A village containing 150 houses in the Baīzaī sub-division of Yūsafzai, Pēshāwar district, situated on the west side of the range from Būner, 2 miles north-east of Kātlang, under the Rāma peak of Pajar. The inhabitants are Baīzaī Swātīs. Its position is by no means strong, though the houses, being built on a slope, makes the village appear larger than it really is. The Gada runs within a quarter of a mile of the village. Water is procured from wells, which dry up in the hot weather, when it is procured from Bābūzai ravine. It has 3 sections Azīz Khel, Āba Khel and Ūtmān Khel, each with 50 houses. (*Lumsden, C. Campbell, Macgregor.*)

MATA MOGAL KHEL—

A village in the Doāba division, Pēshāwar, 3 miles from Ābazai, and 4 miles from Shabkadr, and on the road between them. It is a long straggling village. There is a thana here with 12 police. The lands are all 'irrigated'. This village in 1853 used to be much exposed to attack from the Mohmands, but the villagers generally proved quite able to hold their own. On the 8th March 1851, a detachment of 700 sabres and bayonets and 2 guns, in an entrenched position at this place, under Captain Jackson, 2nd Irregular Cavalry, were attacked by Mohmands, who were beaten off with great loss. (*Jackson.*)

MATANĪ—

A village in the Mohmand division of the Pēshāwar district, 16 miles south of Pēshāwar. It is situated in a hollow on the north bank of a ravine. The houses are built of mud and stone, and the village is divided into quarters, each surrounded by a low mud wall. On a hillock to the north of the village is a dâk bungalow, and below it is a sarai, while on commanding ground to the west of the road is a square mud fortalice, with towers at the angles, garrisoned by police. The water supply of this place is excellent. The headman is Mahamad Alī Khān. (*Macgregor.*)

MATĪ—

A village in the Sangar division of the Dera Ghāzī district, 2 miles south of Mahoi. It contains 50 houses and belongs to the Kosas. It is situated in the middle of a sandy waste and has one large tower for defensive purposes. There is a well in it.

On the night of the 3rd December 1851, a party of 200 men of the Bozdār tribe came down to this village, at the invitation of the three headmen, and whilst they surrounded the village and stopped all egress, the latter with their sons removed their families and property into the hills, after which the few mounted men of the party from the hills (numbers not mentioned), aided by the men of Matī, who afterwards bolted to the hills, proceeded to the village of Pīr, about 6 miles to the east of Matī, and carried off a drove of 645 camels. On the information reaching the thānadār on the morning of the 4th instant, he communicated the same to the cavalry post at Mangrota, and the police sowārs at Mangrota and the Boglānī, who went and found that the camels had already been carried into the hills. (*Van Cortlandt.*)

MATKĀR—

A post on the Tānk border, Dera Ishmail, situated between the Khoraisi Khāl Pūtr passes, and west of the outpost of Kot Nasrān.

A good road for cattle goes through this pass into the *Batanī Bands.* The Kot Nasrān post is responsible for it. (*Carr.*)

MATRA—

A village in the Khalīl division of Pēshāwar, 8½ miles north-west of Pēshāwar Fort. It contains 300 houses. There is a thānā here.

MATŪRA—

A village of Āba Khel (Syad) Marwats, 2 miles west of Ghaznī Khel, and 9 miles south-west of Laki, in the Banū district, with 130 houses; water is sometimes found in the Lohra ravine, but is generally obtained from the Chanai. (*Norman.*)

MATŪRIZAI—

A section of the Baizai, Akozai Yūsafzais that inhabit the east bank of the Swāt river. They are bounded on the north by the Azī Khels, south by the Bābūzais, east by the Gadwā hill that separates them from Ghorband, and west by the Hinkī Khels.

They have the following villages:—

Chārbāgh	1,000	houses.	On the river bank.
Gūlibāgh	300	„	
Dakorak	200	„	
Ālamganj	100	„	
Landai	100	„	
Kot	40	„	
Bālālai (Mians) ...	100	„	

These are the Pathān villages. They have the following 'bandas' in the hills:—

Sarai.	Ariānbānda.	Kū.	Ser.
Mangar Kot.	Ruria.	Nandoka.	Tilegrām.
Mangwal.	Tuhā.	Malam.	Ganajir.
Landuāla.	Mākad.	Kākot.	Kashawra.
Langai.	Shinkad.	Elanai.	Spīnaoba.
Ashārbān.	Shaltālu.	Charai.	Tambik.

The Matūrīzai is sub-divided into two clans, Āla Khel and Balōl Khel, which are again sub-divided—

Balōl Khel ...	Kamāl Khel. Khādī Khel.
Āla Khel ...	Maka Khel. Walī Khel.

These two clans "wesh" or change lands every 4 years There are 2 roads from this to Ghorband over the Gādwā hill—one *viá* Spīnaoba, over the pass to Bazārgai, is a difficult road for mules; the other is from Chārbāgh, *viá* Kot Kai, to the Māurai peak and down to Alpūrai in Ghorband; this is called the Gādwa road. (*Lockwood.*)

MATWĀNĀI—

A village in the Daolatzaī division, Būnēr valley, Yāghistān, on the left bank of the Barandōh river, 1 mile from Kalpānāī. This must be the village Alīmūla calls Matwaridain. He says it has 2,000 houses. (*Walker, Alīmūla.*)

MAYĀR—

A large village in Swāt, on the right bank of the Panjkōra river, on the boundary of Bajāwar, where there is said to be a fort on a mountain about 1,500 feet high. (*Abbott.*)

MAZĀNĪ—

A ravine in the Būgtī hills, which rises on the Vashkūshī spur of the Barboj range, and joins the Sorī ravine about 1½ miles north of Machrū.

At its head is the Mazānī-ka-Vad pass, which is a very short but steep ascent, practicable for field guns with drag ropes. (*Paget.*)

MAZĀNĪ-KA-VAD—

A very short steep pass in the Būgtī hills, between the Mazānī valley and that of Katārī, tributaries of the Sorī. There would be no difficulty, however, in taking up field guns with drag ropes.

The pass is about 4 miles in length. From it 3 roads branch off to the Marao plain, the principal of which is called the Rai pass. (*Bell, Paget.*)

MAZARA—

A spur from the Tanga hill (which joins the Mora mountain with the Sīnawar). It separates the old site of Sangao from that of Barmūl. There is a footpath over it called Āya Tangā. (*Lockwood.*)

MAZĀRĪS—

A tribe of Balōch, who inhabit the extreme south of the Dera Ghāzī district.

Their boundaries are: north, Sori pass, Ūmr Kot and Bhagsar; east, the Indus; south, Būrdīkā; west, the crest of the Giāndārī mountain; their country is thus about 50 miles long by about 30 broad.

Imām Bakhsh, the chief, states that the boundaries of the Mazārīs extend to Lehnī, Mūndū Kand, Jatrū Gazbū, Nathil, Giāndārī, Tholānī, Dhatriki, Isprinjī, Khanbūt, and Khan Choka.

The Mazārīs are divided into the following sections:—

I; Bālāchānī; II, Rustamānī; III, Masīdānī; IV, Sargānī.

These again are sub-divided into—

I.—The Bālāchānī sections are—

Gūlshērānī	... 45	reside about Rojhān.		Syadzai	... 15
Mistakānī	... 40	" Mīranpūr and Badlī.		Khodādānī	... 10
				Haibatānī	... 50
Azādānī	... 25	" Rojhān.		Rahdānī	... 19
Machiānī	... 20		10	Bātilānī	... 30
5 Haidarānī	... 12				
				TOTAL	266

Minchin mentions but two of these sections: Balachānī 285; Rahadānī 25:—total, 305.

II.—The Rustamānī sections are—

1	Pīrkānī	... 200	reside about Kin.
	Morānī	... 175	Ditto.
	Zadānī	... 30	
	Hūrwānī	... 60	reside about Kin.
5	Bangiānī	... 80	
	Abdūlānī	... 30	
	Kaisarānī	... 70	
	Shāhkānī	... 150	
	Minglānī	... 50	
10	Dharwānī	... 60	
	Sudwānī	... 90	
	Nazānī	... 70	
	Chaongūlānī	200	reside about Rojhān.
	Zamkānī	... 190	
15	Merūi	... 90	reside about *Badli*.
	Golāh	... 60	
	Latānī	... 50	
	Golānī	... 40	
	Raesānī	... 20	
20	Gulrānī	... 90	
	Banū	... 30	
22	Talpūr	... 10	
	TOTAL	... 1,805	

III.—The Masīdānī sections are—

1	Selātānī	... 35	reside near Rojhān.
	Lūlāir	... 80	„ „ Kasmor.
	Dulāni	... 200	reside near Rojhān.
	Honkānī	... 40	
5	Sanjarānī	... 90	
	Siāf	... 50	
	Syadānī	... 74	
	Shahīja	... 50	
	Dewānī	... 40	
10	Nozkānī	... 70	
	Lotānī	... 120	reside near Shahwāli.
	Harūānī	... 40	
	Sūrijā	... 30	
	Garānī	... 50	
15	Takarānī	... 30	
	Bhimbarānī	20	
	Markānī	... 20	
	Polatānī	... 10	
	Īsiānī	... 120	reside near *Kasmor*.
20	Jaskānī	... 80	
	Somlānī	... 150	reside near Kasmor.
	Sholānī	... 50	
23	Gorkānī	... 120	reside near Kasmor.
	TOTAL	... 1,469	

IV.—The Sargānī sections are—

1	Sargānī	... 250
2	Jalānī	... 150
	TOTAL	... 400

Minchin's divisions had better be given separately :—

1	Bālāchānī	... 280
	Khird	... 300
	Ūmrānīs	... 80
	Izhakānī	... 100
5	Sothwānī	... 40
	Danwānī	... 40
	Dūlānī	... 100
	Chaoghī	... 80
	Sanjrānī	... 54
10	Siāf	... 30
	Shāhījā	... 30
	Syadādānī	... 25
	Kulānī	... 35
	Salānī	... 40
15	Vawānī	... 20
	Zarkānī	... 120
	Silatānī	... 49
	Rahdānī	... 25
	Banū	... 30
20	Zamkānī	... 120
	Jalānī	... 100
	Sola	... 30
	Pandī	... 30
	Golai	... 40
25	Mīrūī	... 50
	Sūrījā	... 40
	Morkānī	... 25
	Turkānī	... 30
	Kisrānī	... 24
30	Nozkānī	... 30
	Sitānī	... 50
	Dolānī	... 80
	Jurkānī	... 50
	Suntānī	... 80
35	Esiānī	... 50
	Kulerānī	... 50
	Sheraliānī	... 40
	Musiānī	... 80
39	Kurkānī	... 30
	TOTAL	... 2,509

The hereditary Chief, Sher Mahamad Khān, belongs to the Bālāchānī section.

Bruce's total, including 800 from Sind, is 4,000.

Minchin's total, also apparently including the Sind portion is 2,509.

Van Cortlandt estimates them at 4,000, including 800 in Sind.

Jacob reckons their total strength, including Sind, at about 2,000.

The Census Report of 1868 states the total number of Mazārī souls in the Ghāzī district to be 5,422, so that the number of adult males would not be more than 1,807.

The Mazārīs live entirely in the Mithankot sub-division, 124 being in Mithankot, 372 in Bhagsar, 54 in Rājanpūr, and 4.868 in Rojhān.

Mr. Fryer supplies the following list of Mazārī villages :—

1 Kotla Hasan Shāh.	Parawan.	Mahre.
Mat Mūlū.	Thūl Nasīr.	Derājīwan.
Mat Gola.	Dera Bhai.	Wāh Machka.
Rojhān.	Machka.	Bastī Nazrū.
5 Shaheb Alī.	15 Madpala.	25 Kacha Both.
Kin.	Kadra.	Kach Parū Shāh.
Dera Dildār.	Dahrwalī.	Kotla Bokhū.
Mīranpūr.	Kacha Chohān.	Mat Dilbār.
Badlī.	Mat Mahamad Shah.	Kotla Haml.
10 Ūmrkot.	20 Chakrwalī.	30 Thūl Karm.

The Mazārī lands, though politically bounded as I have said above, cover very little of the country included, but are scattered in patches in the midst of them. Thus, the most northerly is round Dilbar, and consists of the villages Nos. 28, 29, 30 in the above list. Next, near the river round Kotla Hasn Shāh is a block composed of villages Nos. 1, 2, 3, 24. Then comes the villages round Ūmrkot, consisting of 10, 16, 19 and 21. There is a long strip north of Rojhān and east of the Zangī composed of 2 villages, Nos. 7 and 20. Round Rojhān and down to the Sind Frontier is the largest strip of Mazārī land, consisting of the villages Nos. 4, 5 and 23. To the east of this, on the banks of the river, is a plot constituting the lands around villages Nos. 5, 14, 20 and 22. The other plots are those composing the villages of Mīranpūr and Badlī. The principal town of the tribe is Rojhān.

The passes the Mazārīs are responsible for are :—Sorī, Jabārī, Nozānī, Chārzani, Zangī, Ghorwānī, Shāhī, Tozānī, Isprinjī, Shorī. The Mazārīs of Sind extend as far as Lehnī, and have this and the Dholi passes in their front. The chief draws an allowance of Rs. 4,700 per annum for the care of the above passes.

The Mazārī chief is a Risāldār of the Frontier Militia on Rs. 100 per mensem, and, besides, the tribe has sowārs at the following posts, *viz.*, Shekhwālī, 10; Bandūwalī, 4; Dilbar, 11; Tozāni, 15; Rājanpūr, 2; total 42, and they have besides 10 foot. Thus, the total pay of the sowārs is Rs. 10,560, and of the foot, Rs. 720 ; total (Rs. 11,280 + Rs. 1,200 drawn by Imam Bakhsh =) Rs. 12,480, the total amount accruing to the Mazārī tribe for border service.

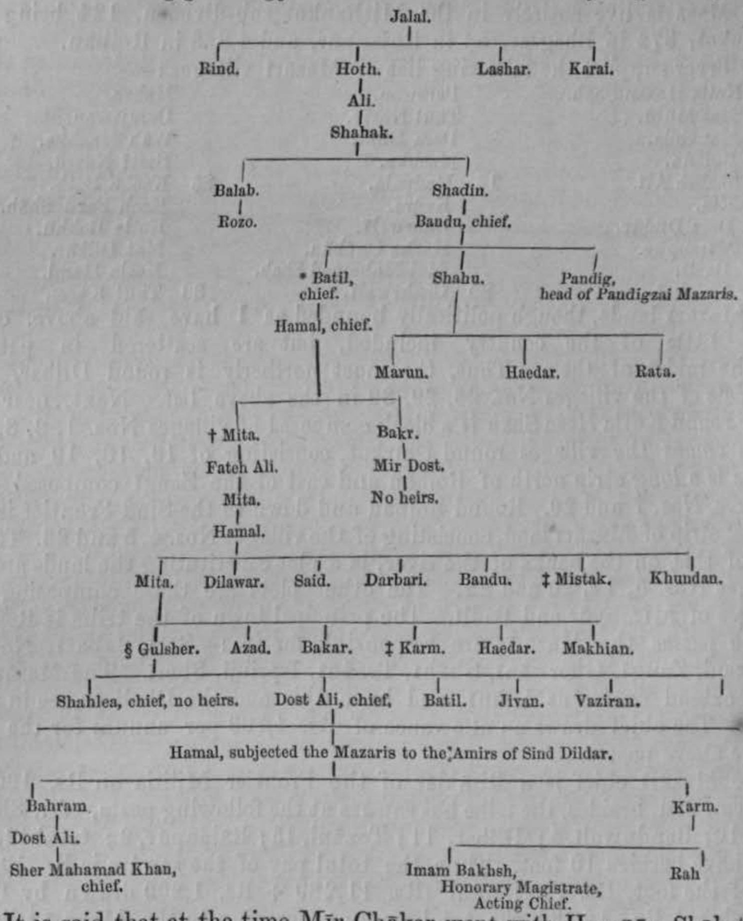
The chief, Imām Bakhsh, also has an estate from Government, which Captain Minchin in 1865 said yielded Rs. 30,000, and which is reported now to give Rs. 60,000 to 75,000; half goes to Imām Bukhsh, half to Sher Mahamad.

Since 1861, the following thefts have taken place by the Māzārī passes :—

	1861	1862	1863	1864	1865	1866	1867	1868	1699	1870	Total.
By the Chedgī	1	...	...	1	1	...	...	...	1	1	5
„ Ghorwānī	...	...	...	...	...	2	1	...	...	...	3
„ Sorī	...	...	2	...	2	1	2	...	...	...	7
„ Zangī	...	...	1	2	...	1	...	...	...	...	4
										GRAND TOTAL ...	19

The Mazārī chief is responsible by agreements, dated 11th and 15th November 1853 and 30th November 1856, for the general good conduct of his tribe, and for thefts committed within the boundaries of his estates.

The following genealogy of the Mazārī chief's family is given by himself—



It is said that at the time Mīr Chākar went with Hamāūn Shāh to Dehlī (about 957 Hijri, or 1542 A. D.), Bātil Khān was chief of the Mazārīs, but it is not known whether any of them accompanied Mīr Chākar or not.

After this time the Mazārīs and Chāndias of Sind quarrelled. The Mazārīs were beaten and took refuge with Bātil Khān, who went against the Chāndias, and a fight ensued, in which Bātil Khān and some of his followers were killed.

As his son, Hamal Khān, was a minor at the time of his father's death, the tribe was managed by his uncle, Pandig Khān. When Hamal became of age, he assumed the chieftainship, and on his death was succeeded by his son, Mita.

* Killed by Magsis.
† Killed by Burdis.
‡ Mistak and Karm killed by Gorchānis.
§ Killed by Brahuīs.

Mita was killed in a fight with the Boledīs of Shikārpūr, in Sind, and was succeeded by his son, Fateh Alī Khān. In the time of Fateh Alī Khān the Mazārīs settled in the Siāf valley and Marao plain (at present the country of the Būgtīs), where they found water and grass in abundance for their flocks and herds. On Fateh Alī's death, Mita became chief about the year A. D. 1685.

At this time the Mazārīs first became acquainted with the country they now occupy; and coming down from the hills, they commenced to commit depredations in the plains. Mahamad Kasīm Khān, Nahar, then held charge of the country between Kasmōr and Ūmrkōt, as Subāh to the King of Dehlī. When Mita Khān died, he was succeeded by his son Hamal Khān, who went and tendered his allegiance to Mahamad Kāsim Khān, who, in return, gave him the lands of Tadi, Amdānī, Lad Math, Dilbar, and Tozānī, at the foot of the hills.

Hamal Khān cut a canal through the lands of Rojhān, which is still known as the Hamalwāh, and after this the Mazārīs settled altogether in the plains.

The chief of the Būgtīs, with 700 men, committed a raid about this time on the Mazārīs, and carried off a lot of cattle; the Mazārīs went in pursuit and secured their cattle, and killed two of the Būgtī chief's sons, and several of their followers. This was the commencement of the feud between the two tribes. The Būgtī chief resolved to revenge the death of his two sons, again collected his followers, and came down and killed two Mazārīs, and carried off a number of cattle. The Mazārīs went in pursuit, overtook the Būgtīs, and a fight ensued, in which the former were beaten, and Khūndan Khān, a headman, and a number of the Mazārīs were killed. The Būgtīs returned to their homes with the plunder. Hamal Khān, with 1,500 sowārs and footmen, then went against the Būgtīs, and killed Seba and Mehrūlā, headmen, and 15 of their men. After this there was a truce between the two tribes.

On account of the old enmity existing between the Boledīs and the Mazārīs, Mandū Khān, the Boledī chief, with a large force, committed a raid, and carried off a number of Mazārī cattle. The Mazārīs went in pursuit and overtook and fought the Boledīs, and killed the chief, Mandū Khān, and 80 of his men. Accordingly, the spot where the fight took place was called Mūndū Kūnd, by which name it is still known. As a reward for this service, Mahamad Kāsim Khān bestowed on the Māzarīs the lands along the banks of the river.

After these events took place, Mahamad Kāsīm Khān died, and his son Ibrahīm Khān was appointed Nawāb in his stead.

The Kiazaī section of the Būgtīs (now better known as the Shambānīs) at this time came down from their own lands, and were grazing their cattle with the Mazārīs on the Giāndārī mountain, when the Drīshaks committed a raid against them, and killed Tangū Khān, Kiazaī, and a Mazārī, and carried off some herds of cattle. Hamal Khān, the Mazārī chief, with his clansmen, followed them, and a fight took place at Hamīdpūr, in which 15 of the Drīshaks were killed. War was thus declared between the Mazārīs and Drīshaks. Shahak Khān, the Drīshak chief, collected his men and went against the Mazārīs, and his example was followed by Hamal Khān. It so happened that both forces crossed on the way without being aware of it. Shahak Khān arrived at Rojhān, and con-

trary to the custom of Baloches, killed Hamal Khān's wife, wounded his mother, and killed Bābal Khān, Mazārī, and looted Rojhān. Hamal Khān had, in the mean time, reached Asnī, and killed Haebat Khān, headman, and 15 Drīshaks.

Shahak Khān again committed a raid on the Mazārīs; but they were prepared, and a fight took place, in which Shahak Khān, chief, and 24 Drīshaks, were killed, and the Drīshaks defeated. The Mazārīs lost Mangan Khān and Nathū, headmen, and a few men killed, and Mita Khān was wounded.

Hamal Khān now died, and his son Mita succeeded him. Ibrahīm Khān (Nahar), who had succeeded Mahamad Kāsim Khān as Sūbah, being a dissipated and weak governor, Mita Khān wrested the country from him.

The Shāmbanīs at this time committed two raids on the Mazārīs. Mita Khān went against them, and killed Ghorām Khān's two sons, and 40 men of his tribe, after which there was a truce between the tribes.

After this 200 Mazārīs looted a herd of Gorchānī camels which were grazing in the Drīshak lands near Fatehpūr. Mahamad Khān, Drīshak, who tried to rescue the camels, was killed with 10 of his men. This was the commencement of hostilities between the Mazārī and Gorchānī tribes. Ālam Khān, the Gorchānī chief, collected a force to take his revenge on the Mazārīs, and committed a raid in the Mazārī country, and carried off a large number of cattle. The Mazārīs came to the rescue; but in the fight which ensued they were completely defeated, and Mistak Khān, Mita Khān's nephew, his son, Karm Khān, and nephew, Turah Khān, with 30 of the Mazārīs, were killed, and the Gorchānīs made good their retreat with the plunder. For 30 years after Mistak Khān's death, there were constant fights and reprisals between the Mazārīs and Gorchānīs.

At length, about A. D. 1759, the Mazārīs succeeded in carrying off some 700 Gorchānī camels. The Gorchānīs sent a deputation to beg for the return of the camels, and as this seemed a favorable opportunity for making a truce, the Mazārīs agreed to return the camels if the Gorchānīs would give a girl in marriage from one of the head families of their tribe to Mistak Khān's grandson, Jamāl Khān. The Gorchānīs having agreed to the conditions, Mita Khān with 700 Mazārīs went to Lal Ghar, the head-quarters of the Gorchānī tribe, where the betrothal was carried out.

After this, the Mazārīs returned the Gorchānī camels, and peace was established between the two tribes for the time being. Mita Khān was succeeded by his son Gulsher.

From these constant wars and blood-feuds between the Mazārīs, Drīshaks and Gorchānīs, the whole of the country between Harand and Kasmor, which before had been highly cultivated and intersected by canals, was devastated.

This state of things lasted until British rule was established in the country, and at annexation the whole of the Dera Ghāzī Khān district was marked by immense jungle tracts, which were found intersected with lines of old canals, and the remains of what had once been large flourishing villages.

When Gulsher became chief, the Mazārīs did not pay tribute or allegiance to any sovereign. Mohabat Khān, who was at that time Khān of Kalāt, seeing this, sent down Adam Khān, Brahūī, with an army, to take possession of the country.

The Mazārīs fled into the hills, where they were pursued by the Khān's army, which came on them at Nathill near Giāndārī, where a fight took place, in which Gulsher Khān and some 8 of his followers were killed. The rest of the Mazārīs fled up the mountains and escaped. Adam Khān took Kasmor, where he established a post and proclaimed the Khān's rule in the country, and retaining a sufficient number of men to garrison it, he sent back the army to Kalāt.

Shāhlū Khān, who became chief after his father's death, now collected the Mazārīs, and made a raid on Kasmor. Adam Khān fled, and two of his sons were killed, and the Mazārīs took possession.

After Shāhlū Khān's death, his brother Dost Alī succeeded, and after a while quarrelled with the Chāndiās, and several feuds and reprisals took place between the two, until at length Maruk Khān and 60 of his men were killed, and the Chāndiās were driven out of the country and obliged to take refuge in Bhāwalpūr where their descendants are still living. Since then there have been no Chāndiās in the Mazārī country. Dost Alī died, and was succeeded by his son, Hamal Khān.

War now again commenced between the Mazārīs and Būgtīs. Hamal Khān, with a strong body of his clan, looted a Būgtī village in the Marao plain, and carried off their plunder. The Būgtīs followed them, and a fight took place at Kajūrī, in which the Būgtīs were defeated, and a relation of their chief's and 80 men were killed. The Mazārīs lost 20 killed and several wounded, but they carried off their plunder in triumph.

In A. D. 1791, Rustam Khān, Amīr of Khairpūr in Sind, summoned Hamal Khān to his Darbār and on his arrival received him well, and bestowed the lands of Lad, Mitta, Toziāni, Dilbar, and Mittri on him; in short, all the lands from the Pitok to the Shorī which were watered by the hill streams, and the other lands on half the revenue rates.

After this, the Mazārīs were subject to the rule of the Amīrs of Sind.

Fateh Khān had at this time usurped the chieftainship of the Gorchānis, though the hereditary chief was Baloch Khān.

Baloch Khān wishing to gain his rights took refuge with the Mazārīs, and offered to contract a chief marriage between his daughter and Dost Alī's son, Bahrām Khān. The betrothal was effected; but Fateh Khān, finding out Baloch Khān's real aim, took the first opportunity of murdering him. On this the Mazārī and Gorchānī feud broke out again, and was carried on for some years with varying success.

In 1801, Hamal Khān died and was succeeded by Bahrām Khān.

This chief again put an end to the feud by going to Harand, and completing a marriage with Baloch Khān's daughter.

Raids and retaliations now again commenced between the Mazārīs and the Drīshaks, sometimes to the advantage of one side and sometimes of the other. In one of these raids Bakhtiār Khān, Drīshak, headman of Kotla Nasīr was killed by the Mazārīs, and in another, Hājī and Bakht Alī, nephews of the Mazārī chief, were killed by the Drīshaks.

At this time the Dājal and Harand districts were under the rule of the Khān of Kalāt. Hyāt Khān, chief the Drīshaks, was held responsible by him for the management of his part of the border, and Mīran Khān, cousin of Hyāt Khān, was answerable for the Hājīpūr part.

The Mazāris having looted some cattle from near Hājīpūr, Mīran Khān went to the rescue, and was killed with two Brahūīs. After some

further reprisals, a truce was declared. At this time the Gorchānīs and the Tibi Lūnds quarrelled and the latter demanded assistance from the Mazārīs, who accordingly sent a force to their aid. They then attacked the Gorchānīs in the Kāhā ravine and killed Masū Khān and 50 Gorchānīs, losing themselves but a few men in killed and wounded.

After this fight, the Lūnds left Tibi and took refuge with the Mazārīs at Rojhan.

The Gorchānīs, under their Chief Gholām Mahamad, now made a descent on Rojhān and killed the Lūnd chief and 60 Mazārīs, having several of their own number killed, but returning home laden with plunder.

Again, on another occasion, the Lishārīs (Gorchānīs) grazing their flocks on the Nisao plains, were attacked by the Mazārīs, who killed their headman and 18 of their clansmen. After several reprisals, peace was at length established between the two tribes.

Divisions at this time broke out in the family of the Laghārī chief. One Rahīm Khān set himself up in opposition to Mahamad Khān, the rightful chief, who was his cousin, and wrested the chieftainship from him. Mahamad Khān then came to Rojhān and demanded assistance from Bāhrām Khān, who sent an army with him, and a fight took place, in which Rahīm Khān was beaten, and 50 of his followers were killed.

Soon after this a party of 60 Mazārīs went in boats to Jatū, in Mozafargarh, and looted the Jatūīs, and were making away with their plunder, when the Jatūīs collecting followed them in a boat and overtook them. On this a fight ensued, in which Mahwal Khān, Raīs of the Jatūis, and 20 of his men, were killed.

Bahrām Khān next committed a raid on Bāgh, in Kachī, and carried off a number of cattle, and in return Gūl Mahamad, Brahūī, sent his son with a force against them, but they were prepared, and Gūl Mahamad's son and the 24 Brahūīs were killed in the fight.

Quarrels now once more commenced between the Mazārīs and Būgtīs, into the details of which it is unnecessary to enter; suffice it to say, that for several years they were carried on, during which some 200 men were killed on both sides. Of these the only men of note were Mian Khan and Jangī (father and uncle of the notorious Gholām Hūsen killed in the Harand raid in 1807) on the side of the Būgtīs, and Yāhia Khān on the side of the Mazārīs. After this peace was restored.

At this time the country from Mithankot to Dera Ghāzī Khān was under the rule of the Nawāb of Bahawālpūr, Mahamad Sadīk Khān.

Owing to the exactions of the Nawāb's servant Karm Khān, the Drīshak chief left his own estates and went to Bahrām Khān, at Rojhān, and arranged that the Mazārīs and Drīshaks together should commit depredations on the Nawāb's territories. At length the Nawāb's officials sent for the Drīshak chief, and redressed his grievances, and allowed him to return to his property.

About 1827, Ranjīt Sing took possession of the Dera Ghāzī Khān district as far south as Ūmrkot, and the Mazārīs continued their depredations in the Mithankot district.

Sāwan Mal, Governor of Mūltan, was sent with an army against them, and being joined by the Gorchānīs, Laghāris and other tribes, in all about 7,000 men, they marched to Badlī.

The whole of the Mazārīs on this fled to the hills, and raised the tribe, but on Mahamad Khān, chief of the Tibī Lūnds, acting as mediator, it was

agreed that on their returning all the plundered property they would be pardoned and permitted to come in to Sāwan Mal.

After a short interval, the Mazārīs again commenced looting in Mithankot, and the Governor of that place sent an army into their country and carried off a lot of cattle. The Mazārīs then collected 2,000 men, surrounded Mithankot, killed 12 Sikhs, and looted the town. Diwān Sāwan Mal then, with Karak Sing, again brought an army against the Mazārīs, but they fled and took refuge in Sind. Sāwan Mal erected some mud forts in Rojhān, and, leaving some detachments in the country, returned.

About the time that these events took place, Mūlvī Nasīr-ūdīn Ghāzī came from Kandahār into Sind with 1,000 men, horse and foot. The Mazārīs joined him and made a descent on Rojhān, but they could make no impression on Sāwan Mal's forts, and so, having looted the country, they returned again to Sind.

Sāwan Mal on hearing of this sent Rahīm Khan, Laghārī, to treat with the Mazārīs, and having agreed to restore their estates and allowances, which he had confiscated, the Mazārīs returned to their own country, and Bahrām Khān went to Mūltān to pay his respects to Sāwan Mal, who treated him well, and gave him presents.

After returning to Rojhān, Ranjīt Sing summoned Bahrām Khān to Lahor, where he was well received, and the grants made by Sāwan Mal were confirmed. On his return to Rojhān, Bahrām Khān died, and his son, Dost Alī, became chief. A short time after Bahrām Khān's death the Jakrānīs committed a raid in Rojhān, but the Mazārīs turned out and killed 17 of them, and rescued their cattle. This was the commencement of several raids and reprisals between these two tribes, in one of which the Mazārīs with 1,200 men raided Kot Tahrī, belonging to the Jakrānīs, and killed 17 men, and carried off much plunder.

The Sikh Governor and officials who were at Rojhān now commenced to commit exactions on the Mazārīs. In one case in particular, about a woman, they acted so tyrannically that Dost Alī determined to kill the Governor; but he, hearing of the plot, absconded. Finding the Governor had fled, they killed one of his officials; but, fearing the result of what they had done, they fled to the hills, and afterwards to Sind, where they made themselves as troublesome as possible.

About this time, Diwān Sāwan Mal was murdered in durbār, and was succeeded by his son Mūlrāj, who sent for Dost Alī, and on his presenting himself at Mūltān, pardoned him and allowed the Mazārīs to return to their country, and forbad his officials from acting against them except in concert with their chief. In A.D. 1848, the Mūltān war took place, and on the 30th March 1849, the Panjāb was annexed to the British Empire in India.

With such antecedents, it is not astonishing that for some years after annexation, the Mazārīs had the worst reputation of any tribe on this border. Elphinstone, in his History of India, mentions them as famous for their piracies on the Indus, their robberies on the highway, and for their depredations into the countries of all their neighbours.

It appears that up to 1853 armed parties of the Mazārīs continued to carry on their plundering expeditions. About that time an Assistant Commissioner was first appointed to Mithankot, and thenceforward the

reclamation of the tribe commenced; so that what were once such inveterate plunderers and robbers are now peaceable and useful subjects.

It was found that Dost Alī was a debauched and dissipated man, and the charge of the tribe was committed to his brother, Imām Bakhsh Khān.

After Dost Alī's death, his son, Sher Mahamad Khān, was found to be even more incapable than his father; so that Imām Bakhsh Khān was still continued in the position of chief, and to him is justly due the chief credit of having effected such a salutary change in the condition of the tribe.

A man of great tact, energy, and perseverance, he saw from the first that without a heavy hand he could not bring such wild spirits into order; so, throwing aside his natural prejudices in favor of his clansmen (which are peculiarly strong amongst the Baloches), and refusing to cover their offences, he invariably seized them and sent them up for punishment. In this, he was assisted by some of the best headmen in the tribe.

In 1857, he asked for permission to collect his people for service in Hindūstān, and when the cavalry regiment was called away from Āsnī, he was made Risāldār of a levy of horse and foot which was raised on this frontier, and afterwards he and his brother Dost Alī received a "khillat" of Rs. 2,000 from Government for their services during the troubled times of the mutiny. In 1859, he was created an Honorary Magistrate of the 1st class, and has continued to use his powers to the best advantage.

After the raid on Harand in 1867, when the Mazārīs, Būgtīs, and others in the hills were trying to give trouble, he was constantly out with his Mazārīs, and in several instances pursued parties of the marauders some 50 or 60 miles into the hills, where they were either killed or taken prisoners. For these services he received from Government a "khillat" of Rs. 1,000, and was permitted to attend the Governor General's durbār at Agra.

In 1868 he married a niece of the Marī Chief Ghazan Khān, and thereby greatly increased the influence which he before possessed amongst the hill tribes; and it is only due to him to say that he has always used his influence on the side of law and order; and while giving all the aid in his power to coerce the evil-disposed amongst the tribes on this frontier, he has kept on good terms with those who proved themselves on the side of Government. He receives, in conjunction with his nephew, the lease of Kin, Rojhān, and Shāhwalī, with a remission of one-half the revenue assessed on these estates, and the right of collecting their share in kind.

The headmen of Badlī, Mīranpūr, and Dera Dildār, also receive a remission on their estates. The origin of this was that the former Government found that they could not work such a large and turbulent tribe through the chief alone, and accordingly enlisted some of the headmen of the chief's family to aid them, allowing them these grants in return for service.

When our settlements were made, these were continued; but they have worked anything but well. Instead of these men giving a return for the concessions allowed them, they set themselves up to undermine the chief's influence in his tribe. For this they were fined by the Commissioner Major Pollock; but still continued to carry on their intrigues, until, at length, their grants had to be confiscated. After a year the Deputy Commissioner, Captain Sandeman, recommended that some sowārs they had in the frontier militia should be taken from them, and that the grants should be restored until the settlement, which was sanctioned by the Commissioner, Colonel

Graham, was made. Although afraid to do anything openly, they still continue to work mischief in the tribe, while they give little aid on the frontier.

The Mazārīs, being the tribe next to Sind territory and moreover enemies of all the tribes round, have been frequently accused by the Sind authorities of being concerned directly in raids, or at all events of instigating them. Major Jacob constantly reported them; he considered them the most impudent and incorrigible marauders in the whole country, and considered that as long as they were allowed to bear arms little improvement could be expected in their conduct.

There was undoubtedly a great deal of truth in what Major Jacob said. The Mazārīs, as has been shown above, were for a long time quite as fond of plundering as their neighbours the Marīs and Būgtīs, and the Panjāb system of allowing them to bear their arms was not one which promised any very speedy diminution in their bad habits; yet, it is only fair to point out that all Mazārī doings reached Major Jacob through the medium of Būgtīs and other enemies; and the Sind authorities were always very jealous of interference. This will perhaps enable a more just estimate to be formed as to the truth of numerous accusations which were brought against Imām Bakhsh Khān.

In 1861, Imām Bakhsh Khān visited Gholām Mortaza at Dera, in order to settle a dispute between that chief and his father. This being reported to Sind was rightly deemed an interference, and Imām Bakhsh was strictly warned against visiting the hills again in this manner.

On the 23rd October 1862, a party of robbers attacked the house of one Adeza Mal, near Mitrī, and burnt it. Sir Henry Green, from information he had received, was of opinion that this attack was instigated by Imām Bakhsh Khān in order to get rid of Adeza Mal to whom he owed money, and he reported the circumstance to the Deputy Commissioner, Dera Ghāzī Khān. This officer utterly denied the truth of this serious charge, and imputed it to the hostility of Ālam Khān Būgtī, who, he considered, had made up the report.

In 1864, there was some correspondence about a dispute between Imām Bakhsh Khān and Sher Mahamad Khān, the latter being jealous of the power and influence exercised by the former, and anxious to resume his place as chief of the clan; but, as he had already proved himself unfitted for such a post, while Imām Bakhsh had ruled the tribe for 12 years with eminent success, the matter was settled in his favor.

In 1865, Colonel Sir Henry Green again made an accusation against Imām Bakhsh Khān, to the effect that he derived a considerable income by encouraging the sale at Rojhān, of cattle stolen from Kachī in Kalāt territory; but this also was denied by Captain Minchin.

In 1870, Risāldār Ālām Khān, of the Sind Guides, was removed from his appointment, owing to his having connived at a raid which the Marīs were about to make on Ghulām Martaza at Dera. It is said that, though quite in the wrong in what he did, he fell into a trap which had been laid for him by Imām Bakhsh; but it is impossible to know if there is more truth in this than in the other accusations which were brought against him. (*Bruce, Minchin, Van Cortlandt, Pollock, Wood, Census Report of* 1868, *Fryer, Green, Sandeman, Merewether.*)

MAZRA—

See ZMARA.

MEHR ALĪ—

A village in the Razar division of Yūsafzai, Pēshawār district, situated 2 miles north of Parmūlī, 4 miles south-west of Narinjī, at the junction of the Narinjī and Sherdara Khwars. The inhabitants are of the Aka Khel section. Water is supplied from 1 well situated in the open, and there is a large tank to the south-east. The headman is Najaf Khān. (*Lumsden, Hastings.*)

MEKHTAR—

A village in the Kākar country, to the west of Vihowa, situated north of Borī. It is a very important place from all accounts, numerous roads diverging near this from Kandahār, to the Derajāt or Khetrān country.

The country here is said to be very flourishing; wheat, rice, and Indian corn are grown.

The running water of the stream at Mekhtar is divided into 4 shares: 1, Kākars; 1, Hamzazais; 2, Khatrīs.

The hamlets in the vicinity belong, generally speaking, to the Hamzazais.

The people here carry on a fair trade with Vihowa Kūi, Mangrota, the Khetrāns, and Kandahār; the exports to Mekhtar being salt, *gūr*, sugar, coarse cloth, and a few colored silks.

It is deserted in the winter. Snow falls and lies some time, and the cold is intense; the people then break up and scatter, returning *en masse* in the late spring.

The following was the Mekhtar price current for some months in 1872:—

Wheat	...	8 to 10 topas per (English) Rupi.
Indian corn	...	9 to 12 topas „ „
Ghi	...	2 English seers per (English) Rupi.
Jowar	...	12 to 13 topas per (English) Rupi.

the topa, which is the only measure of weight, being equal to 3½ seers of the weight of 80 Rupis.

The following is given as the number of families or sections with their encampments:—

Headmen.		Encampments.	Headmen.		Encampments.
Nāmdān	...	... 40	Shāh Ālam	...	... 20
Hasan Khān	...	... 20	Didan	...	... 15
Payo ...	...	... 5	Azam	...	... 22
Aghai ...	...	... 15	Rozah	...	... 16

The village of Mekhtar contains 20 shops, the leading shopkeepers being Ram Rakhia and Dihu. (*Davidson, Hāfīz Samandar.*)

MELA MĪR ASGHAR—

A village of Kachai, Sāmalzai, Kohāt district. Its population amounts to 135 souls, of which 51 are adult males. They are all Shīas. The sections are Syads and Pathāns. It can turn out 25 matchlockmen. It has 245 'jaribs' of land and pays Rs. 209 revenue. *Vide* KACHAI. (*Plowden.*)

MENA—

A village in the Totaī valley, 15 miles north of Gandērī. It contains 120 houses, inhabited by the Bemarai tribe, and able to turn out 100 fightingmen. (*Miller.*)

MIĀMĪS—

A section of Kābal Khel, Ūtmānzaī, Vazīrīs.

MIĀN—

A people who inhabit Hashtnagar division, Pēshawār district, and carry on most of the trade with the countries to the north. Their chief imports

are timber from Swāt and Panjkōra, iron from Bajawar, hawks and ponies from Kāshkār, and they take back salt and cloth. The chief villages inhabited by them are Prāng, Chārsada, Tūrangzai, and Tangī. They are Kākā Khel Khataks. (*Bellew.*)

MIĀNAS—

A tribe of the Trans-Indus frontier, scattered about in different villages. Some are to be found in the Bangash village of Togh in Mīranzai, and some amongst the Khetrāns of Vihowa. Hazrat Sūlimān, whose tomb is at Taosa, is said to have been of this tribe, and the Gharshīns are offshoots of it. (*Mahamad Hyāt.*)

MIĀN DERĪ—

A small village in Yūsafzai, 1 mile east of the Swābī, and ½ mile from north foot of Panjpīr, situated in the open plain and composed of flat-roofed mud houses.

MIĀNĪS—

A tribe who inhabit a portion of the Gomal valley in the Dera Ishmāīl district. They are a division of the Shīrānī tribe, and are scattered in 11 small villages, situated between the Tata and Murtiza outposts. The number of their inhabitants in British territory is 221.

They are divided into the following sections :—

		Men.
Mayār Khel	Shāhbāz	25
	Lukmān Khel	25
	Parozsh	26
Ishmāīlzai.		
Sahibzai	Mirgūl Khel	50
	Paroz „	50
	Shri „	60
Bodarzai.		
Nūrozai.		
Sainzai.		

Their villages in British territory are:—Mūla Khel, 30 houses; Kīrī Hāmza Khel, 170; Kīrī Niāzī, 43; Ūmr, 36; Kīrī Rahmat, 37; Kīrī Hyāt, 52; Mūla Khel, 95; Kīrī Asah, 63; Murtiza, 91; Sher Mohar, 84; Kīrī Alī Mahamad, 84. Each village is surrounded by a wall 8 feet high, and has a watch-tower in the centre.

Two Kīrīs of the Miāni tribe go yearly with the Povindahs to Khorasān and a great portion of the tribe leave the plains in the hot weather, and go into the Vazīrī hills. (*Carr, Macgregor.*)

MĪAN ĪSA—

A village in the Lūnkhor valley, Pēshawār, containing 73 houses, situated about ½ mile north of Lūnkhor. It is supplied with water from wells. A good road runs from Lūnkhor by it to Kharkai. (*Lumsden.*)

MĪAN JĪ KHEL—

A village in the Tīrī division, of Kohāt 24 miles from Tīrī, situated just below the crest of the watershed between Thal and Tīrī, and built upon the banks of a ravine. The inhabitants are Khataks, and it has 60 houses; of these 40 belong to laborers, and 3 to Hindūs. Its water-supply is from a spring in the bed of the ravine. It has a good deal of unirrigated cultivation. There is a celebrated shrine between this village and Gūrgūri, called Miān-Jī-Ziārat, which is held in much respect by the Khataks and Vazīrīs. This village was raided in July 1854 by a party of Tūrī horsemen. (*Macgregor.*)

MIĀN KALA—Lat. 34° 53′. Long. 71° 38′. Elev. 3,540 feet.

A town, capital of Bajāwar in Yāghistān, situated in the Jandāūl district, on the right bank of the Panjkora river. It contains 1,000 houses built of stone and mud. It is the residence of Hāji Sahibzāda, the chief of Bajāwar, but Mīan Umrā Khān, and his brothers are the chief men of this place. They are descended from one Miān Ūmr of Chamkanī, a famous holy man, and they keep open house for all travellers. The inhabitants of this place are chiefly artisans, merchants, and Parāchas. (*Creagh, Sapper.*)

MĪAN KHĀN—

A village in the Baizai division, Yūsafzai, Pēshāwar district, 10 miles north-east of Kātlang. It is situated under the same range of hills as Barmūl, but on the east side; opposite Sangao, and distant about 2 miles from it. There is a tank which supplies it with water, but which dries up in the hot weather, when the villagers are obliged to get it from Bābūzai, which is about 3 miles distant. The east branch of the Kalpāni ravine rises here, and the Gada ravine is about ¼ mile from it.

The valley here is about 1,000 yards wide. It is commanded by the hills at the back being placed in a hollow, and embraced, as it were, by spurs from the main range. The hill at the back of this village can be gained by ascending the spur, and it is practicable for mountain guns and infantry.

This village, on the 30th April 1859, resisted a party of police sent by Lieutenant Chalmers, Assistant Commissioner, to arrest some criminals and killed and wounded 7 of them, and pursued them from the village. For this they were fined Rs. 1,000, and had to pay Rs. 425 to the Sangao people as compensation, and the houses in which the criminals were harbored were burnt down under the orders of Captain Graham, Deputy Commissioner. The village of Miān Khān was removed to the plains in 1866. (*Allgood, James.*)

MIĀN KHĀN KŪNDĪ—

A village in the Tānk division of the Dera Ishmāīl district, 13 miles north-east from Tānk. It has 202 houses, 3 shops, and 1 mosque. The population amounts to 872 souls, of which 445 are males. The water-supply is from wells dug in the bed of a ravine near, and the water is good and abundant. The produce consists of barley, bajra, and wheat. The village has 8,123 'bīgas' of land cultivated, but the whole is unirrigated. Supplies are not procurable here. The stock of the village embraces 4 horses, 207 cattle, 25 camels, and 18 donkeys. The headmen are Shahāb-ū-dīn, Shāhbāz, &c. (*Macauley.*)

MIĀN KHELS—

A tribe of the Dera Ishmāīl district, a section of the Lohānīs. That portion of the tribe living in British territory inhabit the land lying between the Gandapūr and Bābar tribes.

Their boundaries are the Toī, which joins the Shekh Hidar, on the north; the watershed of a range of low hills on the west; Walherī ravine, Shāh Alam, on the south, and the villages of Sagū, Kiana Malana, and Morīd Shāh on the east.

The Miān Khels descended into the plains with the rest of the Lohānīs and received one-fourth share of the Tānk border, with the Marwats, Daolat Khels, and Tatores; but they quarrelled with the Daolat Khels, and Khān Zamān Khān, with the assistance of the Gandapūrs, expelled them from the Tānk border, when they took possession of the lands they at present hold.

The Isot Khēl branch of the Miān Khels, in British territory, number 587, and the Sein Khel branch, (in which is included the Mūsazai section,) number 579; they are, however, reckoned as one of the richest tribes amongst the Povindahs that come to trade in British territory; this year (1872) 18 'kīris' of this tribe came down, and they were estimated by Mahamad Hyāt Khān at 1,400 fighting men, with 6,000 camels.

They are divided into the following sections :—

I.—The Isot Khēl sections are—

Syad Khēl ...	Khādū Khēl ...	35
	Malak „ ...	40
	Shāhī „ ...	15
	Tārū „ ...	10
	Ghūlām „ ...	13
	Mandar „ ...	8
Shādi Khēl ...	Sūrkh Khēl ...	15
	Tatr „ ...	5
	Ashak „ ...	25
	Brāhīm „ ...	23
	Hātū „ ...	5
Baloch Khēl	Khwajī Khēl ...	50
	Shekhū „ ...	20
	Fīroz „ ...	20
	Hārūn „ ...	100
	Ayūb „ ...	25
Akā Khēl ...	Sārū Khēl ...	30
	Nūr Khān Khēl	20
	Mehr „ „	10
	Bādr Khēl ...	15
Abā Khēl ...	Sahib Khēl ...	30
	Mala „ ...	10
	Salemī „ ...	8
	Bāi „ ...	30
Pasanī ...	Fīroz Khēl ...	30
	Khatā „ ...	60
	Mūsa „ ...	15
	Bābakar „ ...	10

II.—The Sein Khēl sections are—

	Ūmrzai ...	Katī ...	15
		Daria Khēl ...	18
		Pāi „ ...	60
		Rāna „ ...	70
		Gadgi „ ...	50
	Warūki ...	Juma Khēl ...	45
		Matiwāl ...	45
		Tāūs Khēl ...	35
	Masha Khēl 25		
	Zakorī ...	Mūsa Khēl ...	12
		Biāz „ ...	30
		Nanā „ ...	38
		Karm „ ...	47
Also called Mūsazai.	Tajū Khēl ...	Mirza Khēl ...	2
		Mūstafa „ ...	8
		Shekhū „ ...	39
	Khāna Khēl 6		
	Madī „ 12		
	Mamānzai ...	Nek Nara Khēl ...	9
		Kūlī Khēl ...	7

The recognized head of the Miān Khel tribe is Azim Khān, an old man, who lives at Ūmr-khan-ki-Gūndi.

The chief of the Mūsazai section is Mir Ālam Khān, who resides in Mūsazai.

Timar Khan, Balol Khel, is reckoned the chief amongst the Miān Khel Povindahs.

The Bakhtiārī, Mīchan Khel, Lūnī, and Panī tribes are counted with the Miān Khel tribes, though not actually belonging to them.

Edwardes thus describes the division of land amongst these Miān Khels:—

"The above families divided the land of Drāband with the Bakhtiārīs "thus: One-fourth of the country was monopolised by the Mūsazais, the "most powerful branch of the Miān Khel tribe. (The Mūsazais were sub- "divided into 4 families, named: Tajū Khel, Khāno Khel, Madī Khel

"Mamandzai, who gave one-fourth of their own, one-fourth of Drāband, "to the Khān of the Miān Khels, on account of a canal named Būli, which "his family had cut to irrigate their lands; and the remaining three-"fourths they again divided into four parts, and each took one. No "other family of the Miān Khels had any interest in the lands of the "Mūsazais, who formed a distinct colony of their own, at Mūsazai.) "The remaining three-fourths of Drāband were first classified as Vichobi "and Tandobi, or dry lands and irrigated lands, and then distributed as "follow :—

"The Vichobi, or dry lands, were, for the sake of popular calculation and "comprehension, assumed to be equal to ninety-six maunds.

"Of the ninety-six maunds, twenty went to the Syad Khel, Mūla Khel, "Shāhī Khel, and Gholām Khel; twenty to the Shādī Khel and Baloch "Khel; twenty to the Ūmarzai, Varukī, Zakorī, and Masha Khel; twenty "to the Āba Khel, Āka Khel and Pasanī; and the remaining sixteen to the "Bakhtiārīs.

"The Tandobi, or irrigated lands, were, in like manner, represented by "seventy-two canals, or, in other words, shares, and were distributed "as follow :—

"Twenty to the Shādī Khel and Baloch Khel; sixteen to the Syad Khel, "Mūla Khel, Shāhī Khel, and Gholām Khel; ten nullahs and thirteen "annas to the Ūmarzai, Varokī, Masha Khel, and Zakorī; ten and a half "nullahs to the Bakhtiārīs; six and a quarter to Āka Khel; three nullahs "and fifteen annas to Pasanī; and four and a half to Āba Khel.

"These divisions, which were made when Miān Khels first took the "country from the Sarwānīs and Bakhtiārīs, have held good to the present "day, and every village in Drāband, except those of the Mūsazais, whose "separate quarter has been before described, is still parcelled out by the "above standard to every family of the Miān Khels.

"Unlike the Daolat Khels of Tānk and the Gandehpūrs of Kolāchī, the "Miān Khels of Drāband did not give up the migratory commerce of "their forefathers, but used their agricultural settlement in Drāband as a "centre for their commerce, midway between their two great termini—"India and Bokhāra.

"Half, at least, of the tribe, with all their women and children, as in the "days when they had no local habitation, are constantly engaged in the com-"mon traffic, while the rest carry on the common agriculture; and the benefit "of this double enterprise is conspicuously visible in the superior wealth "and prosperity of the Miān Khels to that of any other tribe in the Dāman, "unless, indeed, their southern neighbours, the Bābars, who have followed "a similar policy, may dispute the palm with them.

"It will be presently shown that the Miān Khel agriculture is favored by "very light taxes, but it is less to this than to their commerce that the "riches of the tribe are to be traced. Their caravans are the most valuable "that come to India from Khorasān, containing less fruit than those of the "Nāsars and Karotīs, and more stuffs and dyes. The result is seen in their "personal appearance and conduct. They dress better, live better, behave "better, and are altogether less savage than the other Povinda tribes. The "sense of wealth gives an importance and respectability to their manners, "and they have too much at stake to involve themselves in quarrels with "any Government, however exacting. A Miān Khel merchant will remon-

"strate with all the eloquence of avarice, and bribe with all the generosity "of a smuggler, but he seldom or never resists ill-used authority with the "vulgar desperation of a needy man.

"Another sign of their being well-to-do in the world is this: the MianKhels "do not take military service. They hold the opinion of the song, that "'he may take castles who has not a groat;' and are not ashamed to own "that they had rather lead caravans through the defiles and snows of the "Sūlimāni range, than armies into that profitless breach, where the 'ex-"change' is against both parties. But this is worldly wisdom, and not "cowardice." A small band of Miān Khels followed Edwardes out of gratitude to Mūltān, and Hasan Khān, their chief, died in leading them to the front.

Capt. Grey, however, has not the high opinion of the Miān Khels Edwardes had; he says they are 'the most miserable of all the miserable Pathāns of the Dera Ishmaīl border.

The principal villages of the Miān Khels are: Mūsazai, Drāband, Ūmr Khān-ki-Gūndī, Lalū Kot, Shāh Ālam, Kakina, Morīd Shāh and Kot Īsa Khān.

The passes into the Miān Khel border from the hills are: Darwazi, Drāband Zam, Kūrm, Guioba, and the Walia.

The outposts on the border are: 1*st*, Drāband, which is garrisoned by 24 cavalry and 12 infantry of the Regulars with 2 Guide Sowārs; 2*nd*, Shāh Ālam garrisoned by 8 cavalry and 8 infantry of the Frontier Militia.

Formerly, the Shīrānīs used to come and harrass the Miān Khels, and the villages of Drāband are, for that reason, surrounded by high walls.

The Miān Khel land, as far as 2 miles east of the Drāband village, is watered by the perennial stream of the Bābar Zam.

The Mūsazai land, which is the richest in the division, is watered by the Chaodwān Zām, of which they get a 2-5ths share. (*Edwardes, Carr, Mīr Alam, Macgregor, Grey.*)

MIAN KI BASTĪ—

A village in the Jāmpūr division of Dera Ghāzī, situated ½ mile north of Harand fort. It has about 45 houses inhabited by Mūsalman agriculturists. Its lands are watered from the Kāhā, and produce crops of all descriptions. (*Jalb Khan.*)

MICHAN GŪNDAI—

A small hill in the Spīn valley, Vazīristān, between Spīn and Wāneh. It is said to be practicable for carts. (*Broadfoot.*)

MICHAN KHEL—

A village in Marwat division of Banū district, on north side of the Kūram, 28 miles from Banū. Formerly there was a division of Marwat named after this place, which yielded a revenue of Rs. 700. Supplies are procurable here after due notice, and water is plentiful. (*Edwardes.*)

MICHAN KHEL—

One of the suburbs of the new town of Lakī in Banū; the inhabitants are Shekhs, and own 80 houses in the town, but have no shops. (*Norman.*)

MICHAN KHEL—

A section of Niāzī Pathāns, descended from one Michan Khān, youngest son of Niāz by his third wife, who died in the Wāna valley, in the Vazīrī country, where there is a Ziārat in his memory. His descendants are Shekhs, and very wealthy people. They own the following villages in the

Banū district :—1, Michan Khel Sikander (near new Lakī); 2, Paindah-ke-Shahr; 3, Atashī; 4, Michan Khel Mal; 5, Kateh; 6, Dada Wala. (*Norman.*)

MICHNI—

A village in the Péshāwar district, 15 miles north of Pēshāwar fort on the left bank of the Kābal river, close to where it issues from the hills. It is a straggling village of about 200 houses and huts. There is a small fort here, a pentagon with sides of 60 yards, with accommodation for 50 cavalry and 100 infantry. A ditch, 10 feet deep, 30 feet wide, all round, and an inner keep. There are bastions at each of the angles armed with one 18-pounder and one 12-pounder howitzer. The walls of the fort are 24 feet high, with a parapet of 4½ feet, and 12 feet thick. The inner keep is a pentagon with sides of 105 feet, and walls 30 feet high. The quarters for the men are built all round the sides, and those for officers in the inner keep. The gate is in the centre of the east face, and is protected by a horn-work and a draw-bridge. The magazine is in the south bastion. There is 1 well in the centre of the inner keep. The fort is situated about 80 yards from the left bank of the river.

It was erected in 1851-52 on account of the numerous raids by the Mohmands into the district, by the troops under the command of Sir C. Campbell. Captain Hicks, 15th Irregular Cavalry, was the first commandant of the fort, being left with 12 artillery, 15 sowārs, and 3 companies of the 71st Native Infantry.

It commands an important ferry over the Kābal river, which travellers going by the Ābkhāna road to Jalālabād must use. The charges at this ferry are, for a load 10 annas, a foot passenger 1 anna, a bullock 3 annas. From this there are the following roads: Ābkhānā, Saprī, Zānkai, Darwāzgai.

Lieut. A. Boulnois, R. E., in command of 2nd company, Sappers and Miners, who was engaged in the construction of the Fort of Michnī, was murdered by the Mohmands on the 14th January 1852, near this place.

It appears that he rode out in company with other officers of the garrison to a considerable distance, and, leaving them, incautiously cantered up to a tower near the entrance of a gorge into the hills nearly 3 miles from the fort. Upon his approaching the tower, some men who had been previously concealed, fired a volley and killed him.

His body was carried off, but was recovered through the instrumentality of the thanadar of Miān Khel, and was interred in one of the bastions of the fort. The murderers were never punished. It was at this place also that Major MacDonald was murdered on the 21st March 1873. It appears that he went out for a walk up the bank of the Kābal river with Captain Clifford, 16th Bengal Cavalry, both officers being unarmed.

Major MacDonald was in the regular habit of walking to a particular spot there three times a week. They went about 1½ mile, passing the village of Sarha about ¾ mile beyond the fort, and sat down on a small hill opposite the village of Doāba, which is on the debatable ground of the frontier. A little beyond Doāba is the Mohmand village of Sadīn, with a thana.

After sitting down a quarter of an hour they sauntered homewards, when, while crossing a rocky ravine, they were fired upon by some Pathans, who suddenly appeared over a low mound about ten paces off. Captain Clifford was then close to the water's edge, having left the path to throw stones into the river for his dog. He ran along the river bank

a short way, and crossed the stream (a branch of the Kābal river, which runs by the fort, about 40 to 50 feet broad, and 2 to 3 feet deep) to an island, where he was fired at again and pursued. Meantime Major MacDonald ran up the rise by the path, and down again towards Sarha, then crossed the stream to the island. His body was found close to the water's edge, with 1 gun-shot wound and 16 cuts. Captain Clifford, on seeing the Sarha villagers turn out and fire, ran up to Major MacDonald, and found him quite dead. He had apparently been hit before crossing the stream, and crossed to escape from his assassins, who probably got between him and Sarha. The Sarha villagers say they turned out on hearing the shots, saw three men attacking Major MacDonald, and fired on them, and that these men returned the fire and then ran away. Sarha was about 100 yards distant from the spot where Major MacDonald fell, and about 1,200 yards only from Fort Michnī. The Pathāns tried to cut off his head, but his bulldog, found near the body severely wounded, seems to have fought for his master, and prevented the murderers from carrying out this part of their atrocious design. The corpse, however, was shockingly cut about the head and body by long Afghan knives.

The murder was committed at the instigation of Bahrām Khān, half-brother of the Khān of Lālpūra, by Gholām Gūl and Khānikai; while he himself stood on the top of a hill close by, about 150 yards distant, overlooking his men. Bahrām Khān had been for two months previously occupying Sadīn thana near Doāba with 20 men. He entirely deserted Sadīn that night, and was heard of going along the Lālpūra road, boasting that he had killed a sahib. No motive can be assigned for the treacherous deed beyond the promptings of pure devilry and fanatical hatred. Bahrām Khān is half-brother to Naoroz Khān, of Lālpūra. (*Macgregor, Campbell, Clifford.*)

MICHNĪ—

A small division of the Mohmand country inhabited by Dādū Khel, Kāsim Khel, and Mūrcha Khel, Tarakzais, consisting of the following villages east of the British boundary, *viz.*:—

Kasim Khel.

	Houses.	Adult males.		Houses.	Adult males.
Hāfizkor ...	30	57	Hūsen Kala ...	20	30
Regmēna ...	30	80	Khalad Kor ...	5	10
Memina ...	20	25	Shāhjahān Kala ...	7	13
Aksadand ...	20	25	Khalil Kala ...	30	40
Darwāzgai ...	20	30	Darailai ...	40	50
Chikan Kala ...	20	30	Sangadkhān Kala ...	20	40
Landartangai ...	20	30	Sirka Sapari ...	20	30
Pīrak Kala ...	15	20	Lagartarnao ...	10	14
Mahamad Darāz Kala	16	20	Darakāra ...	6	10
Kashai Kor ...	20	25	Sahib Khena ...	4	6
			Lashakar ...	25	30

Dādū Khel.

Kashai Kor ...	20	30	Kam Shalmān ...	30	40
Sara ...	15	20	Dāga ...	40	60
Bar Sadin ...	30	40	Lālpūrā ...	180	309
Kuz Sadin ...	78	50	Halki Gandao ...	70	90
Shahmansūr Khel ...	40	70	Sapri ...	30	45
Shalwān ...	25	35	Haidar Khān ...	20	30
Shalmān ...	40	50	Toramiāna ...	25	40

The whole of the Michnī division was formerly beyond the British border; but in 1850 it was attached owing to the hostile conduct of the people, and, after some of the villages had been burnt, others were annexed to the British territory, and the people, agreed to pay a revenue of Rs. 600 a year. They were then permitted to cultivate their lands, and the villages destroyed were re-constructed. The following 10 villages belonging to this tribe are still beyond the British border: Saprai, Shāh Mansūr Khel, Sadīn, Sahib Chīna, Sūrk Saprī, Khoga, Tūrkha, Darwāzgai, Reg Miana, Landar Tangi.

Most of the Michnīwāls have got two houses each, one in the independent and the other in the British territory, and they also possess proprietary lands in both territories. Agriculture is their principal pursuit. They have not revolted since their punishment by Sir Colin Campbell, though they occasionally commit theft and robbery secretly in the British territory. In the villages beyond the border, "putha" grows abundantly, which forms the chief article of their trade. The Nagomān river flows through Michnī; many rafts of wood and other articles are conveyed from Jalālabād to Pēshāwar, &c., by this river, and the Michnīwāls levy the following duty :—

1. for each Jala of wood, Rs. 3.
2. ditto of other articles, Rs. 12.

Adjustment of matters between this tribe and the British Government is made through Haidar Shāh Miān of Chargola and Sikandar Shāh Sahibzāda, residents of Kariana in Bela Bar Ahmad Khel. (*James, Lewis, Campbell, Macgregor.*)

MINA—

A village inhabited by Kākars to the west of the Dera Ghāzī Khān frontier, 120 miles west of Vihowa.

It formerly contained a large bazar of 30 shops, the owners of which used to trade with the Vihowa, Kandahār, Lagārī Bārkhān, Painda Khān, (Lūni) Kot and Chotiālī. Of this number, only about 6 or 7 are still to be found at Mina; the rest are scattered among the small 'kiris' of the Mūsa Khels, in the Sahra valley.

The town of Mina is not walled, but contains about a dozen small kots or mud towers, and about 400 houses of Pakhezai Kākars.

It still carries on a small trade with Vihowa; the Vihowa traders sending camels to Mina, and the neighbourhood pay the following transit duties, for which they receive a guard :—to the Kasrānī tribe from 5 to 10 annas. Esots tribe from 10 to 15 annas, and Mūsa Khels from 1 rupee 4 annas to 2 rupees 4 annas per camel load.

Often the Kāsrāni escort is dispensed with. The rates are nowhere laid down, and vary every season according to the state of the tribes.

The imports are chiefly coarse cloth from Vehowa; from Bora the imports are limited almost entirely to tobacco. The exports to Vihowa are ghi, and wool.

The weights in use at Mina are a topa = 5 English seers, or 400 rupees, and a paropa = $\frac{1}{4}$ topa. There appear to be no regular measures of capacity.

The coin current here is the English rupee, more especially the last few years, since English silver has been finding its way up in these parts.

The average market price of eatables is wheat per rupee (English) 5 topas; Indian corn (English) 5 to 5$\frac{1}{4}$ topas; rice, a coarse sort, 3 topas; dhall 3$\frac{1}{2}$ topas. (*Davidson, Macgregor.*)

MINA KHEL—

A village in Banū, the head-quarters of the section of the Khūdū Khel Marwats of this name, and the principal quarter of the town of Lakī, with 677 houses and 130 shops; supplies are plentiful and cheap; water is procured from the Gambīla in unlimited supplies. (*Norman.*)

MINGAWARA—

A village in Swāt on the left bank of the river nearly opposite Bāndā. It has 700 houses. (*A līmūla.*)

MĪRAN—

A village in the Dera Ishmāīl district, 33 miles from Dera Ishmāīl Khān, 95 from Dera Ghāzī Khān on the old district road; supplies procurable; water from wells; country level, open and jungly, with partial cultivation. There is a serai, a thana, and a travellers' bungalow here. (*Macgregor.*)

MĪRĀNĪ—

A Baloch tribe who inhabit the villages of Būlānī and Marī, and in the Sangarh division of the Ghāzī district. (*Fryer.*)

MĪRANPŪR—

A village in the Rājanpūr division of Dera Ghāzī. It formerly belonged to the Nahrs, and then to the Chāndias who were ousted by the Mazārīs. The new village was founded by Salīm Khān, and Mohabat, Bālachānī Mazārīs. There is a small enclosure erected by the headman here.

MĪRANSHER—

The name given to the two villages of Būndh and Mīraneshah in Dāwar which are contiguous to each other, and contain conjointly 600 houses, with 10 Hindū shops; they are walled, and offer mutual flanking defences to each other, and have 8 towers. The people are of the Haidar Khel branch of Tapīzais, from which town they have migrated. (*Norman.*)

MĪRANZĀI—

A division of the Kohāt district, which comprises the valleys of the Hangū river and the Shkali river. It extends from Raīs to Thal, and from the Zaimūkht and Orakzai hills to those of the Khataks. Its north boundary runs with that of the Kohāt district from Akachor on the Kūram river to the ridge north of Hangū, then down it to Raīs, then generally along the foot of the hills south of Ibrahīmzai, Togh, Mahamad Khoja, Stūrīzai Mamūzai to the Kūram river, whence to Akachor. The length of the country thus bounded is 40 miles, and the breadth 7 to 3 miles.

Mīranzāi consists of numerous small, circumscribed, and well-cultivated valleys, in which the plane, poplar, willow, the fig, and the mulberry, together with the apple, apricot, and other orchard trees, flourish abundantly; whilst, on the other hand, the 'raviney' wastes of the upper division are covered with a brushwood of the wild olive, the wild privet, the jujube, mimosa, and other thorny bushes, broken here and there by grassy tracts, the summer grazing grounds of the Vazīrīs, who wander from one to the other with their families and flocks. The dwarf palm abounds all over Mīranzāi, and is applied to a variety of useful purposes by the inhabitants. Hand-punkas and mats are plaited from the leaf, cut into strips; the fibres of the leaf and its stalk, separated from each other and their paranchyma by maceration and bruising in water, are twisted into cords and ropes. The former are used for making baggage nets, the net-work of beds, &c., and the latter for fixing the apparatus of their Persian wheels, &c.; sandals universally worn by these highlanders, and admirably

adapted for walking over rocky ground, are made from the strong fibres of the leaf-stalk. In the axil of the sheathing petiole a fine downy wool is found; this is used by the natives as tinder, and they assert that when prepared by steeping in the sap of the mulberry tree and dried, it never fails to burn throughout. The white embryo leaves in the centre of the leaf-bud have a sweet astringent taste, and are often used as a remedy for diarrhœa, &c. When the young leaves begin to be developed, they lose their sweet taste and become sour and astringent, and are then used as purgative, chiefly, however, for horses and cattle.

The wealth of the inhabitants of Mīranzāi consists principally of cattle, goats, and sheep. Of these the cows are a lean and dwarf breed, and produce but little milk. The soil, which is for the most part gravelly, with only a scanty deposit of alluvium, is not much cultivated, owing to constant feuds among the inhabitants, as well as the scarcity of water. Since it has been under British rule, however, a much larger portion of land has been brought under the plough than previously—a pleasing instance of the confidence inspired by a just and protecting Government. A considerable portion of the cultivation is dependent on the rains for irrigation. That which is regularly irrigated by artificial means is watered by streams issuing from springs, or from tanks of rain-water in the neighbourhood. Wheat, barley, and pulse are gathered in the spring harvest; millet, madge, pulse, and cotton in the autumn harvest. The cotton is said to be of inferior quality, yielding $\frac{1}{4}$ fibre to $\frac{3}{4}$ seeds, whilst that grown in Pēshāwar yields $\frac{1}{3}$ fibre to $\frac{2}{3}$ seeds. From the same plant, however, three and sometimes four crops are realized. In the spring the dry and apparently dead plants of the preceding year are cut down close to the ground, which is then ploughed and freely watered. The plants sprout in due time, and produce, it is said, a better crop each succeeding season under similar treatment, until the fourth year, after which they perish. A principal occupation of the inhabitants and a source of wealth is the manufacture of turbans. These are largely manufactured throughout Mīranzāi but especially in the Hangū, which vies with Pēshāwar in the quality of its manufacture.

The following is a list of the villages in Mīranzāi:—

	Houses.	Adult males.		Houses.	Adult males.
Raīsān ...	77	89	Sūrūzai ..	154	308
Shāhū Khel ...	77	120	Darsamand ...	460	785
Tari Bānda ...	57	84	Thal ...	372	556
Hangū ...	204	...	Torawarī ...	317	485
Kātghar ...	86	147	Mamúzai ...	25	44
Khatak Bānda	55	84	Anār China ...	57	100
Mahamad Khoja ...	234	389	Balyamīn ...	92	146
Bazār ...	49	61	Mamū ...	51	100
Kahī ...	365	623	Doāba ...	73	130
Lodī Khel ...	149	178	Lora Mela ...	41	74
Chaparī ...	89	132	Khoja Khizr ...	28	35
Nariāb ...	435	685	Jabī ...	59	67
Ibrahīmzai ...	135	218	Togh ...	226	382

On the fall of the Sadūzai empire and the rise of the Bīrākzais, Nawāb Samand Khān, brother of Sirdār Sūltān Mahamad, became Governor of Kohāt. The Hangū chief did not acknowledge his power, and therefore the

revenue of Mīranzāi was not then collected, but eventually the Nawāb drove the Hangū chief from his country, but could not get hold of Nariāb. He was in power 7 years, and was succeeded by Sirdār Pīr Mahamad Khān, who recalled the Hangū family and collected 6 years' revenue of both Upper and Lower Mīranzāi.

When the Sikh rule was first extended to Pēshāwar, Sirdār Atr Sing Sindānwāla was appointed Governor of the province for a year, but things were in such an unsettled state, that no demand was ever made for the revenues of Upper Mīranzāi.

The 'jagīr' of Kohāt was then made over to Sirdār Sūltan Mahamad Khān, who collected the revenues of both Mīranzāi for 3 years; he always went with a force, and had collected the revenue of Nariāb and Stūrūzai for the fourth year, and was going on with his demands against Thal and Biland Khel, when General Avitabale summoned him to Pēshāwar, and eventually sent him to Lahor. During the absence of the Sirdār at Lahor, his sons were left in charge of the 'jagir' collections, but they could not enforce their demands against Upper Mīranzāi. So long as these demands did not exceed the rates established by the Sadūzais, they were paid; but more being required of these villages, they revolted, and Sūltān Mahamad's sons never went with an army to enforce their claims.

During all the time of the Sikh rule of Pēshāwar, Mīranzāi remained under the Governor of Kohāt, but much interference was not attempted. Lieutenant Pollock was the first to notice the fact of the neglect of this district in 1849. He was then in charge of Kohāt, and despatched Shāhzāda Jambūr to report on its state. This report (the first we have regarding it) is quaint, and worth transcribing here:—

"The state of the Mīranzai country is this wise. The country of Hangū "is called Lower Miranzai, which now pays revenue. Nariāb, Darsamand, "Torawarī, Thal, and Biland Khel, these five together, with their hamlets, "are called Upper Mīranzāi; their old amount of revenue is Rs. 7,500. During the rule of the Sadūzai family, this 'jama' was included in the Kohāt "revenue, and the force of the Bārakzais always at the end of 2 years "took Rs. 12,500, besides ravaging the country to the extent of Rs. 2,000 "or 3,000 more. Eight years ago, when Sirdār Sūltān Mahamad Khān "Bārakzai was at Lahor with his force, his son Khoja Mahamad Khān "made no demands upon them, and from that time to the present no revenue "has been derived from them.

Lieutenant Pollock then represented this state of affairs to Colonel G. Lawrence, Deputy Commissioner of Pēshāwar, and recommended that Mīranzāi should be taken under direct management. To this Colonel Lawrence replied:—

"After much consideration, I would acquaint you that, as the country can "be easily taken charge of, as it borders our district of Hangū, which has "been generally held to be an integral portion of the Kohāt province, and "as the headmen or maliks are desirous of benefiting by British rule, "I see no possible objection to your complying with their wishes, and "taking Upper Mīranzāi under your jurisdiction, explaining to them that "you do so pending the concurrence of superior authority.

"I would, of course, demand no revenue for this harvest, and on inspection lightly assess it the next, abolishing all illegal exactions, whether "made on behalf of Government or the headmen.

"You are aware that it is not the object of Government to extend its "possessions, and thus increase its responsibilities; but in the present case "I consider we could hardly refuse compliance with the request of the people, "made through their headmen, as that creates suspicion and leads to "doubts of our power in the minds of the ignorant and barbarous tribes "whom we have in our neighbourhood."

But the annexation of Mīranzāi was not to be yet; after according his sanction to Lieutenant Pollock's proposal, Colonel Lawrence had forwarded it to the Board of Administration, who replied:—

"The Board wish to have much fuller information before they can refer "the matter to Government. You are aware that the Government is not "anxious to extend its frontier, and will not do so unless strong reason in "favor of such a measure can be shown.

"*The maliks state that the country yields Rs. 10,000, and that they* "*are willing to pay Rs. 7,500 to the British Government* as revenue. "The question naturally arises,—*Why do they wish to pay this sum* to a "foreign State? There must be some strong *inducement to make them* "forego Rs. 7,500 which they could appropriate themselves.

"The Board do not think that this wild people have that reverence for "law, order, and the blessings of British rule, that they would purchase "them at a price of Rs. 7,500 a year. It is probable that they are "threatened from without, and are anxious to obtain the protection of the "British Government. If this be true, the measure you have sanctioned "may involve the Government in frontier troubles.

"The Board request that you will sift all this and accompany your re- "marks with a full report regarding the position of the Mīranzāi country, "the features of it, the roads and passes leading to it, its extent, and the "arrangements you would propose for its civil administration."

After this nothing appears to have been done, till, in July 1851, Major Coke once more brought the matter to the notice of Government:—

"My reasons for recommending to the Board to grant the petition of "these villages to be taken under the protection of the British Govern- "ment are—

"*1st.*—That it being plain that these villages have always been under "Kohāt and paid revenue to the ruler there, it is highly desirable that "they should now be protected, without which they will fall into the hands "of the Vazīrīs and the Zaimūkht, to save themselves from which it will "be necessary that they should seek protection from the Bārakzais if we "refuse them our aid.

"*2nd.*—That, having formerly been an integral portion of Kohāt and now "applying to the British Government for protection, it would be highly "undignified, and likely to produce a most pernicious effect on the surround- "ing hill tribes, were we to refuse them, as it would be put down by them to "our inability to do so, or our fear of the tribes who are now pressing on "the country.

"The advantages to be derived from affording the protection solicited "are, in my opinion, considerable.

"*1st.*—In affording a practical example that, although we desire no in- "crease of territory, yet we will not permit any infringement of our boundary. "Under any circumstances this cannot but have the very best effect on the "Vazīrīs, Zaimūkht and Afrīdī tribes, also on our own bigots on the

"frontier generally, and especially on those of Lower Mīranzai, who have "expressed themselves much dissatisfied that they should be called upon "to pay revenue when Government does not take it from their brethren "of Upper Mīranzāi.

"2nd.—That by holding Upper Mīranzai we shall prevent the incursions "of the Vazīrīs, command the easiest and best road from Kābal to Kohāt "or Banū, and above all put a most efficient check on salt-smuggling "from the mines of Bahadūr Khel, Kharak, and from the almost totally "unprotected salt-range of Manzali, where salt can be excavated whenever "required; also from the nominally closed mine of Shah, as the road from "all these mines, coming out through different passes, debouch in this valley, "through which they must pass to reach Afghānistān.

Captain Lumsden, Deputy Commissioner, Pēshāwar, forwarded this with the following remarks:—

"I concur with Captain Coke in his opinion that it would not be politic "to forego our claims to the revenues of Upper Mīranzāi. It is clear "from the evidence of the Hangū Khān that Mīranzāi generally was and "is a division of Kohāt. If proof of the fact be wanting, the comparison "of the old revenue rates in Upper Mīranzāi with those of Lower Mīranzāi "afford strong facts to establish the point.

"Mīranzāi was divided into upper and lower, paying equal shares of "revenue, *viz.*, 7,500 each.

"These sub-divisions were again cut into—

Upper Mīranzāi.	Biland Khel, 500 bukrahs of land, rated at			Rs.	2,500	
	Darsamand	do.	do.	,,	2,800	
	Bada Khel	do.	do.	,,	2,500	
			TOTAL	,,	,,	7,800
Lower Mīranzāi.	Alī Sherzai, 500	do.	do.	,,	2.500	
	Mīr Ahmad Khel	do.	do.	,,	2,500	
	Hasanzai	do.	do.	,,	2,500	
			TOTAL	,,	,,	7,500

"This is evident from the 'sanad' produced and given in the time of "Timūr Shāh. There is one very striking fact to which Captain Coke does "not draw attention, but which I consider of weight in the argument, and "that is that though Upper Mīranzāi has not been called on to pay "revenue for the last 12 years by the Kohāt authorities, the Kūram Gov-"ernor has never pretended even to make a claim to it. The encroach-"ments made by the Vazīrīs and Zaimūkhts which have driven the Mīran-"zāis to claim the protection of the Government to which they naturally "belong, even at the risk of being called on for arrears of revenue, also in "my opinion go to show that the Afghān Government do not pretend to "have a claim to it, but encourage these attacks as so much mischief done "to an unpleasant neighbour.

"I consider that even had we no claim to the country, the possession of "it as a defensive outpost against Afghān invasion from the westward "and as a severe hit in the mouths of the Vazīrīs who come for salt *viâ* "Thal, Biland Khel, is of sufficient importance to warrant our taking "advantage of the late attacks made by the Vazīrī tribes on our border

"as good grounds for the occupation of Upper Mīranzāi. It strikes me "that under any circumstance we must be driven soon to establish a strong "outpost beyond Hangū. If we relinquish Upper Mīranzāi it will at "once be occupied by Vazīrīs and other tribes who are not very parti-"cular as to whose revenue they collect, and are not likely for a long time "to recognize an imaginary boundary line drawn across an open country, "and a post will be necessary to protect Lower Mīranzāi."

This letter was written on the 3rd July, and on the 26th July, Captain Lumsden forwarded a letter from Captain Coke, reporting that Sirdār Mahamad Azīm, Governor of Kūram, on the part of Kābal, had taken the first steps towards annexing this district. On receipt of this, Lord Dalhousie directed the following reply to be given by the Foreign Secretary:—

"In my letter No. 2380, dated 24th ultimo, you were informed that the "Governor General was of opinion that those 5 villages were unquestion-"ably subject to the Sikh dynasty, whose place the British Government "now occupied; that our right to their allegiance and to the payment of "revenue was therefore undoubted if we chose to enforce it; and that look-"ing to the discredit and consequent detriment which would arise from "our refusing protection to villages clearly subject to our rule, and now "soliciting our aid and inviting the exercise of our supremacy, looking also "to other collateral advantages, the protection which they asked should "be conceded under certain conditions.

"Before the conditions could be acted upon, the son of Dost Mahamad "Khān has sent sowārs to occupy those villages.

"This unwarrantable act on the part of the Sirdār greatly strengthens "the necessity for acting on our part.

"The villages being clearly subject to the British Government, the Sirdār's "act was one of aggression upon us. Even if the villages were not clearly "ours, they certainly did not belong to the Afghāns; and the act is still one "of aggression on an independent district, which cannot be permitted.

"Whatever may be the inconvenience of extending our post (and His "Lordship does not think any sensible inconvenience has here been shown), "the risk of passing over unnoticed a palpable aggression on the part of "the Sirdâr would be tenfold more serious.

"The Governor General therefore approves of the orders which have "been issued by your Board.

"With respect to the general question of the occupation of Upper Mīranzāi, "the Governor General remains of the same opinion as before; indeed, the "intelligence now received has strengthened the view His Lordship then took.

"There is no reason to doubt that the application of the Maliks was "made in sincerity. Whether their motive was dread of the Afghāns and "Vazīrīs or not, makes no difference. They desired our authority to be "extended over them; they asked it; and, from their former connection, they "were entitled to ask our protection, as we on our part were entitled to "assert our authority.

"It is not clear that any of those Maliks have since gone to the camp "of the Sirdār. If they have gone, they cannot reasonably be blamed for "submitting to a compulsion which they could not resist; one of them, "indeed, says frankly—'If the British will protect us, I prefer adhering to "them; but if not, I must go over to the Afghāns, because I cannot protect "myself'.

"Since then, policy dictated our acceding to the request of the Maliks "of Mīranzāi in the first instance; and since this act of aggression by "Sirdār Mahamad Āzim Khān seems to the Governor General to have con- "verted what was policy into actual necessity, His Lordship adheres to "his former opinion."

On receipt of these orders, Captain Coke sent the following proclamation to the headman of the Mīranzāi:—

"The Maliks of Upper Mīranzāi having petitioned the Most Noble "the Governor General to be taken under British Rule, as their country "had always been considered a portion of the Kohāt district, their claim to "British protection has been considered valid, and the Governor General "is now pleased to direct that, Mīranzāi having become a portion of "Kohāt, any person exercising authority, except by the orders of the "Deputy Commissioner of Kohāt will be punished, and all foreign troops "must at once be withdrawn or be ejected."

And he also addressed a letter to Mahamad Azim of Kūram, requesting him to withdraw his sowārs from the villages of Thal, Biland Khel and Torawarī. The Sirdār replied with scant courtesy and scarce-veiled threats, advising Captain Coke that the occupation of Mīranzāi was not worth the while of his Government; the revenue was small and the difficulties great; that complications with the hill people would arise, and that they would make a religious war on us which he would not be able to stop. At the same time, there is no doubt that Mahamad Azim did all in his power to bring about the very complications he warned Government against. On receipt of this communication, Captain Coke earnestly begged for permission to move a force into Upper Mīranzai before Mahamad Azim's intrigues had brought down the Vazīrīs and Zaimūkht on the Bangash villages.

Permission was accordingly granted him, and on the 14th October 1851, he moved with the 1st Panjāb Cavalry, the 1st Panjāb Infantry, three 9-pr. guns, and ½ company of Sappers, from Kohāt to Hangū, whence he proceeded by Kaī Nariāb, Torawarī and Dar Samand (up to which place the force was very well received, and not a shot was fired) to Thal. On arriving at Thal there was some firing at the pickets, and on proceeding to Biland Khel, this increased considerably. The force remained there from the 26th to the 30th both inclusive. On the night of the 30th, Captain Coke received intelligence of the Vazīrīs being assembled in force, and a smart attack was made on the pickets, especially on that held by Khoja Mahamad Khān. There is no doubt that the men of the village were engaged in this attack, but Major Coke did not attach so much importance to this, as he considered the village to be entirely in the power of the Vazīrīs, who, from time to time, during a space of 50 years, by purchase or mortgage, possessed themselves of the greater portion of their lands. The attacks on the pickets were continued each night and repelled without loss, as the precaution had been taken of throwing up breast-works round each. During the day not a shot was fired; but one of Khoja Mahamad's men was killed by the Vazīrīs while on duty over his grass-cutters, and 2 camp-followers were cut down.

The headmen of Biland Khel then petitioned Captain Coke that if he would build a Fort there, they would send their wives and children to carry bricks for it; but if not, then they begged to be left in the hands of the Vazīrīs, with whom they had and could make such arrangements as would enable them to hold their present position.

On the return of the force to Thal on the 30th, the same attacks were made on the pickets at night with more spirit than before, and Major Coke was obliged to aid one of them on a hill near the camp with some shells; there was no doubt that, although the Vazīrīs of the Khojal Khel tribe were engaged in these attacks, they were aided by the men of the village, and Major Coke therefore told the headmen and especially Hazrat Nūr, a Syad of much influence in this village, that if these attacks were again attempted, he would burn the village; on which they ceased. The force returned to Darsamand on the 2nd.

Major Coke then held a meeting of all the headmen of Mīranzāi and explained the Government intentions fully to them, and called on the three most powerful villages to give two hostages each for their good behaviour. He had also a paper drawn up and signed by the whole of the villagers with the exception of Thal and Biland Khel, which, for certain reasons, he did not think desirable to include in this arrangement, because, till something definite was settled about Biland Khel, it would have been useless to call on them to attempt to throw off the Vazīrī yoke; and Thal was able, with the aid of the Tūrīs, to defend itself against any attack of the Vazīrīs.

Two hostages were, therefore, only taken from Nariāb, Darsamand and Torawarī.

Khoja Mahamad Khān Khatak well deserved the thanks of Government for his behaviour on this occasion; having made himself most useful and brought 145 efficient horsemen and 510 infantry to Major Coke's assistance.

The force lost in these operations, 1 sepoy killed, 1 sepoy badly wounded, 2 camp-followers cut up; and 1 of Khoja Mahamad Khān's sowārs was killed when on duty with the grass-cutters. The detachment returned to Kohāt on the 12th November.

A report of the above occurrences was duly forwarded by Major Coke, and the Board recommended that we should withdraw from Mīranzāi, "as the people had proved false" to their former protestations. Sir Henry Elliott, Foreign Secretary, was directed to inform the Board that "though "this report was in some respects less satisfactory than His Lordship an- "ticipated, and the recent demeanour of these villages would justify the "Government of India in breaking off all relations with them if it pleased, "His Lordship did not think it either necessary or politic to do so. The "same reason which induced His Lordship in the first instance to meet the "overtures of these villages weighed with him still so far as to satisfy him "that it was right and for our advantage that we should maintain our "relations with Mīranzāi on the footing described in my letter of the 18th "October last, No. 3233.

"The report made by Captain Coke on the circumstances of the village "of Biland Khel, and of the sentiments expressed by its headmen, confirmed "the Governor General in his opinion that the river Kūram should be "our boundary along the western side of the Mīranzāi valley. Captain Coke "expresses doubts of the fidelity and submission of the villagers of Thal, "and seems to think they are now in the interest of the Afghāns. This, "however, cannot be submitted to.

"In former letters His Lordship has shown that Upper Mīranzāi was "previously attached to Kohāt. Its people came forward to assert that "fact, to solicit a continuance of the connection, and to crave protection "as subjects. Their request was acceded to, our sovereignty was recog-

"nized, and protection to them promised. That sovereignty must now "be maintained; no hesitation must be shown, and the villages cannot "be allowed to offer and withdraw allegiance at their will. His Lordship, "therefore, approves generally of the view of your Board.

"Our sovereignty over Upper Mīranzāi as far as the Kūram must be "vindicated, leaving to Biland Khel independence or permission to make "such arrangements with the Vazīrīs as it may judge best. The very "light revenue assessed by Captain Coke, if approved by your Board, may "be confirmed.

"Intimation of this resolution of the Government should be formally "conveyed by Captain Coke to the villages. They should be told that "their assessment has been intentionally made light, and that it must be "paid regularly and without difficulty. In particular, the village of Thal "will be informed that on any refusal of revenue or obedience, a force will "be marched, and the villages razed to the ground once for all.

"The Governor General concurs in the opinion of your Board that no "further interference should be enforced in internal disputes than Govern-"ment may desire, as it feels its way."

But the Mīranzāis paid no reve nue, and the frontier continued in a most unsatisfactory state. Darsamand was constantly being threatened by Vazīrīs, and the Tūris committed several serious raids against the Khatak villages on the border of Mīranzāi. This state of affairs induced Captain Coke to recommend that he should be permitted in the cold weather of 1852 to proceed with a force to Mīranzāi, and erect a post in some suitable position towards Thal, so as to control these raids; but looking to the very unsatisfactory state of the Kohāt pass and the uncertain fidelity of Khataks, Colonel Mackeson, the Commissioner, was averse to this measure, and a good deal of correspondence passed between these officers. Captain Coke was in favor of Sturizai, as the best position for this post. His reasons, as stated in his No. 217, dated 25th March 1853, were the great loss of revenue to Government caused by salt-smuggling on this line, and that without some post no control could be established over the villages of Upper Mīranzāi, nor could any attempt be made to check the raids on the border.

Colonel Mackeson was in favor of having a post at Kaī to protect the Hangū villages, and, instead of maintaining so large a force as Captain Coke wished (3 regiments of infantry, 1 of cavalry, 3 guns, to be reduced gradually to ½ regiment of infantry, 1 squadron of cavalry, and 2 guns) in Upper Mīranzāi, he preferred the alternative of moving a force into the valley whenever the villagers required punishment. It was eventually determined that a fort should not be erected in Mīranzāi, and the Chief Commissioner ordered that if the villagers were guilty of raids or permitted raiders to go through their villages, they should be fined and the fine enforced by a force.

Captain Coke then represented that the whole of the Upper Mīranzāi villages were in the last stage of disloyalty, and all leagued together; and that, being all exceedingly strong, the destroying them would be a difficult matter; that, though placing a post at Stūrūzai might involve us at first in hostilities with the hill tribes, this was not sufficient reason "to prevent us "realizing a fair revenue from our salt-mines, for the tribes were already as "hostile as they were ever likely to be, and were not deterred from doing "all the mischief in their power from any love or respect of the British "Government, but solely from fear of punishment and from the certainty that

"they were unable to withstand our power individually, and too faithless to "each other to act collectively."

Colonel Mackeson acknowledged the state of open defiance of the villages in Mīranzāi to be very unsatisfactory, and enquired the best time of the year for the advance of a force into that valley. Major Coke replied that if troops could be got together, May was a good time, but it was found that it would be very difficult to collect the troops; therefore, the expedition which would have gone there was postponed. Some months after this, *viz.*, in November 1853, Colonel Mackeson was killed, and Major Edwardes succeeded him as Commissioner of the Pēshāwar division.

During 1854, Major Coke resigned his appointment of Deputy Commissioner and was succeeded by Captain Henderson.

During March 1855, it was arranged that the village of Biland Khel should be made over to the Kābal Government, and the Kūram should in future be the British boundary. Captain Coke was much opposed to this transfer and protested against it on the grounds that it would not fall to the Kūram authorities, whose boundary only came to Akachor 10 miles up the river, but to the Kābal Khel Vazīrs, who would buy it and thus gain for themselves a secure base for carrying on further depredations amongst the Mīranzāi and Khatak villages.

Meanwhile, the Mīranzais paid no revenue, and at last, in May 1855, a force of 4,000 men proceeded against them under Brigadier Chamberlain and accompanied by the Commissioner, Major Edwardes. Captain Coke then submitted the following statement of the revenue taken from this valley at different periods, and what he would propose to assess himself.

The Sadūzai rates were:—

Villages.	Bāndas.	By whom taken.	Amount.
Biland Khel, 500 bakras of land, with 15 bandas included.	Mahamad Zai ...	Now with Biland Khel	
	Chinārak ...	Taken by Zaimūkht Afghāns ...	
	Manatū ...		
	Dolrāga ...		
	Adh Mela...		
	Sangroba ...		
	Ulmurra, 2 bāndas	1 taken by Miami ... 1 taken by Paipalis ...	2,500 0 0
	Drazanda ...	Taken by Miamis ...	
	Tandai ...	Ditto ditto ...	
	Shewa ...	Ditto ditto ...	
	Kariara, 2 bāndas ...	Taken by Malik Sher ...	
	Madi Khel ...	Ditto ditto ...	
Darsamand 500 bakras of land, 2 bandas ...	Mamū and Gandiao ...	Both destroyed by Vazīrīs	2,500 0 0
Bada Khel ...	Kaī ...	Now one of the largest villages in the valley ...	
Nariāb, 500 bakras of land.	Torawarī ...	Nearly as large as Nariāb	
	Stūrūzai ...	About $\frac{1}{3}$ size of Nariāb .	
	Thal ...	As large as Torawari ...	
	Doāba ...	A new village ...	2,500 0 0
	Saparī ...	Three bāndas in the hills at the back of Nariāb; the 1st, a considerable place with a Garhi	
	Landūka ...		
	Shenaori ...		
		TOTAL ...	7,500 0 0

The Bārakzai rates were:—

No. 1. Kaī	...	...	...	Rs. 1,200
No. 2. Nariāb	...	...	...	„ 1,000
No. 3. Darsamand	...	...	...	„ 3,000
No. 4. Torawari	...	...	...	„ 1,400
No. 5. Thal	...	...	...	„ 3,000
No. 6. Biland Khel		...	...	„ 1,800
		TOTAL		11,400 or 12,000

This was the amount when they went every year; but when Mīr Mobārak Shāh went with Sūltān Mahamad Khān, he had not taken revenue for three years, and demanded Rs. 6,000 from Kaī or Rs. 2,000 for each year, and eventually took Rs. 3,000; on this occasion a portion of the revenue was excused, and the balance Rs. 17,000 taken; but the Bārakzais kept no regular account of their revenue collections.

The revenue proposed by Major Coke to be taken was:—

		Villages.			Amount.	Description of land.
					Rs.	
No.	1	Kaī (pays Rs. 200 with Hangu)			800	Lalmi.
„	2	Nariāb ...	...	...	1,700	Abi and lalmi.
„	3	Darsamānd	...	...	2,000	Do. do.
„	4	Torawarī...	...	...	1,300	Do. do.
„	5	Thal ...	...	...	1,200	Abi.
„	6	Stūrūzai ...	..	...	500	Lalmi.
„	7	Doāba ...	...	...	100	Do.
		NEW VILLAGES.				
No.	8	Mahamad Zai	...	...	200	Abi.
„	9	Biland Khel	...	...	1,200	Do.
		TOTAL		...	9,000	

Revenue for 3 years, *viz.*, 1852, 1853, 1854 ... Rs. 27,000

Major Coke considered "the Mīranzāi valley to be cheap at Rs. 20,000 "a year, if there was any rule or order in the valley; and if it was "brought properly under cultivation, it would bring a higher revenue than "this."

General Chamberlain's troops marched from village to village, composing feuds, taking security for future conduct, and settling accounts. The Mīranzāi people offered no resistance; they were overawed without being exasperated, and the affair was almost bloodless. The troops were entirely restrained from plunder, while the revenue was paid in; nor were there any thefts in camp; (two camels were lost while grazing, and one camel-driver, who had wandered against order, was killed by a Zaimūkht), so entirely pacified had this troublesome valley become for the nonce.

The estimate of Major Coke was deemed excessive, and the revenue of Upper Mīranzāi was eventually sanctioned at Rs. 6,300, of which Rs. 4,860 was to be expended in maintaining a body of horse (consisting of 1 jamadār and 15 sowārs) and in good-service money to the leading men of the valley.

For some time after this peace continued to prevail in Mīranzāi, but subsequently the village of Darsamand withheld the land revenue due from it, and at the end of 1856, the opportunity of a force passing through

Mīranzāi to settle with the Tūrīs, was taken to induce the recusant proprietors to pay up their revenue. Previous to the advance of the expedition, however, they paid up their revenue, together with a fine of Rs. 1,000 imposed on them.

The force employed on this occasion assembled at Hangū on the 22nd October 1856, under Brigadier-General Chamberlain, and consisted of:—

	Men.	Guns.
Detachment, Peshāwar Mountain Battery	56	4
" No. 1 Panjāb Light Field Battery ...	59	4
" " 3 " " " " ...	114	6
4th Panjāb Cavalry	407	
Detachment, 1st Panjāb Cavalry	97	...
Khoja Mahamad Khatak's Sowārs	150	...
66th Gūrkhas	680	...
1st Panjāb Infantry	778	...
2nd " "	769	...
3rd " "	747	...
6th " "	688	...
Total, including European and Native officers ...	4,700	14

On the 23rd October, the force marched to Togh, and on 24th to Kaī, the border village of Upper and Lower Mīranzāi. A great difference was perceptible in the feeling of the people. In 1855, the walls and houses had been covered with armed men. Now all was quiet, no notice was taken of the arrival of the troops, and the men and women of the village pursued their usual avocations. They had already paid their revenue; and, having defied no orders, seemed perfectly to understand that they were safe, though 5,000 soldiers were encamped under their walls. Nothing tended more to create this confidence than the strict discipline maintained by Brigadier Chamberlain.

At Kaī, Captain Henderson received intelligence that a large number of Mīranzāi criminals had taken refuge in the village of Torawarī, which is inhabited by Zaimūkht settlers from the hills north-west of Mīranzāi. In the expedition of 1855, greater consideration had been shown to Torawarī than to any of the other villages, through the good offices of Khoja Mahamad Khān, the Khatak chief, who, to gain the friendship of the Zaimūkht clan, went so far as to pay the most of the Torawarī revenue. In consequence of this prompt payment, the force had then no occasion to encamp at Torawarī even for a single day. But, as usual, mild treatment was attributed to weakness, and not only the Zaimūkhts, but their Bangash neighbours, came to regard the tumble-down wall of Torawarī as an impregnable fortress. Hence, every runaway blackguard in the valley, as our force again approached, sought and received asylum in this redoubtable Zaimūkht village.

It was at once decided to surprise them. Orders were given out for the usual march to Nariāb next morning. The Nariāb road was reconnoitered by the engineers and improved by the sappers, and ground at Nariāb was selected for the camp. The criminals of Nariāb no doubt congratulated themselves that they were snug at Torawarī.

An hour before the time appointed, the morning bugle sounded. From Kahī to Torawarī is about 9 miles, and for half the distance the road is the same as that to Nariāb. Up to this point the whole force proceeded leisurely, and none but Commanding Officers knew what was going to happen. Now, however, the troops broke into two columns, one keeping the road to Nariāb, and the other striking off to Torawarī. The friends of the Zaimūkhts became uneasy, but no man was allowed to go ahead.

The cavalry pushed as rapidly across the plain as its broken and bushy surface would allow, and it seemed almost hopeless to expect that the resounding hoofs of the horses would not alarm the whole country round; but, guided by the tall peak behind Torawarī, which stood blackly out among the stars, the force soon came upon the village and found all still; not a dog barked. The cavalry divided, half going round to the left and half to the right, and threw a long chain of horsemen between Torawarī and the hills. Day faintly broke while this was doing, and the Zaimūkhts and their guests awoke to find themselves in a net.

So entirely helpless were these boasters now that not a sign of resistance was made. The headmen were summoned from the village to hear the terms dictated to them.

The Maliks were then told that the force had come simply to apprehend the offenders to whom they had given asylum; and they were allowed half an hour for their surrender.

Meanwhile, two regiments of infantry and the mountain guns came up and took their stations, ready to act, if wanted.

The half hour expired without compliance. Messenger after messenger was sent in to urge them; and our forbearance was exhausted. But the Zaimūkhts were sulky and dogged. They would neither fight nor obey orders. At length they were warned to send away their women and children, as the guns were about to be opened. Even this they would not do. The guns were opened with blank cartridge in hope of intimidating them, but without effect.

At last shells were thrown into the village; and after about thirty rounds (to which not even one matchlock replied) the women were seen bursting out of the village and running towards our position, waving clothes and holding up the Koran. The guns were instantly silenced, and the women sent back to tell the men that they must now come out and lay down their arms, or the batteries would re-open. Slowly and angrily they came out, and threw their swords, daggers, pistols and muskets down upon the plain, but only by twos and threes; and still there was no sign of giving up the criminals. A regiment of infantry was ordered into the village to search for arms and refugees. A soldier was wounded in a house, and the Zaimūkht assailant killed upon the spot. Still the criminals were concealed. At length the stacks of winter fodder for the cattle were fired, and the wind carried the flames from house to house, setting off loaded muskets that had been hidden in the straw. Then, one by one, the criminals were brought, each with protestations that he was the last. But Captain Henderson had the list of them in his hand, and patiently demanded the remainder. The soldiers were then recalled from the village, and the Zaimūkhts allowed to extinguish the flames which had destroyed about one-third of their houses.

The arms * that had been surrendered and the 13 criminals who had been captured were all sent off to our camp at Nariāb; and 100 hostages, with 200 or 300 head of cattle, were also carried away as security till a fine of Rs. 2,000 should be paid for the long-standing scores of Torawarī.

* Matchlocks	90
Swords	176
Pistols	11
Knives	8
Shields	29

and many more destroyed by fire.

The force halted at Nariāb from the 25th October till the 4th November.

On the 4th November it marched to Darsamand, and on the 5th it pushed on to Thal, from which it went on to settle accounts with the Tūris.

At the end of 1859, General Chamberlain again passed through Mīranzāi at the head of a force, with which he was about to punish the Kābal Khel Vazīrs. Major James, who was then Commissioner of Pēshāwar, took the opportunity of inspecting the valley, and in his report made the following remarks on this subject: "Any one who had only known the valley "in past years would scarcely recognize it in its altered state. There are "still, of course, as amongst all Pathāns, feuds and factions, but the former "rarely lead to bloodshed, and the latter are not based upon men's favor or "hostility to a Government which all have been taught either to fear or to "respect.

"Protected from foreign enemies, the whole country has been brought "under cultivation, and at certain seasons it would have been impossible in "many places to have encamped the force without injuring the crops. The "migratory herdsmen are not only restrained from trespassing, but pay a "tax for the use of the pasture lands, and under threat of expulsion are as "amenable as the resident tribes. Several abandoned villages have been "re-established, and are now thriving settlements, whilst towers and walls, "formerly so indispensable, are now in many places suffered to crumble "away.

"Entering their villages I was met by no sullen band of men, paying "their revenue in order to save their homes, but by a civil troop of grey-"beards, proffering hospitality, and by crowds of merry children. The "cases which came before Captain Henderson and myself were no longer of "raids, of plundered harvests and whole families murdered, but of inequality "of assessment, of assistance required to dig watercourses or construct "dams, or the request of some youth clamorous for service.

"I have been thus particular in dwelling upon these details, because I "rejoice to report the success which has attended the wise policy inaugu-"rated by Colonel Edwardes in 1855, and carried out with judgment and "energy by Captain Henderson, whose labors have been attended with such "happy results among this rude people. I do not wish it to be believed "that their nature has changed, or that, if left to themselves, they would "not return to their former habits and predilections; but their passions are "restrained, their children are not nurtured in scenes of blood; and we "may surely hope that the first and great step has been taken towards their "civilization. Nor could any more forcible illustration be adduced of the "policy of such expeditions as those to which I have alluded, than that of "the history of Mīranzāi."

The villages of Mīranzāi have given very little trouble since the last expedition during the mutiny of 1857. They talked openly of our rule being

ended, but they never disobeyed an order, or delayed a day in paying revenue. In 1869 a force, under command of Colonel Keyes, marched to Thal, and again in 1872 a detachment, under the command of Major De Bude, visited that place, but these were in consequence of complications which had arisen with the Vazīrīs.

The people of Mīranzāi themselves are now quite friendly and reconciled to our rule; but it is not safe for an Englishman to go about the valley without a considerable escort. This, however, is the case everywhere along the frontier from Gomal to Agror, and is not likely to be changed as long as arms are worn openly by friend and foe alike.

The following extracts are made from Sir Herbert Edwardes' note-book of the Pēshāwar division :—" The best season for an expedition into Mīranzāi " is from the end of March to the end of May, which gives two full months. " The climate of Mīranzāi is much colder than that of Kohāt, its elevation " being greater; constant hail-storms cool the air throughout this period; " it is quite cool in Mīranzāi in April, warm in May, but not disagreeably " so till June. The spring crops are not ripe until the middle of May. " In the first week of April it is difficult to find them high enough for " fodder. Grass of the best quality abounds throughout the valley, and " horses get into fine condition. The spring crop is the most important one " in the Mīranzāi, and therefore the people at this season have most to lose. " Also, a most important feature is the retirement of all the pastoral hill " tribes about the 1st April to higher regions, and they are absent till the " middle of October. The only object of an expedition in the autumn " would be to give these tribes a meeting. In autumn the days are short " and the nights are long."

On the occasion of General Chamberlain's first expedition into Mīranzāi, he requested information from Major Coke, the Deputy Commissioner of Kohāt, of military bearing. This was embodied in a series of questions and answers, and it will be useful if I here append an extract of the pith of these last.

The seven villages of Mīranzai could turn out 3,500 foot and 200 horse if united. Besides, it is possible that Tūrīs would aid Thal; and, if not restrained by the Kābal authorities, Kahī and Nariāb might be aided by the Alī Khel and Alī Khel Orakzais; Biland Khel by the Kābal Khel Vazīrīs; and Torawarī by the Zaimūkhts. The ground of the Mīranzāi valley is well adapted for cavalry, and a large number of horses are bred in it. All the villages in the valley could be approached with field guns, which would be sufficient for their reduction, but there are hamlets of the villages in the hills where mountain guns would be most useful, such as Chaparī, Zargarhi, Dolrāga, Admela. All the villages in Mīranzāi are walled and defended with towers; but it is doubtful if they would stand much battering from 9-pounders. The only streams which are crossed in the valley are the Kohāt Toi and the Kūram; both are fordable almost everywhere, except on sudden rises, when the Kohāt river is sometimes impassable for 2 days, and the Kūram for as long as 10 days. In April and May, and while the snow is melting, elephants would be necessary to carry guns across the Kūram. Should communication be interrupted by Hangū, it could be opened with Kohāt by Lāchī, Tīrī and Daland, a distance of 58 miles. To make sure of all contingencies in the rear, 1 regiment of infantry, 1 squadron of cavalry and 1 company of artillery would be

necessary as garrison for Kohāt, 4 companies of infantry for Bahadūr Khel, and 1 company each for Nari and Latamr.

Khoja Mahamad's men should certainly be used. Between the 1st to 20th March is the best time for leaving Kohāt, because then the days are long; the main portion of the tribes who might support the villages are on their way back to the higher hills; forage is plentiful, and the spring crops are just coming on. Elephants should be taken to carry 9-pounders to breach the walls of the hamlets above-mentioned. (*Bellew, Coke, Edwardes, Chamberlain, James, Henderson, Cavagnari, Macgregor.*)

MĪR DOST KA ZARD—

A hill in the Būgtī hills, to the west of the Sham plain, the boundary between the Gorchānīs and Būgtīs, and the source of the Kalchas (Chāchar Nala), and the Sorī and Sangsīla. It is a spur from the Sīah Koh and is crossed in going from Sīah Tank to Sham by a very steep, and in some places difficult pass for laden animals. This, however, could be easily made practicable in a short time. (*Davidson, Bell.*)

MĪRGĀN—

A village in Vazīristān, peopled by the Langar Khel section of the Alīzāi Mahsūds; situated on the right bank of the Ucha-Khvar and containing about 50 fighting men. There are no shops and supplies are very scarce, and water also. (*Norman.*)

MĪRĪ—

One of the 5 former divisions of the Banū district. It was sub-divided into Kakī, Obad Hash Khel, Māmū Khel, Naswar Khel, Sarkī and Mandu. It could then turn out 3,000 fighting men, and yielded a revenue of Rs. 30,000. (*Agha Abbas.*)

MĪRĪAN—

A village in the Banū district, 8 miles south-west of Dālipnagar. There is here 4 horse and 20 foot police in a mud-built post. (*Thorburn.*)

MĪRKALĀN—

A village in the Khwara sub-division of the Kohāt district, 13 miles south of Shekh Rahīmkār-ke Ziārat, in the Khatak hills, at the south foot of the Mīr Katān pass. It has about 60 houses, and there is a spring of water near. (*Lumsden.*)

MIRKALAN—

A pass over the Khatak hills lying to the east of the Charat hill between Pēshāwar and Kohāt. It derives its importance from its being on the alternative line of road between Kohāt and Pēshāwar, should communication through the Kohāt pass be interupted. The road was first brought to notice by Major Coke during the Kohāt pass disturbances in 1855. Owing to the closing of the Kohāt pass it became necessary to open a communication with Pēshāwar by some other line, and Major Coke being then at Pēshāwar, had to return through the Khatak hills. On arrival at Kohāt he reported on the advantage which would arise from the construction of a road by the route he had just ridden over.

1*st.*—As rendering us independent of the Kohāt pass.

2*nd.*—As forming the branch of a new road more direct between Pēshāwar and Lahor, *viâ* Pindī, Gheb, the Salt Range, &c.

Early in 1854 the line was examined by Lieutenant Lumsden, Deputy Assistant Quarter Master General, who selected that by the village of Kana Khel as the best line, which made the distance from Pēshāwar to Kohāt 95

miles, the distance by the Kohāt pass being 40. The cost for making a road between these points he estimated at from Rs. 70,000 to 80,000.

More detailed plans and estimates were called for, and the result of a more minute survey of these hills by Lieutenant Garrett was the selection of the Mīr Kalān route, which reduced the whole distance to about 86 miles, and presented fewer engineering difficulties. The estimate which accompanied the survey, however, amounted to more than 5 lakhs.

The scheme was not finally submitted to the Supreme Government till the latter end of 1856, when Sir John Lawrence admitting the military and political importance of the road but not its commercial advantages, recommended its being indefinitely deferred; these views were adopted by the Governor General in Council, and the project was accordingly dropped.

In 1860 the question was again mooted, and Major James, whose opinion was in 1854-55, in common with those of all the other local authorities, strongly in favour of the measure, stated that his acquaintance with the tribes and country was very limited at the time the question was first mooted, and he had since come to the conclusion that the advantages of this road were very much over-estimated, while its attendant evils were in like manner under-estimated.

"The original theory," says Major James, "was, that the road would run "throughout within our own territory; and, though, in fact, it does so, it passes "in close proximity to the Afrīdī settlements for the whole way after crossing "the Mīr Kalān range, *i. e.*, for about two-thirds of its extent. The danger "of such a road are vividly present to my mind, though it is difficult to "convey an accurate estimate of them in writing. But let me draw His "Honor's attention to two very significant facts; the first work to be "undertaken for the construction of the road was the building of three "walled enclosures with flanking towers for the protection of the workmen. "Again, one of the advantages of the Mīr Kalān line was said to be the "abundance of springs which would enable us to place our police towers on "all the commanding sites; yet, after expending 5 or 6 lakhs on the road, "it would require a police, costing not less than Rs. 1,200 per annum, to "protect it. The whole country through which it passes is broken and "rough to a degree; and considering its proximity to wild and independent "tribes throughout, it would, under the best police arrangements, be at all "times a route of danger to travellers.

"Now I am well aware of the plan which would have suggested itself "to Colonel Coke, and which, perhaps, if the road had to be guarded, would "be the only feasible one, *viz.*, to place in the road-towers parties of the "hill tribes taken into our service as guarantees for their clansmen. What "is this but to pay blackmail for the road, even though it does pass through "our own territories, and to place ourselves in the same relation to the "tribes bordering on that road as we now occupy in regard to those of the "Kohāt pass? It is only proposed to use this circuitous road, when the "more direct one through the Kohāt pass is closed, but it seems to be "forgotten that in its present state it is quite practicable for horsemen and "laden camels. Captain Coke used it as above noted, and on several "subsequent occasions, when the pass has been temporarily closed, I have "sent officers round by the Mīr Kalān road with their baggage. As to "our dâk communications they have never failed us, and Captain Henderson "reports that all through the last disturbance he sent the dâk regularly

"through the pass. Under no circumstances should we require the new "road for this purpose.

"The sole military advantage of the line would be that guns might "travel over it; for all other purposes it is sufficiently practicable now. "But I have no hesitation in affirming, that if it were ever necessary to "proceed to Kohāt with guns, it would be the easiest and safest policy to "force the pass; such a contingency would not be called for by any local "outbreaks but by a general dissatisfaction. In this case the forcing of "the Kohāt pass would be a simpler and a safer operation than taking the "forces round through the Khatak hills. The former operation would be "conducted by the advancing force in communication with that at Kohāt, "and would not be one of any real difficulty. But if it took the Khatak "route, it would be surrounded by enemies, and must work its own way "to Kohāt, from the troops of which place it could receive no co-operation. "Although in 1856 Sir John Lawrence admitted the military and politi-"cal importance of the road, yet when he visited the Mīr Kalān hills in "1858, he very considerably modified his views, and would now, I believe, "concur in all those I have expressed.

"Then, again, as to its rendering us independent of the Kohāt pass, I "remark that actually we are so now; the closing of the pass causes us no "real inconvenience, and the Mīr Kalān route is available to us as it is. "But even were it not so, and the new road with its forts and towers were "constructed, we should return undoubtedly to our arrangements with the "pass Afrīdīs in due course, and thus pay for two roads. As it is, the Mīr "Kalān route, though always available to us, requires no guarding.

"In a commercial point of view, the new road would be utterly valueless. "It opens up a country which produces only our firewood, and which is used "only by salt-carriers; the existing roads are ample for the purpose.

"I need not perhaps refer to Captain Coke's suggestion for a new road "to Lahor, the time having passed for that, but I am myself of opinion "that the present Grand Trunk Road is the proper line. The points of "Jhelam, Rawal Pindī and Atak are far more important in a strategical "point of view than those which would have been met with in the lower "line; consequently, it was wise to connect those points by our Grand "Trunk Road; the other may follow in time, the different districts through "which it passes constructing their several portions from their local funds.

"I therefore recommend that we rest satisfied with the Mīr Kalān road "in its present state, making only such improvements in it from time to "time as our local funds permit. By adopting a contrary course we "shall only spend lakhs of rupees and find ourselves at last involved "with tribes from whose politics we are at present free."

General Sir Neville Chamberlain concurred with Major James in thinking that the new line would give no real advantages. He pointed more to the necessity of making a good gun road through the Kohāt pass, as soon as our relations with the Afrīdīs would enable us to do this; but the Mīr Kalān route he would merely keep open for the passage of laden animals. He further urged the matter of constructing a good road between Atak and Kohāt.

It may be well to point out that since the road through the Khatak country was first proposed, a safer but longer route has been opened out by the construction of the Atak and Makhad road. This road was made

for the conveyance of goods from Makhad (the terminus of the steamers) to Pēshāwar. It has been admirably well made; its gradients are in no places more than 1 in 20 and is quite practicable for carriages and carts.

Encamping grounds, serais, wells, police stations, have been arranged for. From Pēshāwar to Kohāt the distance by this road is as follows :—

Pēshāwar to Atak	... 44 miles.
Atak to Jhand	... 53 „
Jhand to Kohāt (*viâ* Khūshālghar)	... 36 „
TOTAL	...133 „

This road is free from the dangers to which the Mīr Kalān road is subject, and in the event of disturbance in the Trans-Indus, it would always be open for the movement of troops and military stores, and be generally safe from attack.

The fact is, that Rāwal Pindī and Campbellpūr, and not Pēshāwar, are the real supports of Kohāt, as in any time of trouble, troops cannot be spared from the Pēshāwar valley, and it appears to be of far greater importance to perfect roads or lines leading from these supports to Kohāt, than to incur a large outlay on a line between Pēshāwar and Kohāt, which in time of difficulty would need to be defended.

Considering then all things, it was a wise step to give up all idea of making any military line of communication through the Khatak hills.

The road from Atak to Gūmbat has been completed as a camel road, and salt traffic and travellers and traders to Pēshāwar avail themselves of it up to the 49th mile from Kohāt. Thence the road to Pēshāwar lies to Garo, thence to Amīr and through Bera Ghāsha or Kana Khel pass to Lukerai. This pass is shorter than the Mīr Kalān; but the watershed being about the same elevation in both, if a road were to be laid out, it would be very steep, 1 in 10 or 1 in 12 feet. This pass is at present more practicable for camels and bullocks than the Mīr Kalān, owing simply to the soil being easier, a more tolerable path has been formed by the traffic than that over the Mīr Kalān.

The Mīr Kalān, however, possesses the advantage of having its watershed removed about 4 miles and 3 furlongs from the Khwara plain; the road could consequently probably be laid out at a gradient of 1 in 20 or 1 in 18 feet.

Captain Lovett, R. E., who was in charge of the Atak road, estimated that the probable expense of a side-cutting from the village of Mīr Kalān to the crest of the pass would be Rs. 34,840.

The rock being hard limestone on the north side, the descent is easier, and the soil being marly and shaley, the cost per mile would be about ⅓rd of that on the south side. The distance 2 miles 5 furlongs would probably be 10·657. The gradient is perhaps steeper than the south side, but as the laden traffic comes from the south, steeper northern sides do not signify so much. This would bring the road to Buktai, whence the country roads are practicable for guns and lightly laden carts.

From Mīr Kalān to the 49th mile-stone from Kohāt could be prepared for Rs. 400 per mile, with Rs. 2,000 for the ascent and descent into the Khwara river. This would increase the cost by Rs. 4,000, the distance being 5 miles.

Thus, a good camel road, practicable also for guns, could be made for a cost of about Rs. 50,000. The road from the 49th mile into Kohāt is easy for guns and practicable for hackeries. (*Coke, Garnett, Lumsden, James Chamberlain, Lovett.*)

MIRKHWELI. Elev. 4,700.

A hill in the Kohāt district, situated 17 miles west-south-west of Kohāt, which has been recommended as a sanitarium for the Kohāt garrison. The peak itself only affords room for one house, but the ground below, though not very ample and very rocky, does afford sufficient sites for the number of houses that would be required. There is no water on the hill, but there are several natural drainage basins peculiarly well fitted for the formation of tanks. The hill consists of a rocky peak and a ridge running east and west covered with wild olives, having two or three small level plateaux like those at Charāt. The climate of the hill is probably the same as Charāt, neither worse nor better.

The communication with Kohāt, if improved, could be made excellent, and as signals flashed from the Kohāt fort can be distinctly seen on the peak, and the distance is not more than 17 miles, officers could rejoin the garrison in from 2 to 3 hours from the time of the order being despatched. Being separated from Mīranzāi and Sāmalzai by rugged ranges of hills, there could be no fear from the proximity to the frontier, and there is no doubt that the establishment of a sanitarium on this hill would be an immense boon to the officers serving at Kohāt. (*Macgregor.*)

MĪRLAR.—

A broad watercourse on the Rājanpūr border, draining from some of the lowest underfeatures of the Mārī range and falling into the Kalgarī about a mile or so before it joins the Kāhā at Bākar-ka-Thūl.

It contains no watering places. Its banks are fairly easy and commanded by low hills, accessible to infantry. It issues from the hills about a mile or so before joining the Kalgarī. It is insignificant as a pass. (*Davidson.*)

MĪRO DARA—

A pass leading over the Mūlaghar range between Bārā and Tīrā about 8 miles above their junction. The ascent is 8 miles in length, the latter part being exceedingly difficult and dangerous. The crest of the pass is called Ūchpal. The ascent is not interesting, there being no habitations and very few trees. There is a beautiful spring on the summit, which is about 6,000 or 7,000 feet in elevation. The descent into Lower Tīrā is gentle and park-like; the slopes are covered with velvety grass and richly studded with trees. It lasts for about 3 or 4 miles. (*Tucker.*)

MĪRPŪR—

A village in the Mānsera division of the Hazāra district, 4½ miles north from Abbottabād under the hills. It has 372 houses, 10 shops, and 7 mosques. The population amounts to 1,917 souls. The inhabitants are composed of 904 Jadūns, 45 Syads, 100 Awāns, and 868 others.

The water-supply is from two springs near the village, and the water is good in quality. The produce consists of moong, Indian corn, mash, wheat, barley and rice. Supplies are procurable here in any quantity after due notice. The stock of the village embraces 17 horses, 957 cattle, 54 flocks of sheep and goats, 42 donkeys, 25 mules, 101 others. The headmen are Ashraf, Khairūla, &c. (*Wace.*)

MISHAK—

A petty sub-division of the hill portion of the Khatak division of Kohāt. It comprises 6 villages, *viz.*, Chorlakī, Shekhān-ke-Kīrī, Gabr, Kamr, Khūshālgarh and Khushāb. It is inhabited by an indigent though hardy race. (*Lumsden.*)

MĪSHTĪ KHEL—

A dependent (hamsaya) section of the Orakzai clan, who occupy the hills from the exit of the Kohāt river at Shāhū Khel on both sides of the stream for about 8 or 10 miles to Kāsha. They hold land in British territory, and bring their sheep and cattle to graze within it in the cold weather.

They number 3,000 fighting men, and live in separate villages amounting to about 20, built partly on low and partly on high ground. The cultivation depends on spring water.

The Mīshtī Khel are Sāmal in their politics and Sūnī in religion, and are friendly with the Shekhān and Mūla Khel sections, and at feud with the Abdūl Azīz Khels.

They are divided into Kashaī and Chapar Mīshtīs, the former being in the Kāshā valley; the latter has I, Yāsīnzai, sub-divided into Haidar Khel, Darvī Khel, Hasnzai, Datkhel, and II, the Momizai, which is sub-divided into Sadokhel, Charkhan, Yazkhel, Khwaedad khel, Mirohkhel, Azīz, and Bazīd.

The Mīshtīs are not Orakzais but come from Yūsafzai. Cavagnari derives the name from the Pashtū word 'Mīsht' or *dweller*, as there is no Yūsafzai section of this name. They are now more powerful and influential than their original protectors, and take the lead in all matters relating to the Sāmal faction. The principal settlements in the cold weather are the Khānkai valley at the foot of the Samānā range. Their best villages are in the Kāshāi Dara just beyond the British village of Shāhū Khel, and they extend from thence west to the settlements of the Rābiah Khel and Mamūzai Daradar sections.

Their villages are Brahīm, Khaonī, Kashai, Zaramela, Walī Bānda, Syad Ghulām Bānda, and Syad Kāsim Shāh Bānda. They have to come into our territory in the cold weather, when they spread themselves over villages as dependents, and take their cattle to graze in our land. Their villages too are very much exposed, and could easily be destroyed.

The headman of the Kashai Mīshtīs is Malik Azmīr, and of the Chapar, Khadī and Miroh. The first are communicated with through Mozafar Khān, and the second also nominally through him, but really through Tahir Shāh of Shāhū Khel.

In 1854 the Mīshtīs entered into an agreement with Major Coke at Kohāt to abstain from raids on the British territory, and to permit no plundering of any kind and not to allow any other tribes to pass through their territories to commit depredations; but on the occasion of the Rābia Khel raid on Shāhū Khel in 1855, they permitted this tribe to retreat with the cattle they had taken unmolested through their village of Khawani. Major Coke called them to account for this after the Rābia Khel campaign, and they entered into fresh agreements to the same effect, and gavé hostages.

The land which belongs to the Shekhān section near Shāhū Khel originally belonged to the Mīshtī, to whom it was given by Naib Darwāza on their becoming responsible for the safety of that part of the frontier, but it was afterwards taken from them by Zakaria Khān, the Bārakzai Governor, and given to the Shekhān just before the annexation of the Panjāb. Major

Coke was rather inclined to think that this grant should rather be given to the Mīshtīs, as their lands touch on British territory for a much longer space than the Shekhān; however, he never carried out his intention, as the Shekhān still have the land. (*Coke, Agha Abbass, Mahamad Amin, Cavagnari, Plowden.*)

MISHRANZAI—

A section of the Kamālzai Ūtmānzai Mandan Yūsafzais. They inhabit the Yūsafzai plain, and their chief place is Torū. (*Bellew.*)

MISKAN—

A ravine of the outer Būgtī hills, which drains to the south and west of Asarelī, and enters the plains, after forming the Sorī river.

The Miskan-ka-Pūsht is a sandy plateau to the west of Asarelī. It has no water on it anywhere, but is everywhere practicable. (*Macgregor.*)

MISRĪ—

A village in the Khatak division of Pēshāwar, on the left bank of the Kābal river opposite to Akora. It contains 47 houses. (*Lumsden.*)

MITTA—

A small village in the Īsa Khel division of Banū, on the east foot of the hill, 10 miles from Īsa Khel, 4½ from Sūltān Khel, 13½ from Kamar Mashānī; it contains 60 houses and 3 Hindū shops; supplies are scarce, but considerable quantities can be obtained from Sūltān Khel, where grain, sheep and cattle are plentiful. Water, however, is sweet, and in almost inexhaustible quantities in the Mitta stream. Camel forage and firewood also abundant. The inhabitants are chiefly of the Sūltān Khel clan of Niāzīs, with a sprinkling of Gūdī Khel Khataks. (*Norman.*)

MITA KHEL—

A good-sized village of Chaontra, Kohāt district, situated 5¾ miles from Karak. It is built in a straggling manner, on high ground, on the right bank of the Tirankūa. It has 80 houses, 2 shops and 14 wells worked by the Persian wheel. These irrigate the fields of the village, which produce carrots, onions, and large fields of tobacco, for which this place, like Karak, is famous. The houses are built like those of Karak,—of large pebble stones set in mud, with flat roofs plastered with mud. The village has large herds of buffaloes and cattle.

The tobacco grown here goes to Kohāt, Banū, Chaontra, Shakardara and Makhad. The people of Mita Khel were originally a branch of the Ūmr Khel section of Mashī Khel, Ūzshdāh-Bārak Khataks, but this section has now attained the proportions of a section by itself. (*Ross.*)

MITHANKOT—

A town in the Rājanpūr sub-division of Dera Ghāzī, 1 mile from the right bank of the Indus, 30 miles east from the hills, 14 miles south of Rājanpūr, 85 miles south of Dera Ghāzī, and 29 miles north of Rojhān.

It is built on slightly rising ground beyond the reach of the annual inundations; it has a rather dilapidated fallen-off appearance, but still contains 740 houses and a population of 3,011 souls. There are some substantial masonry houses belonging to the Hindū traders, but the greater number are merely built of mud.

The bazars contain 281 shops and are well supplied with grain and cloth, and all articles of ordinary consumption; it is an open town, without defences of any kind, except a few detached towers outside, with loopholed parapets which used formerly to be occupied in times of danger.

Close to the town, on the north side, there is an excellent saraī, built of burnt brick, a square of about 80 yards, with walls 15 feet high, one gateway, and a well of good water in the centre.

On the first annexation of the Panjāb, there used to be a horse artillery detachment of 2 guns in it. In 1850, there was a detachment of 100 sabres of the 4th Panjāb Cavalry, 1 company of the 5th Panjab Infantry, and 2 horse artillery guns stationed at Mithankot, and throughout that season there was scarcely any sickness among them. The men considered the climate healthier than that of Dera Ghāzī Khān, and there being no jungles, as at the latter place, it is likely enough to be the case.

The townspeople say that, when the inundation and the rains are both heavy, fevers are very prevalent at Mithankot in the autumn, though not of a bad type, and that in seasons when the rains are scanty and the lands between the town and river are not flooded, there is very little sickness of any kind.

The town itself is always dry, and to the north and south of it there is an extensive plain, free from all risk of inundation, and which appears to be well adapted in every respect for the site of a military cantonment.

The soil is a reddish clay; there is no jungle or swampy ground, and the fresh breeze from the broad river moderates the heat in some degree.

There are no trees, however, of any kind, which gives the place rather a bare appearance; the hills are about 30 miles distant to the westward, and are much lower than in the northern part of the range; they diminish in height gradually as they run to the southward.

From what is above stated there can be little objection to Mithankot as a military cantonment in point of salubrity.

The trade of this place comes by river from all the towns above and below. Before 1868, there was a considerable trade to this place of wheat and cotton, but now it is much reduced; but is still more considerable than that of any other town in the district, because of its position on the river. The following exports go to Sakar, Shikārpūr and Karāchī:—all kinds of grain; to Dera Ghazi and Dera Ishmāīl, indigo and wool; and to Mūltān, Lahor and Amritsar, oil, ghi, opium, grain, indigo, saji.

The imports received at Mithankot are: cloth of all kinds and iron from Sakar; cotton, deodar wood, and silk cloth from Dera Ishmāīl and Ghāzī; coarse sugar, fine sugar, deodar wood and silk from Mūltān. The district produces corn in great quantities, indigo and wool, and this amounting to more than the local consumption, the excess is sent as above. However, there is no iron found or cloth made in the district. The staple export is corn. (*D. Ross, Van Cortlandt.*)

MITHĀWAN—

A watercourse on the Dera Ghāzī border, rising in the south-eastern slopes of the Ek Bhai (Shahīdānī) Mountain, and draining for many miles in a south-easterly direction. From the higher portion of Ek Bhai to where it reaches the lower spurs, it is impracticable for any but footmen on account of the loose stones and boulders, and even these have difficulty in climbing it. Where it reaches the foot of Shahīdānī (which is said to be about 12 or 14 miles from its source), it is met by the Gordran, a small stream, which joins it from the west; close to this, on the left bank, is the Nilāni Kūnd, a small valley or plot of cultivation belonging to the Hadiānīs; a little further down its course on the right bank is the Talī Kachī, a similar little valley.

From this point through the rest of its course the Mithāwan lies through hills which are fairly easy to the north and south. Its bed is, generally speaking, free of stones, and presents no difficulties for wheeled conveyances.

It is joined, at a point about 10 miles west-by-north of Sakhī Sarwar, by the Mihū and Pharakū Dab or Bakū, small watercourses rising, the former in low hills a mile or so to the west, the latter in the Thir Mar Khandak, or near it, distant some 6 or 8 miles. Where these two join the Mithāwan, there is a small plot of ground under cultivation (Hadiānīs) known as the Bajri Kūnd. Shortly after passing the Bajri Kūnd the Mithāwan is joined by the Bahwānī Dab, a small watercourse from the south-west (by which the Sirī road and pass to Gāgan Thal can be gained, the Bahwani rising not far from the Sirī). At a point about 6 miles west or west-by-south of Sakhī Sarwar the Mithāwan is joined by the Sirī, about 4 or 5 miles south of which it debouches from the hills. It here runs for a distance of a mile or so quite close to the Rakhī watercourse, and at about a mile or so north of it; then turning off in a direction almost due east, it runs to the foot of the low range of hills called Rorī, running about north-east and south-west, from which it takes a turn, almost a right angle, to the south, and runs parallel to and a few hundred yards from these low hills for a distance of 9 or 10 miles. About 4 miles from where it takes this turn southwards it is joined by the Rakhī, and at about 7 miles by the Nangar, both from the west.

At about 2 miles from where it is joined by the Nangar, it takes a sharp turn to the east (where it is joined by the Chotī, a watercourse which divides in two about 5 miles due west of this, one branch joining the Kūra, the other falling into the Mithāwan), and passing by the village of Chotī Bālā, situated on its left bank, it divides into several branches which are gradually lost in the plains between Chotī Bālā, Gangīhar and Chotī. Two of its branches cross the Chotī and Gangīhar road at 4 and 6 miles north-east of Gangīhar.

Between Shahīdānī and where the Mithāwan enters the plains, running water in places and small wells or pools are to be found, but the water is not at all good. After it enters the plains, water is found with difficulty.

There are good wells near Chotī Bālā, and at a point between Chotī Bālā and Sakhī Sarwar near Būrgūri, but at no other places. In the rains this ravine brings down an immense body of water, and is sometimes impassable for hours. (*Davidson, Macgregor.*)

MITHĪWALĪ—

A village in the Kolāchī division of the Dera Ishmaīl district, 5 miles north from Vihowa, 4 miles west from Jalūwalī, with 320 houses, 10 shops, and 5 mosques.

The population amounts to 1,409 souls, of which 434 are adult males, and composed of 1,275 Baloch and 122 Hindūs.

The water-supply is from wells dug in the bed of the Vihowa ravine.

The produce consists of bajra, wheat and barley. The village has 10,149 bigas of land, of which 2,024 are cultivated; but all are unirrigated.

Supplies are procurable here in small quantities after due notice.

The stock of the village embraces 10 horses, 140 cattle, 40 camels, and 30 donkeys. The headman is Ghulam Hūsen Khan, Bozdar. (*Macauley.*)

MOBĀRAKĪ—

A peak of the Kala Roh range, west of the Dera Ghāzī frontier, bearing nearly due west of, and at a distance of 35 miles from, Batil.

The peaks north and south of it are—

Sūroh or Suronk ...	...	... 8 miles	north.
Phaha	...	... 2 ,,	,,
Ek Bhai	...	... 6 ,,	south.

All are accessible to footmen but not for horses.

It is generally considered the north boundary of the Hadiānīs (Lagharis), the peaks north of it belonging to the Bozdars. Its western slopes, the drainage of which goes into the Rakni valley, are easy, compared with the eastern ones, which are extremely difficult, if not nearly impracticable, to any but footmen and horses accustomed to hill travelling. Its western slopes are bare and stony; its western ones dotted about with fine large 'tali' and 'kahu' trees. (*See also Shahīdānī.*)

On its summit is a small plateau said to be large enough for the camp of a complete regiment. In the winter it is deserted, being intensely cold, snow falling in December and January; and though it never lies long in exposed places, it is found in ravines till March; in the summer Hadiānī and Bozdār shepherds may be usually found grazing their herds together.

Nearly due west of Mobārakī is the Khetrān village of Mohmeh-ka-Kot, easily accessible, distant about 15 miles, whence the direct road to Bārkhān is gained.

The route to Mobārakī from the Derajāt plains is *viâ* the Vidor outpost; in 3 marches: 1, Semū, 14 miles; 2, Pharakū-ka-Lak, 17 miles. Continue along the bed of the Vidor, which shortly becomes very stony, so much so that the best route is to take a circuit north by *viâ* Jogiani water-course, which falls into the Vidor about half way on this march, and join the Vidor at Pharakū-ka-Lak, gaining this point by crossing low but easy hills. Water *en route* here and there in the Jogiani; none after leaving it. The camping ground is fairly open; water good; grass and wood obtainable, but not plentiful. Up to this point the road is easy for camels; 3, Mobārakī crest, 12 miles. The ascent commences almost immediately after leaving the camping ground. It is very difficult, the road being covered with large loose rocks and boulders; no water *en route*; except in 3 tanks, which are not to be depended upon; it is practicable for mules, bullocks, horses, but extremely difficult for camels, even when carrying half loads. The water-supply is from a small natural pool on its crest.

The only game found on the hill is 'markhor.' From Mobārakī the descent to Manjvel Sham, westerly, is a far better road than the eastern one. Camels with half loads can be taken; horsemen ride throughout. At Manjvel, several pools of water. From this the Gholamānī Bozdār head-quarters (Morīd Khān Kot) or the northernmost portion of the Raknī valley, Mohma Kot, which is only distant from 4 to 5 miles, can easily be gained. (*Davidson, Macgregor.*)

MOGHAL—

A small watercourse on the Rājanpūr border, rising in the low hills some 10 miles south-west of Sabzilkot, and running westerly to the plains, and crossing the road between Sabzilkot and Tozānī at about half way; its banks are very low, and the water it brings down from the hills is said to be good for agricultural purposes, though none of the country on its banks is under cultivation. (*Davidson, Macgregor.*)

MOGAL KHEL—

A village in the Bolāk sub-division of the Khatak division of Pēshāwar, 9 miles below Akora, containing 67 houses. (*Lumsden.*)

MOGHDARA—

A village of the Bām Khel, Khūdū Khel, inhabited by Miāns; it contains some 50 houses; and is strongly situated under a steep hill that rises over it to the south. Water is procured from 2 wells in the Moghdara ravine that runs in front of the village. West of the village is the Da Kantaro pass leading into the Jahāngīrdara pass. The village can be seen from, and is within gun range of, the Rānīgat hill.

In July 1847, 2 dafadārs and 18 sowars of the Guides and a Troop of Sikh Irregular Cavalry marched from Kalū Khān to surprise this village; half an hour before day-light the detachment arrived at the mouth of the Nanno defile leading to the village. The commanding officer with the Guides passed through at a gallop, but the Sikhs unaccountably remained outside the defile. The village was, however, surprised, and the inhabitants disarmed, and the headmen and 300 head of cattle brought away as trophies. (*Lockwood.*)

MOHIB—

A village of 151 houses in Yūsafzai, Pēshāwar, situated 4 miles east of Hotī in the open plain. It is supplied with water from 5 wells. There is a road through this village to Kapūrgarhī from Mardān, but it is flooded during the rains. (*Lumsden.*)

MOHMAND—

A sub-division of the Pēshāwar district, immediately south of Pēshāwar. It is bounded north by the Bārā river, west and south by the hills of the Āka Khel and Ādam Khel Afrīdīs, and east by the sub-division of Khālsa. Its length is 20 miles by 12 miles breadth.

In its north portion, along the banks of the Bārā, it is thickly studded with villages, and it is called Paīn. In its centre, between Badabhir and Matanī, it is an unirrigated plain called Maira, and near the hills it is called Koh Dāman, where it is irrigated by springs from the adjacent hills.

The tract called the 'maira' is an unirrigated plain, and its average breadth from north to south is 7 miles. The soil of this tract is good, and large portions of it are cultivated in the autumn, the crops depending upon the rain for irrigation. Nearly every village in the Mohmand division has its share of this "maira" regularly defined and it affords pasture for the cattle; but as the best grazing lands are in the vicinity of the hills, the herds have to be carefully guarded, or constant raids are made upon them by the Afrīdīs.

It is intersected by several deep ravines from the Afrīdī hills, which interfere much with free cross country communication. Along the course of the Bārā river are many irrigation cuts.

This division of the Pēshāwar district takes its name from some Mohmands who, at the time of the great Pathān immigration from the west, separated from the rest of the tribe, now located in the hills to the north-west of the Pēshāwar valley, and have since had no connection with them. On their arrival the country was mostly held and cultivated by the Dalazāks, whom they dispossessed.

The original division of the country amongst the conquering tribes formed the ground-work of the present tenures. The Paīn lands were divided into 5 divisions, called after the heads of families to whose lot they fell

viz., Mehrzai, Mūsazai, Khūdrazai, Davezai and Sarghānī. These were all equalized with reference to the capabalities of the soil, means of irrigation, &c. Each division was divided into 2 full villages, which were again parcelled out in 128 shares each; these shares were called 'bakras' or 'kulbas,' and were of various sizes according to the nature of the soil, &c., but all equal in value. Each of these full villages was also divided into 4 'kandis' of 32 'bakras' each. The headman in each kandi was the malik, and he received a large share of land, and also certian fees from his hamsayas or under-sharers. The population of the Mohmand division, according to the census of 1868, was 40,443, giving 499 per square mile. Of these, 12,104 were adult males. There were 39,329 Mahamadans, and 1,114 Shekhs and Hindūs. According to race, 374 were Syads, 22,148 Mohmands, 132 Kashmiris, 1,079 Khatris.

In the Mohmand division there are 40 villages. There are 81 square miles in this division, of which 31·10 are cultivated. The number of enclosures is 6,238, with 6 souls in each, and of houses 9,226, with 4 souls.

The following statistics of villages in the Mohmand division are supplied by Captain Hastings:—

Name.	Population. Number of souls.	Population. Adult males.	Number of houses and material.	Ploughs.	Names of Headmen.	Stock. Horses.	Stock. Cattle.	Stock. Sheep.	Stock. Camels.	Stock. Others.	Produce.	Water-supply.	Supplies procurable.	Remarks.
Ahmad Khel	466	...	98	43	Ata Md. and Nazir ..	3	86	178	...	102	Jowar, cotton, wheat.	...	...	Pathâns, Khadi Khel, Inayat Khel, Mali Khel.
Anizai	356	...	117	36	Mirza	...	72	82	...	96	Ditto ...	...	...	Pathâns.
Utmanzai	930	...	249	52	Izat and Mohmin ...	5	113	267	...	119	Ditto ...	...	...	Pathâns: Hafizzai, Badurzai, Sadozai, Kan Khel, Mohib Khel.
Phandu	702	...	167	98	Aslam	4	200	155	...	217	Ditto ...	...	...	Pathâns.
Bazid Khel	1,14	...	281	73	Jafar and Ghafar ...	6	210	132	...	190	Ditto ...	...	...	Pathâns: Rustam Khel, Mahamad Alif Khel.
Balolzai	254	...	98	27	Khawas and Shahbāz...	2	51	30	...	30	Ditto ...	...	...	Pathâns, Abubakra Khel, Sapu Khel, Sadi Khel, Adma Khel.
Badaber	2,793	...	804	328	Saifūla and Gūlbâz ...	12	450	488	...	368	Ditto ...	...	...	Pathâns: Masha Khel, Bain Shah Zai, Buhlol Khel, Khoda Khel, Zai, Burhan Kan Khel, Mama Khel.
Chamkani	3,646	...	834	196	Amanula and Nizam ...	54	456	246	9	294	Ditto ...	1 Well, 30ft.	...	Pathâns.
Chuha Gūjar	301	...	63	35	Sanudar	30	71	161	...	77	Ditto ...	...	...	Gardeners.
Deh Bahádūr	1,806	...	404	158	Abdūla and Ibrahim ..	22	286	308	...	338	Ditto ...	...	...	Pathâns: Ibrahim Khel, Darikun Hasan Kun, Maro Zai, Hasanzai.
Suruzai Bala	902	...	293	151	Ghūlam Md. and Aziz..	7	312	223	...	231	Ditto ...	...	...	Pathâns, Aba Khel, Marib Khel.
Suruzai Pain	2,049	...	595	182	Mūsa and Zarin ..	7	548	381	1	742	Ditto ...	...	...	Pathâns: Ishmaīl Khel and Khani Khel.
Sulimān Khel	840	...	190	71	Nadar & Abdūl Aziz ..	2	153	281	...	184	Ditto ...	...	...	Pathâns.

Shekh Mahamadi	1,014	...	298	128	Hasan and Sofat ..	9	258	82	...	163	Grapes, wheat, cotton, &c.	...	...	Patháns: Haji Khel, Khán Khel, Fatu Khel, Kazian, Gundi Khel.
Shekhan	1,224	...	328	68	Shekh Mozafar and Md. Zarif.	21	185	1,077	...	425	Sugar, wheat, cotton, rice, jowar.	...	...	Patháns.
Shahab Khel	733	...	171	40	Mahamad and Juma ..	4	117	182	...	114	Ditto ...	...	...	Patháns: Khudu Khel, Shahab Khel
Alizai	811	...	210	53	Wahab and Nabat ..	2	124	143	...	117	Ditto ...	...	...	Patháns, Ishmaīl Khel, Manazai, Arbab Khel.
Kura Khel	614	...	190	72	Razu and Rasul ..	6	143	156	...	94	Ditto ...	...	...	Patháns.
Gari Mali Khel	333	...	79	27	Amir and Dilbar ...	...	51	3	...	90	Ditto ...	...	...	Patháns: Lulazai, Nanizai, Mali Khel.
Masho Khel	1,220	...	423	160	Khairula and Ahmad ...	12	213	229	...	187	Ditto ...	...	...	Patháns: Hati Khel, Ayub Khel, Tamar Khel, Fatah Khán Khel.
Misharzai	741	...	195	68	Musali Firoz ..	8	144	292	...	147	Rice, sugar, jowar.	...	...	Patháns: Sultan Khel, Karm Khel, Naizai, Mort Khel
Masho Gagar	1,165	...	320	116	Musal, Juma ..	10	214	246	...	191	Ditto ...	...	...	Patháns: Karim Khel, Shah Khel, Khani Khel, Mama Khel.
Musazai	1,757	...	506	131	Syad Mahamad Md. Jan	9	904	220	...	344	Ditto ...	...	...	Patháns: Adkun, Manu Khel, Bazīd Amir, Sehpao, Taji Khel.
Landi Yarghajo	1,145	...	94	68	Miro and Vazir ..	25	188	94	6	141	Ditto ...	...	...	Patháns: Haidarzai, Amdakzai, Baikza.
Hazar Khani	2,131	...	454	147	Aminūla Hasan ..	6	341	233	...	358	Ditto ...	...	...	Patháns: Ahmadzai, Babakrzai, Sadozai, Manozai.
Garhi Shahidan	346	...	71	...	Nūr Mahamad ..	...	179	60	...	79	Wheat, maki, barley.	...	...	Patháns.
Matani	1,021	...	199	...	Syad Ali	13	326	230	...	345	Maki, cotton, barley.	...	...	Patháns.
Mariamzai	1,023	...	189	...	Timūr Shah ..	3	317	1,091	3	344	Ditto ...	...	...	Patháns: Kharda Khel, Aozi Khel, Ghazi.
Yusaf Khel	303	...	57	...	Jan Md. Dalal ...	...	161	205	...	280	Ditto ...	...	...	Patháns.

(*James, Census Reports, Hastings.*)

The Mohmand division is a very important part of the district, the character of the people, their proximity to, and frequent intercourse with, the independent tribes on their border being considered. In the more fertile part, on the south side of the Bārā, there are several large and important villages, amongst which Mashū Khel, Sūlimān Khel, Shahāb Khel, Shekh Mohmandī, Bazīd Khel and Badī Khel may be considered the principal. There are no villages in the district, excepting perhaps Tangī and Chārsada in Hashtnagar, and some of the large villages of Yūsafzai, in which there is more crime committed than in these. The Badabhar Thānā is partly from this, and partly from its situation on the Kohāt road, and the passing and repassing of Basī Khels, Galīwāls, and Hasan Khels to and from Pēshāwar, carrying on their trade in firewood and salt, one of the most important in the district. The most remote large village on that border is Shekhān, inhabited chiefly by a race of Shekhs, who are somewhat venerated by the Afrīdīs. Their cattle are usually exempt from plunder, but one raid occurred in 1863, the causes of which were, it is believed, traceable to the village itself. Shekh Salīm, one of the principal maliks of this village, is entitled to a seat at darbar. In the further part of the Mohmand division, on the road to Kohāt, *i. e.*, towards the Kohāt pass, there are the important villages of Matanī and Adizai, which have often figured in the criminal annals of the district. Next to them may be mentioned Aza Khel. Of the smaller villages, Pasanī, a 'jagir' of Arbāb Jūma Khan, and Bazīd Khel, may be mentioned. These smaller villages are chiefly important from their constant intercourse with the Afrīdīs in their neighbourhood. The Basī Khel and Ādam Khel are the Afrīdī tribes opposite this portion of the border, but their arrangements and engagements with the Government rest with Kohāt. This has ever been a source of jealousy with the Mohmand Arbābs and the maliks, and men of influence on the Pēshāwar side, who consider themselves thereby deprived of opportunities of bringing themselves forward. A tendency to wheedle the Hasan Khel, and particularly the Borī Khel, from their political connection with the Kohāt district, has always been observable, and various attempts are made to get leading maliks of their tribes to express dissatisfaction with arrangements which have stood the test of years, and which were made by officers thoroughly acquainted with the subject.

This intimacy has long existed betweed the Basī Khel and the Mohmand Arbābs. The late Arbāb Mahamad Khān, whose behaviour during the mutinies aroused great suspicion, had arranged for a flight into Basī Khel hills, secretly transferring portions of his property to these hills. His conduct incurred the displeasure of Colonels Edwardes and Nicholson at first, but he redeemed his character subsequently by sending his two sons, Sadūla Khān and Sarfarāz Khān, and their wives, to Hindūstān, where they behaved well. The influence of the family has since greatly increased. The position of Fateh Khān, the present Arbāb, as Arbāb of all the Mohmands; of Sarfarāz Khān as Kotwāl of the city; Sadūla Khān as Thānādār of Tarū; and Lashkar Khān as Tehsīldār of Hashtnagar, gives the family an influence and a power possessed by no other in the Pēshāwar district. The brothers are all men of intelligence and mark, and dissatisfaction at the mode in which the increasing influence of the family has been exerted has frequently been complained of. (*James, Munro, Census Report, Hastings.*)

MOHMANDS—

A tribe of Pathāns who inhabit the hilly country to the north-west of Pēshāwar, between the Kābal and Swāt rivers.

The Mohmands are divided into six clans, *viz.*, I, Tarakzāi; II, Halīmzāi; III, Bāizāi; IV, Khwāzāi; V, Ūtmānzāi, and VI, Dāwēzāi.

Ahmad Sher of Mardāna divides them thus:—

- Baïzaī ...
  - Ūsmān Khēl ...
    - Koga Khēl.
    - Khuda Khēl.
    - Atma Khēl.
  - Babūzaī ...
    - Musa Khēl.
    - Bara Khēl.
    - Mīrū Khēl.
- Khwaizaī ...
  - Daūd Khēl, 4,000.
  - Mehmān Khēl, 7,000.
  - Khadi Khēl.
- Tarakzaī ...
  - Īsa Khēl ...
    - Langar Khēl.
    - Sikandar Khēl.
    - Māmū Khēl.
  - Barān Khēl ...
    - Hasanī.
    - Haryātī.
  - Dādu Khēl ...
    - Mūrcha Khēl.
    - Shāhmansār Khēl.
    - Asaf Khēl.
    - Morādī Khēl.
  - Kasim Khēl ...
    - Zarīf Khēl.
    - Harīf Khēl.
    - Salīb Khēl.
    - Jānbez Khēl.
    - Hāfiz Khēl.
    - Asghar Khēl.
    - Khalīl Khēl.
    - Kado Khēl
  - Halīmzaī ...
    - Būsha Khēl ...
      - Būal Khor ...
        - Katasar Khēl.
        - Daūd Khēl.
        - Kadai Khēl.
        - Valī Beg Khēl
        - Khoja Khēl.
        - Pājal Khēl.
        - Gūnda Khēl.
      - Sīpahi ...
        - Ibrahim Khēl.
        - Yūsaf Khēl.
    - Hamza Khēl ...
      - Adīn Khēl.
      - Bābi Khēl.
      - Dūrba Khēl.
      - Sultan Khēl.

1. The Tarakzāis are sub-divided into—

- Dadū Khēl ...
  - Shah Mansār Khēl ...
    - Mūrcha Khēl.
    - Zafarān Khēl.
    - Bakhtāwar Khēl.
    - Spīnoaraī Khēl.
    - Acmora Khēl.
    - Umar Khēl.
  - Asaf Khēl, also Kashī Khor...
    - Mūkh Khor.
    - Abdūl Khor.
    - Rahīm Khor.
    - Kambar Khor.
    - Rāwal Khor.
  - Morādī Khēl or Angār Khor..
    - Takhai Khor.
    - Sarbade Khor.
    - Shāhī Khor.
    - Nazr Khor.
- Kasim Khēl ...
  - Kanaī Khēl ...
    - Badla Khēl ...
      - Azghar Khor ...
        - Janbeg Khor.
        - Hafiz Khor.
      - Talib Khor ...
        - Harif Khor.
        - Zarif Khor.
    - Narao Khēl ... Saleb Khor.
  - Maraī Khēl ... Khalil Khēl ...
    - Kadū Khor.
    - Gholam Ahmad Khor.
    - Būchal Khor.
    - Sūbah Khor.
    - Aka Khor.
    - Bai Khor.
- Isa Khēl ...
  - Yūsaf Khēl.
  - Kandī Khēl.
- Būrhan Khēl.

The Mūrcha Khēls are descended from Mūrcha, a poor man who attended on a saint, Nūrzāda Vah, and through his blessing the Mūrcha Khels have risen to be the chief section.

The Kashi Khor and Angār Khor came from Khalīl and Khalsa.

Tarakzāi includes the Chief of Lālpūra and those of Michnī and Pandīālī. The former resides at Lalpūra, and the latter occupy the whole of the hills adjoining the Pēshāwar valley, between the points where the Kābal and Swāt rivers enter the plains, to a distance averaging 6 kos from the plain. They can turn out 2,500 fighting men.

The villages of the Shahmansūr Khel are:—

1, Shahmansur Khel; 2, Pahkhan; 3, Haidar Khan; 4, Prang Dara; 5, Saifal Karuna; 40, houses; 6, Kam Daka; 100 houses; 7, Loe Daka; 40 houses; 8, Lalpūra Kazan; 1,500 houses; 9, Lalpūra Khūrd, 30 houses; 10, Jagorh, 50 honses; 11, Ashamghar, 30 houses; 12, Sadin, 40 houses; 13, Dab, 50 houses; 14, Sapari, 400 houses; 15, Gūrgūrai, 40 houses; 16, Halkai Gandao, 200 houses; 17, Tangai, 16 houses; Spinalai, 40 houses; 18, Sahibchina, 40 houses; 19, Surkai Sapari, 60 houses; 20, Zaragbara, 20 houses; 21, Kūnai, 10 houses; 22, Gidar Nao, 10 houses;

23, Kūi Miana, 40 houses; 24, Tarkha, 8 houses. The villages number 8, and 12 to 24 have lands in British territory round Vāzir Kala and Bela Mohmandai.

The villages of the Asāf Khel are Sadin Bāla, Sadin Pain, Dab, Rahim Kor, Kambarkor, Rāwal Khor, Ziarai, Najim Khor, and Kam Shalman.

The Moradi Khēl live in Gūrgūrai and Tangai.

The Kasim Khēl villages are—1, *Marai* or *Khalil Khor*, Sahib China, Surkai Sapari, Zaraghara, Kunai, Kūi Miana, and Zarka; 2, *Kani Khel*, Kharaga, Landai Tangi, Sabakhor, Āskhadand, Regmena, Mahamad Gūjar, and Darwazgai.

The Īsa Khel, who number 1,500, occupy the district of Pandiali, living in the following villages: Jaabeh Khor, Baiardagh, Shagai, Mian Kala, Garoh Shah, Toragarai, Sarobai, Lachai, Kala, Mohmana Garhai, Dagh Sikandar Khel, and Langar Khel. These last are in the Danush Kul glen. The Chief of the Īsa Khel is Firoz Khān, and he enjoys the village of Sadrghari in Doaba in 'jagir' from Government. The Īsa Khel are at feud with the Būrhan Khel.

The Būrhan Khel villages are Vazir Kala, Gūldin Kala, Ahmadi Kala, Mūrgar Kala, Ishmaīl, Laghri, Ūdi Khel, Sūrka Khor, Umai Khor, Salim Khān Khor, Kadir Khor, Mūrgai Khor, Marai Khor, Kūi Karm, Adal Khor, and Ahmadi Khor.

II. The Halimzai section includes the Chiefs who hold the Panjpao lands in the British territory near Shabkadr, and inhabit a district called Kamal, north of Pandiali; their country lies therefore immediately beyond that of the Tarakzai. They are considered the best fighting men of the tribe, and possess great influence, not only from their character, but as being the principal agents for arranging for the transit of "kafilas" through the Mohmand districts. They can turn out 3,000 fighting men.

III. The Baizai is the largest clan; its Chief resides at Goshta; and it occupies the country between the Halimzai and Bajawar, which is described as the most fertile of the whole; the inhabitants have also the reputation of being more civilized than the other branches of the tribe. They could furnish from 10,000 to 12,000 men.

The Babuzai sections are:—

1. Mūsa Khel, living in Miti-Kulma, Spin Tangī, Maliks, Fazl and Vazi.
2. Bara „ „ Bedmanī, „ Mahamad Zenula.
3. Miru „ „ „ „ Khanī Alum, Mahamad Rasūl.

The Usmān Khel sections are:	1.	Khoja	Khel, live	in confines of	Kūnar,	Malik	Bahadūr.
	2.	Atma	„	„	Amzarī Chīna	„	Sahibdin.
	3.	Khuda	„	„	Godakh	„	Zanir Khān.
	4.	Isa	„	„	Jarobi	„	Ragbat „
	5.	Hadi	„	„	Ohgaz	„	Hazrat Shah.
	6.	Banu	„	„	Bahrabād	„	Mahamad.
	7.	Mita	„	„	Sarkanī	„	Gharib.
	8.	Sani	„	„	Sūrtangī	„	Jatal Khel.
	9.	Mama	„	„	Kāma, Goshta, and Chīnārī in Ningrahar.		
	10.	Nazr	„	„	Shair Sapari above Lālpūra, Maliks Mūla, Ālamdīn.		

IV. The Khwaizai have three sections:

1. Daūd Khel 2,000, living in Goshta, Malik Ghuāb Shāh.
2. Mahman Khel 1,000, living in Palosī, Regna, Parchao on the Kūnar river, Malik Mahamad Nūr.
3. Khadī Khel 1,000, living in Hadkhor, Kote, Ghang, Gadai Tangī.

The boundaries of the Khwaizai are: east Halīmzai, west Tarakzai, north Ūtmānzai, south Tarakzai.

V. The Ūtmānzai, another small clan, occupies the country immediately behind Kamāl. They are not considered a warlike people, and are engaged principally in agriculture. They are themselves frequently pillaged by their neighbours, and are said to furnish only 500 men; even this is doubtful

VI. The Dawezai, a similar clan, is situated between the Ūtmānzai and Bajāwar. It is an agricultural section, and its quota of armed men is said to be 900.

The strength of the Mohmands would therefore be—

Tarakzai	2,500
Halmzai	3,000
Khwaizai	800
Baizai	12,000
Ūtmanzai	500
Dawezai	900
TOTAL	19,700

Ahmad Sher states the strengh to be—Tarakzai 6,000, Halīmzai 3,000, Baizai 15,000, Khwaizai 11,000, total 35,000, without counting the two last sections. This of course is very much exaggerated, but it is impossible to get at correct figures of these tribes. It is much more likely that they do not exceed a total of 16,000, and it is certain they would never bring that number into the field.

The Kukuzai section is not mentioned by any authority on the Pēshāwar side, but there is no doubt it exists. Its divisions are:—

1. Iml Khel 1,000, living in Basāwal and Hazārnao, Āmbarkhāna.
2. Daria Khel 1,000, living in 8 villages called Bar Ahmad Khel in Daūdzai.
3. Ahmad Khel 1,000. This section pays tribute to Kābal. It is at feud with the Sangū Khel Shanwāris.

Leech mentions that there are some families of Mohmands residing at the villages of Khūshāb, Deh-i-nac, and Mandisor, near Kandahār; these are probably the remnants of the tribe when it emigrated to the east.

The following information regarding the Mohmands in the Jalālabād district is extracted from MacGregor's report:—

The portion of Mohmands belonging to Nangrihār, or to its vicinity, may be divided into six principal divisions, *viz.*:—Tarakzāi, Bāizai, Khwāizāi, Kūkuzāi, Dawezāi, and Za Khēl.

The above are again sub-divided into clans.

The Tarakzai branch into the following:—

	Places of residence.	
Mūrcha Khēl	Lālpūra Daka Rinah (?) and Sada	Plain, and also in the Daūdzai division.
Halīmzāi	Gandāb Kamāl Būriadara (?)	Mohmand hills, 2,500.
Dadū Khēl Kāsim Khēl	Michni.	
Burān Khēl	Pandiāli Shimpo (?)	Mohmand hills.
Ūtmānzāi Shāhmāsi (?)	Yekhdān Shalman	Ditto.

Next in importance is the Baizāi division, which branches into the under-mentioned clans :—

	Places of residence.
Atma Khēl and Māma Khēl ...	Goshta. Girda. Gandaghar. Bahai.
Mūsa Khēl ...	Mītai. Gūhnar. Tīra.
Bāleazāe ...	Bedmānī.
Bārā Khēl ...	Shrinishar.
Khūgar Khēl ... Mirū Khēl ...	Karwāzāi.
Bazid Khēl ... Kūtab Khēl ... Miza Khēl ...	Kama.

The Khwaizai are divided into the following clans :—

Aka Khēl ...	Khwaizai.
Daūta Khēl ...	Chiknūr.
Mamūn Khēl ...	Atta Jūr.
Syad Khēl ...	Tungi Gudai.
Khodo Khēl ...	Kūng.

The total revenue of the Khwaizai country amounts to about Rs. 2,000 annually.

The Kūkūzai may be classed next, and are divided as follow :—

	Places of residence.
Baizai ... Mamūzai ... Kūtazai ...	Hazarnao.
Hidarzai ... Āmdūkzai ... Emozai ...	Basāwal.

The Dawazai Mohmands form a pastoral tribe, and chiefly migrate over the country with their flocks and herds. It is divided into the following clans :—

	Places of residence.
Hasn Khēl ...	Golai.
Mandazai ... and Hazar Boz ...	Katagai. Heidab. Deh Gaz. Tiraili. Barū.

Ibrahīm and Takū Ākhūnzādas, who reside at Bēsh Bolak and Kutab, exercise influence over this tribe, and are considered the chiefs of it: they receive a Government salary. It is a well-behaved and useful tribe.

MacGregor has in addition the following list of Mohmand villages in the Kūnar district:—

Mohmands of Sūri:—

Deh Bolāk,	belonging to the	Khōja Khēl	section, with	80	houses.
Deh Anār	„	ditto	„	140	„
Deh Chakadal	„	Baltū Khel	„	40	„
Fortgāe	„	ditto	„	30	„
Haffir Darak	„	ditto	„	45	„
Zingūrī	„	ditto	„	18	„
Rodār	„	ditto	„	35	„
Chatī	„	ditto	„	21	„
Kūltī	„	ditto	„	28	„
Sīran Khēl	„	Sīran Khēl	„	50	„
Deh Zangī	„	ditto	„	40	„
Deh Angarī	„	ditto	„	30	„

In the Shali valley:—

Ahmad Khēl	belonging to the	Zūlfakr Khēl	section, with	80	houses.
Rūstam Khēl	„	ditto	„	80	„
Shūjā Khel	„	ditto	„	80	„
Deh Mūgī	„	Hūdī Khēl	„	29	„
Deh Tūrki	„	Hasn Khēl	„	50	„
Khading	„	ditto	„	45	„
Manigarh	„	ditto	„	60	„
Deh Kūri	„	ditto	„	40	„

Khōja Khēl Patavī:—

Manūzāe	„	Khānā Khōki	„	80	„
Deh Kati	„	ditto	„	55	„
Deh Sagri	„	Hasn Khēl	„	60	„
Deh Waghtal	„	ditto	„	55	„
Jagdali	„	Isā Khēl	„	240	„

Balazae Mohmands:—

Garha Shāhbāz	„	Mūsa Khel	„	260	„
Garha Rahmat	„	ditto	„	240	„
Garha Sabū	„	ditto	„	200	„
Kand Kāsim	„	ditto	„	120	„
Kand Habit	„	ditto	„	80	„
Aghar Ghara	„	ditto	„	50	„
Sūfēd Sangi	„	ditto	„	50	„
Bārā Khēl	„	Bārā Khēl	„	300	„
Mir-o-Khēl	„	Mir-o-Khōl	„	500	„
Deh Chināe	„	Māmāzāe	„	40	„
			Total	3,331	„

For further information regarding the Kūnar Mohmands, *vide* "Kūnar," Part II., Central Asia.

The Mohmand country is rugged and unfruitful, especially to the south-east or portion bordering on the Peshāwar valley between the Kābal and Swāt rivers, from which part it is least accessible. The ranges which here intersect it are rocky and void of vegetation, with craggy, broken summits. The roads in most places do not wind through the hills at their base, but generally lead over them, and are impracticable except for footmen and the beasts of the country. The chief roads, *viz.*, to Lālpūra, Bajāwar and Kūnar, and from Pandiāli to Lālpūra, are the best, and can be traversed by camels and horsemen, but even these are rugged and broken. There is a great scarcity of water throughout, especially in the Gandāb and

neighbouring districts. Gandāb signifies bad or unwholesome water. The villages are described as poor collections of houses, situated in the valleys immediately at the foot of steep hills, with a view to their defence, and to afford but one approach to their enemies. Such precautions are necessary in consequence of their continued feuds, which last for years, unless temporarily suspended during a general rising of the tribe, when private quarrels give way before those of the tribe in general. The houses are built of stones and earth, and in most villages is found one of the towers well known in this country, where a protracted defence can be maintained. Water is frequently at a great distance from the villages, and obtained from springs whose supply is uncertain, and from small tanks made to retain the rain water. The women are employed in the laborious task of bringing water from those places in skins, for the consumption of the village. The villages in one valley or its neighbourhood are commonly designated by one name, though each has its distinct appellation. Thus Pandiālī, a district 6 coss from Matā, contains 13 villages, 2 of which, named Dāg, are situated in a plain 5 miles in length, and about ½ mile broad; the other 11 are inside the hills, but near each other. Gandāb is the prncipal district of the Halīmzāī, about 10 miles from Panjpāo. The valleys are small, and the villages scattered. The breadth of this district is 6 miles, and is a succession of hills. The villages are mostly off the road, and difficult of approach. A traveller by the main road would pass but few, leaving the remainder to his right and left, a coss or more from the road. The Kamāl district is 6 coss from Pandiāli, and contains 11 villages of 20 or 30 houses each. About all the villages in the hills the fields are enclosed with small stone "bands" to retain the rain-water for their irrigation.

The natural resources of the Mohmand country are few. Most of the villages in the hills have a small extent of cultivation round them; the culturable land is divided equally amongst the numbers, and each takes the produce of his fields, paying no portion as revenue.

There are no manufactures in the Mohmand country unless we except the mats which they bring for sale into Pēshāwar.

The Mohmands, like all Pathāns, are very fond of talking about Pūkhtūnwali, or Pathān honor, but they are not the less amenable to golden influences, and there is no doubt they would sell or prostitute any thing or kill any one for gold, as a native official who knows them well says:—"you have "only got to put a rupee in your eye and you may look at any Mohmand, "man or woman."

They have no literature, and their only records consist in the memory of their old men. They use when it is necessary the English weights and measures, but it is evident such savages can have little use for such articles. The hill Mohmands have no "hūjras" or assembly places, a fact which, in the opinion of more civilized Pathāns, stamps them to be real savages.

The Mohmands do not take service in the British army so readily as the other tribes. This is, I think, to be wondered at, and to some extent regretted. The tribe is a large one, and could furnish many more recruits than it does. The numbers at present in our service are as follow: In the Panjāb force 91, in the Bengal army 181;—total 272.

The Chief of Lālpūra has a grant from the Amīr of Kābal, consisting of 9 villages in Nangrihār, yielding Rs. 60,000 per annum. He has

also a serai at Lālpūra, where merchants bring their goods and pay a duty; these duties he farms at an average of Rs. 3,000 per annum. He has also a station on the south bank of the Kābal river, where he levies a duty upon the "kafilas" proceeding from Kābal to Pēshāwar; these he also farms for Rs. 4,000. The ferry at Lālpūra yields him Rs. 3,000 more.

All the above items, amounting to Rs. 70,000, are the personal revenue of the Chief of Lālpūra. He keeps up a small body of horse as his immediate followers, and makes annual presents in money to the subordinate Chiefs, and gives Rs. 3,000, according to an ancient custom, to the Halīmzai.

He levies a toll upon all rafts coming down the Kābal river of Rs. 9, whatever may be their freight; two-thirds are retained by him, and one-third given to the Halīmzai.

The Michnī Chief also levies another toll at Michnī of Rs. 6 on each raft; of this, Rs. 5 are divided amongst the Michnī tribes of the Tarakzai, and Re. 1 is given to the Chief of Michnī, who is of the same branch as the Lālpūra Chief.

The Chief of the Baizai has a grant from the Amīr of Kābal, consisting of 5 villages, and yielding a revenue of Rs. 8,000 per annum. He makes annual presents from this to his subordinate Chiefs, of no fixed amount, but according to services rendered.

Another source of revenue is derived from 'Guide Money' levied from 'kafilas' proceeding between Bajāwar and Kūnar to Pēshāwar. This is generally Rs. 3 per camel, Rs. 2 per horse, and Re. 1 or 8 annas per man. This amount is paid before the journey is commenced, and is generally fixed by Halīmzai agents at Pēshāwar or the above places. As the 'kafila' enters each boundary, the clan receives its quota of the money paid, and furnishes guides through its own territories. These guides receive small presents from the chief of the "kafila." If there is a dispute regarding the money to be paid to each clan, the "kafila" is not molested, but the settlement is made with the party who received the money before the journey commenced. The shares and places of settlement are as follow:—

1. The Michnī tribes about Reg Mena and Dand and the Pandiālī branches, one-third, paid at Dand.
2. The Halīmzai, one-third, paid at Gandao.
3. The Khwaizai, one-third, paid at Kalagai.

The Panjpao lands are in the possession of the Halīmzai, and yielded in former days about Rs. 3,000 per annum to that tribe, but now they are worth much more.

The Michnī villages yielded about Rs. 5,000 per annum to the Mohmands of that branch of the Tarakzai in former times, and they are much more valuable now.

The articles brought by the above route to Pēshāwar from Bajāwar, are ghi, honey, rice, walnuts, and mash; also iron in large quantities and of inferior quality; from Kūnar very fine rice (sells at Pēshāwar at Rs. 4 per maund), honey, and walnuts. They return with "lungis," cloths, and leather.

The roads which lead into the Pandiālī Mohmand country are as follow:—(1) Ūkha Kanda, which starts either from Reg Mena or Panjpao, and goes through the Būrhān Khēl Dara, and over a hill called Prekara to Dāgh. This is a good road, and is practicable for all descriptions of

transport. A man would take from daybreak to 12 between these points; it is a long march. (2) Būjil. This goes from Chingai over the Sarkāi hill. It is only practicable for footmen, and joins the Alīkandī road in Saefūlpatī. (3) Alīkandī. Goes from Mata over the Mahāban Kandao down to Būrhān Khēl Dara. This road is practicable for all transport. It would take a man from daybreak to about noon. A road goes from Mata called Asūkandao, which crosses over the hill, and leads direct to the Īsa Khēl valley to Sikandar Khēl. A road also goes by the bank of the river, which is difficult.

There are 5 roads through Kasim Khel and Dadū Khēl, *viz.*, Karapa, Zānkāi, Abkhāna, Tātara, and by the Kābal river. Camels pay Rs. 3, horse Rs. 2; a Mahamadan Re. 1, Hindū Rs. 2 (Kābali). For a raft of wood Rs. 120 is paid.

On the Tātara the Mūlagōri are responsible, and take 1 shāhi per camel. Half these taxes go to the Murcha Khel, and half to the Dadu Khel and Kasim Khel.

All the way the river is through the above sections, except in one place, where it goes through the Hālīmzai lands for a gunshot, and here the Hālīmzai take 3 Kābal rupees a raft in excess.

The Mohmands for the first 8 years of British rule in the Pēshāwar valley gave more trouble than almost any other tribe.

The Michnī Mohmands, after annexation, were allowed to hold a fief in Doāba, near the junction of the Swāt and Kābal rivers, from the British Government, of which they collected the revenue. A portion of the lands they cultivated themselves, the remainder they farmed out to other tribes of the plains as tenants. Many of their clansmen dwelt in the plains of Michnī and some in the neighbouring hills. They traded in the Pēshāwar valley. The Hālīmzai Mohmands also had the fief of Panjpao in the Doāba chiefly cultivated by tenants. A few of their men lived in the plains, and the majority in the hills. These also traded in the valley. The Pindīāli Mohmands at a former period had held a similar 'jagir' in Doāba, but since British rule this was discontinued. The fiefs were originally granted by preceding Governments to the Mohmands as black-mail to buy off depredations.

The first inroad of the Mohmands occurred in December 1850 in an unprovoked attack on the village of Shabkadr, organised by Fateh Khān of Lālpūra.

In March 1851, Lieutenant James reported an intended attack on the Doāba by Sādāt Khān of Lālpūra, from Pandiālī, and in March and April of the same year two attacks were actually made on Mata by Nawāb Khān of Pandiālī; but both were gallantly repulsed by detachments of the Guides under Lieutenant Miller and Risāldār Fateh Khān respectively.

To these attacks minor depredations succeeded in July 1851, headed by one Nūr Gūl of Panjpao.

In August 1851, Rahīmdād, a headman of Michnī, deserted and collected 600 matchlockmen, and sent them to dam up the water of a Daūdzai village, but they were driven off by the villagers with some loss.

In October 1851, the Mohmands of Michnī made a more serious attack on several British villages, and, though opposed by the villagers, they succeeded in destroying many of the crops.

At length, on the 15th October 1851, the Supreme Government deemed it necessary to direct that the Mohmand fiefs in Doāba should be confiscated, that the defensive posts should be strengthened, and that British troops should operate against the offending Mohmands, and destroy their chief villages.

Accordingly on the 25th October 1851, a force (consisting of 1 Light Field Battery, 2 Companies 61st Foot, 2 Companies 98th Foot, 66th Goorkha Regiment, a wing 71st Native Infantry, 1 Company Sappers, 4 Companies Guides, and 2nd Irregular Cavalry) marched from Pēshāwar, under the command of Sir Colin Campbell, to Mian Kili on the Mohmand frontier.

The force might, of course, with ease have pushed on at once to Michnī, but it appeared to the General more advantageous to allow time for the Deputy Commissioner to communicate with the influential people of the country, and the moral effect of the expedition to be felt rather than advance in greater haste.

On the 27th the force halted, while the General proceeded about 7 miles to the front to reconnoitre the country, and villages of Dab, at the junction of the Kābal and Adizai rivers. These were found to be flanked by mud towers, by which the river and surrounding country were effectually commanded. The approach to them in the direction of the camp lay for the last 2 miles over stony ground, it being a succession of low ranges of hills, which increase in height and precipitousness in their immediate vicinity.

On the 28th the force advanced to within 2 miles of the Mohmand villages doomed to destruction. After the march of that morning was concluded, the General having received a report from Lieutenant Lumsden that a considerable gathering of mountaineers was taking place at Zandar in the hills immediately in front of the post of Mata, detached Captain Jackson at once with the 2nd Regiment of Irregular Cavalry to Mata, and empowered him to take some Infantry from Shabkadar fort to protect the villages belonging to us on the plains: this demonstration had the desired effect, and Captain Jackson was not under the necessity of acting in the offensive.

At noon, on the 28th, the main force advanced on the Michnī villages, taking care to occupy each range of hills, thus effectually covering the fatigue party of Guides, who at once proceeded with the work of demolition. During the 28th and 29th, the towers, some ten in number, were blown up under the direction of Captain Oldfield, Bengal Engineers, and the villages effectually destroyed. A desultory matchlock firing was kept up by the mountaineers during these two days, to which it was not thought worth while to reply; and the necessary penalty was inflicted on the tribe without one man being wounded on our side, and the retreat, from the scene of operations, was conducted with the same caution and deliberation as the advance, the mountaineers not annoying the retirement in consequence of the effective display of force on the hills, each retreating line being covered from occupied positions.

For the first two nights only, *viz.*, the 1st and 2nd November, after the destruction of the villages, the picquets were molested; on the 2nd the Mohmands came in large numbers, but they were beaten off and pursued for some way by the Guides, and after this the annoyance ceased.

It had also been determined to erect a fort in the vicinity of the destroyed villages in order to place a check for the future on the depredations of the Mohmands; and after a very careful examination of the district between the Kābal and Adizaī rivers in company with Captain Oldfield, Bengal Engineers, and Lieutenant H. B. Lumsden, Sir Colin Campbell came to the conclusion that the only place fitted for the site of a fort, such as that ordered by His Lordship the Governor General, was on the left bank of the Adizaī, 1½ mile from Dab. This position commanded the two rivers, but more particularly the Adīzai, as well as an old water-course, in which direction alone, on the land side, an enemy could have been concealed; and it was therefore settled on.

Sir Colin Campbell's force now remained encamped near Dab to cover the construction of the fort. The progress of this work was at first retarded until Persian wheels could be set up to raise from the river the water that was requisite for the building operations. The picquets were not molested owing to the troops having cleared away the bushes and inequalities of ground for some distance round camp.

As it appeared probable that some attempt might be made at night to burn some of our villages in the Doāba by parties of Mohmands from the hills, it was deemed advisable to place a detachment nearly midway between Dab and Shabkadar, and Major Fisher, Commanding 15th Irregular Cavalry, was therefore ordered out from Pēshāwar with a 120 sabres, and posted near the village of Miān Khēl, about 4 miles to the east of the camp, and further strengthened by a detachment of 2 companies of the Guide Corps.

On the 26th November Sādat Khān moved to Gandao, about 20 miles north of Shabkadr, where a meeting took place to determine what measures should be adopted, and application was made for assistance to the chief of Bajāwar, who joined him on the 30th November with a large body of followers. On the nights of the 28th and 29th November, parties of Mohmands eluded our cavalry patrols and attacked on the former night the village of Ūchwāla, and on the latter, that of Mīrzai in the Doāba. From Ūchwala they only contrived to carry off some bullocks; but at Mīrzai they killed two men at a sugar-mill, and wounded others, besides carrying off some property from houses in the outskirts of the place. On neither of these occasions did they obtain possession of the villages, but made a hasty retreat when the inhabitants commenced firing.

Large patrols of cavalry from Miān Khēl, Shabkadr, and Mata were kept on the move along the frontiers throughout the night; but the numerous ravines, and the very broken nature of the ground, rendered it impossible to prevent parties passing through the country.

On the night of the 29th November, a party of Mohmands burned a village in the Khalil district to the south of the Kābal river, between Pēshāwar and the hills, belonging to a Syad, who was at variance with the Arbabs in his neighbourhood, and the civil authorities had reason to suppose that this was done by the Mohmands at the instigation of these Arbabs, in order to induce a belief on our part that the Mohmands were as hostile to themselves as to the people of Doaba, which was very far from being the case. Meanwhile strong fatigue parties were engaged in raising the fortification of the Michnī fort.

After the 2nd December the gathering of the Mohmands increased so considerably in numbers that Sir Colin Campbell deemed it right to draw

in Major Fisher from Miān Khēl, and to keep up the communication between his camp and Shabkadr by strong patrols of Cavalry, upon whom also devolved the duty of protecting the camels at graze.

The same reason caused the General to reinforce Captain Jackson at Mata, making up his strength to three companies of Gorkhas and two companies of Guides, in all 415 bayonets, 320 sabres, and two 9-pr. guns.

On the 7th December Sādat Khān suddenly moved out of the gorge in the hills, opposite the front of the camp, towards the right, and in a very short space of time occupied the range of hills with 4,000 footmen and some 80 or 100 Sowars, and threatened Major Fisher who was occupied in guarding the camels. The General immediately moved out of camp with a troop of Cavalry of the Guide Corps, two guns, and two companies of Infantry to cover the return of this party.

This force waited till sunset, and then retired very slowly to prevent the enemy taking up his ground with the advantage of daylight. However, he declined to follow owing to the practice of Captain Carleton's artillery, which was the admiration of every one. During this time the hills to the westward in the neighbourhood of Dab had also been strongly occupied by the enemy; and a party of about 200 men came down to the left bank of the Kābal river, immediately in rear of the camp. Orders were then sent to Lieutenant-Colonel Mansfield, at Peshāwar, to march at once with the 53rd, and Major Waller's Troop of Horse Artillery.

On the 8th December 1851, at noon, the post at Mata was attacked by Sādat Khān with from 4,000 to 5,000 men. Captain Jackson managed the affair particularly well; and without a casualty on his side, drove the enemy back with loss and in the greatest disorder. Lieutenant Simeon commanded the two guns of No. 17, Light Field Battery, with great credit, and made admirable practice, and Captain Garstin, of the 66th Gorkhas, and Lieutenant Miller, of the Guides, commanded their respective detachments in a creditable manner. The conduct of Sikandar Khān, the headman of Mata, was particularly worthy of notice; he turned out with some 300 matchlocks, showed his own standard, thereby thoroughly compromising himself on our side, and rendered the most efficient assistance.

All this day reports were rife that the Chief of Bajāwar was collecting men in Pindiālī in great numbers.

Orders were sent in the afternoon to Lieutenant-Colonel Mansfield to collect what troops he could to meet him, and to send into Pēshāwar for a detachment of Her Majesty's 61st Regiment. His force accordingly bivouacked for a few hours and then marched at 4 A. M. to Shabkadr, on which the enemy altered his intention, and the point of attack was to be Sir Colin Campbell's camp at Dab.

Orders were accordingly sent to Lieutenant-Colonel Mansfield to detach a company to Mata, and to march with the remaining 5 companies, Her Majesty's 53rd Regiment, and Major Waller's Troop of Horse Artillery, and take the enemy in flank, while Sir Colin Campbell engaged them till his arrival. Agreeably to these orders Lieutenant-Colonel Mansfield joined at 3 P. M., on the 9th, his Infantry having marched 42 miles in 30 hours, and his Horse Artillery 30 in 24.

This accession of strength at once told on the enemy, and after much consultation, instead of attacking, the gathering broke up, and Sādat Khān decamped to Gandao and then to Lalpūra.

The fort, meanwhile, progressed rapidly, and was completed at the end of December, and the force was then withdrawn to Pēshāwar; a garrison of 12 European gunners, 50 Sowars, 15 Irregular Cavalry, and 3 Companies 71st Native Infantry being left under Captain Hicks; 1 Company of Sappers under Lieutenant Boulnois, who was killed on the 15th January 1852.

In the following July 1852, the Michnī and Panjpao Mohmands, exiled from house and lands, and cut off from trade and all communication with the plains, tendered submission and prayed for restoration to their fiefs. They were restored on condition of paying a yearly tribute of Rs. 600 for Michnī and Rs. 200 for Panjpao; and did not subsequently give cause for dissatisfaction, and remained in enjoyment of their fief, which, however, is just within range of the guns of the Shabkadr fort.

The Michnī Mohmands did not again overtly misbehave as a tribe until the autumn of 1854, when the Chief, Rahīmdād, fled from Pēshāwar, whither he had been summoned, and under such circumstances flight was tantamount to rebellion.

Accordingly, in September 1854, a force, consisting of 5 howitzers, 2 mountain guns, 2 Companies Sappers, 1 Squadron Native Cavalry, 200 British Infantry, 2 Regiments Native Infantry under Colonel Boileau, moved out from Pēshāwar to Michnī.

It was found that some Mohmands had fled with Rahīmdād, and that some stood by their lands and were willing to pay their share of the tribute, and professed allegiance; it also appeared that Rahīmdād's party held three important villages on the neighbouring range of hills which commanded the Kābal river, and dominated over the inhabitants and the plain of Michnī. From these places, the Mohmands fired on the troops as they moved along the open ground, and these villages were consequently destroyed. A settlement of the Michnī fief was then made. The faithful Mohmands who stood by their lands were permitted to remain on condition that they continued to pay their quota of the tribute; the lands of those who fled were farmed out and assessed with revenue. Towards the close of 1854 Rahīmdād appeared at Pēshāwar under a safe conduct to pray for restoration to the fief, but as he did not, and indeed could not, offer any security for good conduct, he was sent back across the frontier and forbidden to re-enter British territory.

The Pandiālī Mohmands continued to misbehave, committing the following raids on British territory:—

1 On the 20th January 1855, 30 of them attacked the village of Garhī Nasīr, and wounded 2 of the villagers.

On the 20th January 1855, a party of unknown strength carried off 57 goats and sheep from the grazing ground after a skirmish with the police and troops.

On the 21st February 1855, a party of Mohmands came down, and on the 11th March 1855, 20 Mohmands came to Shabkadr after some mischief, and 2 of them were captured.

4 On the 14th March 1855, 30 Mohmands carried off 40 bullocks from the village of Mata.

In March 1855, when Sirdār Ghulām Haidar Khān was at Pēshāwar, he interceded with the Chief Commissioner for the restoration of the Mohmand chiefs to favour, and the Amīr himself afterwards, in a letter to Colonel Edwardes, interceded for Rahīmdād, and there is no doubt, therefore, that

the Mohmands had pressed their case very urgently on the Kābal Government.

"But," says Colonel Edwardes in remarking on this interference, "it "would be obviously a weak policy for us to pursue to yield to such repre- "sentations. It would be strengthening the Kābal Government at our own "expense, and positively holding out encouragement to hungry tribes to dis- "turb the frontier for the sake of being bought off. These 'black-mail "jaghirs' which have been forfeited by the Mohmand chiefs are of very "ancient date, being popularly called grants of the kings of Delhi, and more, "perhaps, worth the while of a Delhi Government to give. But we are not "so weak as to fear these tribes, and the very strength and rigidity of our "administration render it impossible that such 'jaghīrs' can be held under us "for more than a few years at a time by any border chief; he will not be "either commonly grateful or commonly wise; he will be sure to run counter "to us shortly, and bring up the question of confiscation once again. This "was the way with Rahīmdād Khān. He was quiet for a year or two under "us, then in rebellion for two years, then forgiven and reinstated, and quiet "for a year and a half more, then in rebellion again, and if he be forgiven "again to-morrow, he will rebel next year. Thus life passes with nine parts "of the chiefs in Afghānistān, and they rather like the excitement of it. "They do not understand our system of once out stop out.

"After careful consideration, therefore, of the 'black-mail' system", continues Colonel Edwardes, "I do not think it answers on the Pēshāwar "frontier, and however annoying it may be both to the local authorities and "to Government to have our frontier villages exposed to their raids, I believe, "in the long run, it will be found the least evil to meet them with the civil "and military means at our disposal." After the failure of Ghulām Haidar Khan's intercession for them, the Mohmands were not long in continuing their raids.

5 On the 24th March 1855, 300 Mohmands carried off 77 bullocks, and a skirmish ensued, in which 1 dufadār of Police and 1 villager were killed, and Ensign Bradford and 4 sepoys, 62nd Native Infantry, were wounded.

On the 11th April 1855, 10 Mohmands came out of the hills, but the officer in command of the fort Shabkadr being informed went with some troops and drove the party back into the hills.

On the 5th May 1855, 400 Mohmands issued from the hills, and, being met by the troops of the fort, were driven back with a loss of 2 sepoys killed on our side.

On the 6th June 1855, 15 Mohmands carried off 29 bullocks and 1 villager from the village of Mata.

On the 8th June 1855, a party carried off 25 bullocks from their grazing ground.

10 On the 11th June 1855, 3 Mohmands carried off 200 bullocks and 1 villager from their grazing ground.

On the 2nd July 1855, 8 Mohmands came out from the hills to raid, but were driven back by the villagers and police.

On the 20th July 1855, 25 Mohmands carried off 70 goats, and wounded 1 villager on the high road.

On the 30th July 1855, some Mohmands carried off 52 bullocks from their grazing ground, but were driven back by the troops from the fort.

On the 20th August 1855, a party attacked the village of Garhī Sadar and killed a villager.

15 On the 30th August 1855, 6 Mohmands carried off 14 bullocks, and attacked the village of Mian Īsa and wounded a villager.

On the 5th September 1855, 200 Mohmands carried off 52 bullocks at graze before aid could be sent.

On the 8th September 1855, 200 Mohmands came out of the hills, robbed and wounded a villager, and skirmished with the troops and police.

18 On the 16th September 1855, a party of 300 Mohmands came out of their hills and fired at the troops, who were turned out on their approach, wounding 2 sowars and 1 sepoy.

At last Colonel Edwardes, the Commissioner, brought all these outrages to the notice of Government, and recommended that instead of restoring to them their allowances we should endeavour to punish them.

Sirdār Ghulām Haidar Khān, in the beginning of the year, had in a general way undertaken to restrain the Mohmands, and, at all events, it had been ruled by the Most Noble the Governor General that, under the terms of the Pēshāwar treaty, we could not enter the Kābal territory to retaliate on offending tribes without first seeking redress from the Kābal Government.

Colonel Edwardes therefore recommended that the occasion of the raid of the 8th September be taken to call on the Amīr of Kābal either to inflict summary punishment on the Pindiālī Mohmands for the past and restrain them for the future, or else to intimate that he left them to be dealt with as we thought proper.

"There are many reasons," says Colonel Edwardes, "which would probably "make the Amīr prefer punishing them himself, but should he not, I see "nothing for it but to take the pride out of them ourselves before these "raids grow by impunity to more serious proportions.

"The task would by no means be an easy one, for the Pindiālī valley "is esteemed the most difficult of access on the frontier; but it is a "task to which our troops under a good commander are fully equal, "and which achieved will abundantly repay us by the terror it would "strike."

With this report Colonel Edwardes submitted a memorandum and rough sketch drawn up by Lieutenant Lumsden, Deputy Assistant Quartermaster General, showing the position of Pindiālī valley and the nature of the country that our troops would have to traverse. From this it appeared that there were two routes into Pindiālī, the Alīkandī and the Saraho route, by the former of which the open valley and first large village of Pindiālī is about 10 miles from our frontier village of Mata, where the camp would form, and by the latter about 14 miles from either Mata or the fort of Shabkadar. The Alīkandī route, which is the shorter, has, however, two kotals (or ridges of the hills) to cross, one easy and one steep, whereas the longer one (which still is only an ordinary march) crosses only one easy kotal. Both roads are used by the Pindiālī horsemen.

"It would not," says Edwardes, "be enough, however, to go and destroy "Lūghūm and Dāgh, the head quarters of the two chiefs of Pindiālī; but "Dara and Danishkul, each equal to Dagh in size and strength, should "be levelled too. In fact every village of these Pindiālī Mohmands, "who have so long harried our border and worried our garrisons at "Shabkadar and Abazaī, should be reduced to ruins.

"This cannot be done by a flying visit, such as we paid to Borī "in November 1853. It would be necessary to encamp in the valley "and stay there for a week or more, so as to let the Engineers blow up "every town and wall, and the cattle of the force exhaust the crops "completely.

"The actual strength of the Pindiālī Mohmands is under 1,000 fighting-"men, but they would be assisted freely by every surrounding tribe; and "the mere fact of a British force going up to Pindiālī would be a "challenge to all upper Mohmands to come and try their strength with "the infidels; to limit the expedition to a day, therefore, would hurry the "troops and make the punishment so trifling as to be not worth our while, "and give the advantage in native estimation to the enemy; on the other "hand, a good force of 5,000 effective soldiers, secure and confident in "a good commander in occupation of the central village of the valley, "with a few days' supplies in hand, the country to live on, and only a few "miles from its own base of operations, would laugh at any amount of "mountaineers that chose to descend and engage them, and would find "that opportunity for striking a memorable blow which we have sought "in vain in the open plains of Pēshāwar.

"Should, therefore, the Amīr of Kābal leave us to deal with the Pindiālī, "I do strongly recommend that Government be solicited to sanction "an expedition on the efficient scale I have mentioned, and with reference "to the number of bayonets that would be required, that the opportunity "of the approaching relief of the Pēshāwar garrison be seized to carry "it out, otherwise the spring, when the wheat crops are high enough for "fodder (say the month of May) would have been perhaps the best season "of the year to choose. These, however, are points on which I only offer "a suggestion, and which General Cotton is far better able to decide should "Government think fit to leave them to his discretion. In his hands I am "quite sure that the most judicious military arrangements would be made "and carried out in the most effective manner."

Sir John Lawrence supported the recommendation of Colonel Edwardes to send a force to Pindiālī.

The Government, in their reply No. 165 of 18th December 1855, entirely concurred in their views of "the necessity which had arisen for "inflicting punishment on the tribe for their continued outrages upon our "subjects and territory." At the same time it was intimated that Her Majesty's Government being then anxious to abstain from all hostilities which could possibly be avoided in this quarter, it was desirable that immediate action should be postponed.

Nothing further, therefore, was attempted than to remonstrate strongly with the Amīr on the indifference shown by his Government to these raids and annoyances.

The remonstrance of the Government had effect as little in procuring the good offices of the Amīr as it had on the behaviour of the Mohmands; they never ceased raiding either when those representations were being made or afterwards.

On the 26th October 1855, 10 Mohmands came out of the hills for a raid, and were driven back by the police.

20 On the 11th November 1855, 12 Mohmands carried off 7 bullocks from the village of Marozaī, and wounded 2 villagers.

On the 17th November 1855, a party carried off 3 bullocks from the village of Hasanzai, and wounded 1 villager.

On the 27th November 1855, 30 Mohmands attempted to carry some cattle at graze, but were driven back by the police and troops.

On the 28th November 1855, 16 Mohmands carried off 100 goats and sheep from the grazing ground, with the man in charge.

On the 8th September 1855, 12 Mohmands carried off a man from the village of Chukri.

25. On the 1st January 1856, 40 Mohmands came from the hills, but were driven back by the troops and police.

On the 7th January 1856, 12 Mohmands carried off 5 bullocks from the village of Ghāzīband.

On the 10th January 1856, 52 Mohmands attacked the village of Shāhī Kūlālī, killed 1 and wounded 2 men.

On the 10th February 1856, 300 Mohmands came from the hills and skirmished with the troops and police.

On the 22nd February 1856, 600 Mohmands came from the hills and skirmished with the troops and police.

30. On the 8th May 1856, a party of Mohmands attempted to carry off some cattle at graze, but were driven back by the villagers and police.

On the 27th May 1856, a party of Mohmands carried off some cattle of the village of Khutkī, which were recovered by the police, and the Mohmands driven back.

On the 24th August 1856, 60 Mohmands came down to carry off some cattle at graze, but were driven back by the villagers and police.

On the 21st October 1856, a party of Mohmands attacked some villagers of Mata, who had gone into the hills for stone, and killed 2 of them.

On the 9th November 1856, a party of Mohmands wounded a villager near the village of Mata.

35. On the 14th November 1856, a party of Mohmands carried off 200 goats and sheep, and wounded 1 villager.

On the 2nd January 1857, 15 Mohmands killed a villager of Mata Mogal Khel, who was grazing his cattle towards the hills, and carried off his cattle.

On the 5th January 1857, 3 Mohmands waylaid and plundered 4 people of the Doāba, as they crossed a ravine in British territory on the Mohmand border.

On the 5th February 1857, 100 Mohmands carried off 51 cattle belonging to the village of Satmara and Garhī Sadar, which were grazing towards the hills.

On the 24th March 1857, 60 Mohmands carried off 25 bullocks belonging to the village of Mata Moghal Khel, and were carried off from the grazing ground by a party of Mohmands.

40. On the 30th April 1857, 200 Mohmands made a raid on the Mata cattle, and were repulsed by the villagers, with the loss of 1 man killed and 2 wounded on our side, but no cattle carried off.

On the 29th May 1857, a party of Mohmands waylaid a villager in British territory on the Mohmand border and killed him.

On the 28th June 1857, 15 Mohmands carried off two boys of Shabkadr, who were grazing cattle towards the hills.

43. On the 18th July 1857, 12 Mohmands killed a villager of Mata, who had gone towards the hills to cut grass and wood.

These continual raids were made the subject of conversation by Sir John Lawrence with the Amīr Dost Mahamad during his visit to Pēshāwar in January 1857, but were attended with no result. Preliminary arrangements were under discussion for the advance of a force to Pindiālī, when the mutinies broke out in India, and our attention was more pressingly directed to other quarters.

Notwithstanding that this rebellion of the sepoys gave them an excellent opportunity of increasing their annoyance, yet the Mohmands showed no signs of profiting by it; their raids continued, it is true, but they were not of a more formidable nature.

But in the middle of August, a fanatical Kūnar Syad, named Syad Amīr, after, in vain, endeavouring to raise the Khaibar against us, betook himself to the Mohmands of Michnī. They received him with open arms, and gave him protection, while he sent incendiary letters and arms to the troops at Pēshāwar.

On the 9th September, with the aid of the Shāh Mansūr Khel Mohmands and 40 or 50 rebel sepoys of the 51st Native Infantry, he made a night attack on the fort of Michnī, but the garrison, being composed of a party of the Kalāt-i-Ghilzai Regiment, were staunch; and beat them off.

The Mohmands were now in a state of the highest excitement, and sent the 'fiery cross' to all their neighbours, being evidently determined to strike a blow for the recovery of their fiefs.

As there were no troops to move out against them, Colonel Edwardes considered it well to yield with as good grace as possible. He sent them word that they were just going the wrong way to work, and that if they wanted to gain their confiscated privileges they must render some marked service to Government, instead of adding to the embarrassments of a passing crisis. For instance, if they sent the fanatic Syad away and gave hostages for good conduct till the war was over, Colonel Edwardes said he would gladly ask Government to reinstate them, though not in such favourable terms as formerly. Believing Colonel Edwardes' words, the Mohmands sent in their hostages to Pēshāwar, packed off the Syad unceremoniously, and sat down quietly to wait for the return of peace in Hindūstān. And a few days after the news of the capture of Delhī having arrived, the crisis past over without any farther serious danger. Nevertheless the Mohmands evidently did not consider themselves bound to refrain from raiding, and this went on as before.

On the 30th September 1857, 320 Mohmands came down from the hills and carried off 168 head of cattle from Satmara and Katozai at graze; the police and troops pursued, but were too late to recover the cattle.

45. On the 4th September 1857, 4 Mohmands came down to raid, but were driven off.

On the 21st September 1857, a party of Mohmands came into British territory for a raid.

On the 12th October 1857, 500 Mohmands under Naoroz Khān, son of Sādat Khān, attacked the cattle at graze, and afterwards skirmished with the police and troops, 3 men of the latter being wounded.

On the 5th November 1857, 400 Mohmands headed by Syad Amīr assisted by some Hindūstanis from the mutinied regiments, came down an

attacked the fort of Abazai; 1 sepoy, 2 policemen, and 2 villagers were wounded.

On the 19th September 1857, a party of Mohmands carried off a Hindū from British territory.

50. On the 28th September 1857, a party of Mohmands carried off a Hindū of Shankargarh from the high road.

On the 5th January 1858, a party of 5 Mohmands attacked a water-mill, and killed 1 and wounded 2 men.

On the 21st January 1851, a party of 10 Mohmands attacked a house in the village of Marozai, and carried off a villager and some bullocks.

On the 22nd January 1858, a party of Mohmands carried off 60 head of cattle of Shabkadr, with the villager in charge, from the grazing ground.

On the 14th February 1858, a party of 12 Mohmands attacked some villagers near Marozai, wounded 2 and carried off 1.

55. On the 16th February 1858, 6 Mohmands attacked a water-mill, and wounded 4 men.

On the 20th February 1858, 10 Mohmands attacked a house in the village of Lakhta, wounded a man and carried off Rs. 30 worth of property.

On the 22nd February 1858, 2 Mohmands killed the servant of an officer, who was returning from Pēshāwar to Shabkadr.

On the 12th March 1858, a party of Mohmands attacked the village of Ūchawala and carried off 2 bullocks.

On the 11th April 1858, 4 Mohmands carried off 30 goats from the grazing ground of Mata.

60. On the 13th April 1858, 4 Mohmands carried off 4 villagers, released 3 at various distances on the road, and took 1 to the hills.

On the 20th May 1858, 4 Mohmands carried off a donkey, the property of a villager of Mian Īsa.

On the 30th May 1858, 4 Mohmands came on a raid into British territory, but were captured.

On the 30th June 1858, 200 Mohmands carried off cattle from the grazing ground, were pursued by the mounted police, who recovered the cattle, and lost 50 bullocks, 1 horse killed, 1 sowar of mounted police wounded, 1 horse wounded.

On the 13th September 1858, a party of Mohmands robbed some travellers near Shabkadr.

65. On the 10th October 1858, 8 Mohmands came into British territory and concealed themselves in a field. They attacked and wounded 5 villagers.

On the 22nd October 1858, 2 Mohmands, one an absconded criminal, came on a marauding expedition into British territory, but were captured.

On the 13th November 1858, 40 Mohmands attacked the cattle at graze, were attacked and driven off by the police, who lost 1 sowar of mounted police, and 1 horse wounded.

On the 5th January 1859, 15 Mohmands attacked two servants of officers on duty in the fort of Shabkadr, who were returning from Pēshāwar to the fort, and killed one and carried off the other.

On the 21st January 1859, 4 Mohmands carried off a man from the Masjid of the village of Garhi Nazir.

70. On the 5th February 1859, 5 Mohmands attacked a water-mill, and wounded 2 and carried off 1 man.

On the 3rd March 1859, 5 Mohmands carried off 40 goats from their grazing ground.

On the 3rd March 1859, 6 Mohmands carried off 4 men from a water-mill.

On the 15th March 1859, 8 Mohmands carried off the cattle of Shabkadr from the grazing ground; the villagers pursued and rescued the cattle, but 2 were wounded, and 1 carried off by the Mohmands.

On the 10th April 1859, 400 Mohmands attacked the Mata cattle at graze, but were resisted by the police, aided by the troops; 1 sepoy and 2 horses were wounded.

75. On the 8th June 1859, a party of Mohmands murdered a villager of Mian Īsa, who had gone into the Mohmand hills.

On the 25th June 1859, a party of Mohmands inveigled a villager into the hills, and carried him off.

On the 30th August 1859, a party of Mohmands carried off some donkeys from near Shabkadr.

On the 1st September 1859, 2 Mohmands carried off a villager from British territory.

On the 26th October 1859, a party of Mohmands attacked a villager near the village of Lakhtu and wounded him.

80. On the 28th September 1859, 15 Mohmands attacked a house in the village of Dab, killed 1 and wounded 2 villagers.

On the 31st December 1859, 200 Mohmands under Syad Amir attacked the village cattle guard and skirmished with the police, by whom the robber party were driven off, and 1 policeman and 2 villagers were wounded.

On the 4th January 1860, a party of Mohmands under Syad Amir came down, and after skirmishing with the villagers, police, and Government troops, was driven off, with a loss of 1 sepoy wounded.

83. On the 4th March 1860, 300 Mohmands attacked the Mata cattle at graze, but the villagers, police, and troops coming up to the rescue, a skirmish ensued, which lasted half the day, and in which 1 policeman was killed and 4 sepoys wounded.

The obstinate perseverance evinced by this tribe in continuing their raids seemed to indicate a belief that we were either disinclined or unable to punish them, and the latter was openly stated by hill-men in our service. Major James was therefore under the necessity of again submitting the matter for the consideration of Government. In doing so he annexed a statement (given above) of outrages committed by the Pindiālī Mohmands since the date of Colonel Edwardes' despatch in 1855, with the remark that, if the tribe was even then considered fit for punishment, this further list of crime would prove the necessity for active operations being undertaken as soon as possible. Within 5 years there had been 85 raids committed by parties of an average strength of 75, in which 14 British subjects have been killed, 27 wounded, 55 carried off, and over 1,200 head of cattle plundered.

This was exclusive of 40 minor raids committed by parties of from 4 to 10 men, in which 35 British subjects have been killed or wounded, and 267 head of cattle plundered.

Knowing from experience how vain remonstrances have proved, it was of little use to look for assistance from the Amīr; but as they were undoubtedly his subjects, Major James suggested that a final protest should be made to

His Highness from the head of the Government, in which he might be informed that some immediate steps must be taken to punish the tribe either from Jalālabād or Pēshāwar. Should His Highness' reply not prove satisfactory, any delay in sending a force would provoke further insult.

In the meantime he proposed to make such arrangements as would enable the troops to move out towards the end of April 1860, when the crops were ripe, and a more severe punishment could be inflicted on them than would be possible at other seasons.

Notwithstanding this representation the Government did not consider it advisable to sanction an expedition to the Mohmand hills, and the authorities, in the absence of any adequate system of posts, were reduced to watching the result of resolutely refusing to restore the confiscated jagirs, the cause of all these complications.

About the 20th of March the first really hopeful sign of a satisfactory issue to this policy occurred. A messenger from Sādat Khān's younger son and adopted heir, Naoroz Khān, brought a respectful petition to Major James, stating that by order of the Governor of Jalālabād Naoroz Khān had gone from Lālpūra to Lowarghai in the Khaibar to punish the Shinwārīs for the attempt made by one of that tribe on the life of Fateh Khān Khatak, while carrying despatches from Pēshāwar to Kābal; that he had sent in all the Shinwārī maliks to Jalālabād to answer for the crime; had burnt the house of Momīn who had done the deed; and, lastly, that he would be glad to wait on him if assured of a safe conduct.

This account of his service was a little exaggerated. Momīn, who shot at Fateh Khān, happened to belong to the Khojal Khel branch of the Shinwārīs of Lowarghai, who are next door neighbours to the Khān of Lālpūra, and enjoy his protection to such an extent that they defy the rest of their clan. Momīn's assault on the English envoy was considered at Lālpūra "an untoward event," and, for the sake of appearances, the Khojal Khel maliks were seized by Naoroz Khān and sent in to Jalālabād. The house of Momīn was also burnt down. But on Fateh Khān waiving his demand for retaliation, the Governor of Jalālabād released the maliks, pending the order of the Amīr himself. Still there was enough of friendship in the part taken by Sādat Khān's son in this matter to serve him as an introduction to the British authorities, and he showed good will in seizing the opportunity to volunteer a visit.

There was not time to make a reference to Lahor; and believing that the forgiveness which had been shown to the Amīr of Kābal would readily be extended by Government to his dependant at Lālpūra, and that it would tend to the peace of our frontier to do so, Colonel Edwardes at once invited Naoroz Khān to come in if he desired an interview.

Accordingly on the 1st of April he arrived, and humbly enough presented a "nazr." In return, "ziafat" for himself and his followers was sent him, and he was lodged in the best rooms of the Gorkhatri in the city.

While Naoroz Khān was staying at Pēshāwar he received a letter from Nawāb Khān of Pindiālī, agreeing to any arrangement that might be made on his account; and the terms of the letter showed both reliance and dependance.

When business was opened Naoroz Khān expressed a desire to live on good terms with us, and to be considered a servant of the British Government; he said that if any satisfactory arrangement could be come to, he was ready to be responsible for the peace of the frontier.

Colonel Edwardes pressed him to explain his wishes, but he abstained from asking for anything, and the Commissioner was, therefore, obliged to take the initiative and bring the matter to a practical point, saying he knew that, though he would not say so, he wished us to revert to the original status, and restore all 'jagirs' (his father's Nawāb Khān's and others'), which had been confiscated in consequence of misconduct. Naoroz admitted this, and his henchmen clapped their hands and shouted for joy at the bare mention of such excellent things. "But," replied Colonel Edwardes, "you "had better dismiss that idea from your mind at once and for ever, as ex-"perience has shown that the principle of such concessions is bad. These "'jagirs' were originally given by the kings of Delhi, with vast dominions "but little government, who were glad to pay the Mohmands for a peace "which they could not enforce. The British Government is strong and can "carry effectual punishment into the hills. The mere money is no consi-"deration, and if the Mohmand 'jagirdars' had made a proper return for "the 'jagirs', and adhered to their engagements, Government would have "maintained the 'jagirs' for ever. But as the Mohmands showed that they "could not be relied on, the 'jagirs' were resumed, and would never be "given back. If you ask me what motive is left to the Mohmands for "good conduct, I answer, self interest; it is a good thing for the hill-men to "trade with the great market at Pēshāwar. It is ruinous to them to be "shut out of it, and it must always be a source of strength to a Khān of Lāl-"pūra to be a friend to the British. And, lastly, if the Mohmands don't "understand the benefits of peace and free intercourse, they can understand the "argument of the bayonet; the British Government will not tolerate these "aggressions any longer, and had called on the Amīr of Kābal to put them "down; and if he failed, a force would visit Pindiālī and spend a month "among the Mohmands, and be found very troublesome visitors; and that a "fire kindled at Pindiālī would probably extend to Lālpūra. These are "practical motives why you should behave well, even if you are not "paid for it; and if you and your father are willing to re-open friendly "relations on these terms, I am willing to advocate the measure."

The plainness of this discourse made a due impression on the young Khān and his followers, and, though the abandonment of all hope of pecuniary reward was painful, yet they seemed fully aware that on the whole it was necessary to submit, and put an end to the aggressions on our border.

Doubtless the Kābal Government contributed to this resolve by signifying its intention of interfering. The Government of Jalālabād informed Colonel Edwardes that orders had been received from the Amīr to hold the Mohmand chiefs responsible. The pressure therefore was from both Governments, and could not be resisted.

The question of 'jagirs' being disposed of, Naoroz Khān said, there were lands in the Khalīl division of Pēshāwar which had long been mortgaged to some of the Michnī Mohmands now in rebellion with Rahīmdād Khān, and which the Khalīl proprietors had quickly resumed. He wished to know whether the mortgages on these lands would be held good or not. Colonel Edwardes replied that if friendly relations were restored, of course our courts of justice would be open to the Mohmands, and would deal with such claims on their merits.

The only other request the young Khān made, was for the release of all Mohmand prisoners, which the tribe would look for if the chiefs made

peace; but he was informed that all merely political prisoners would be set free, but criminals must be dealt with by the law.

Naoroz Khān, after a visit of many days, left for Lālpūra to communicate all that had been said to his father. At parting he received a pair of Kashmīr scarfs, and went away much pleased.

Some days after Colonel Edwardes received letters from Sādat Khān and Naoroz Khān, whose tone was friendly and earnest, and though Sādat Khān did not offer to come in person, he declared himself responsible for the conduct of the tribe. He expressed the old hope that his son might be treated liberally, and the 'vakīl,' Ahmad Jān, who brought the letters, said it was Sādat Khān's wish that Naoroz Khān should reside in the Pēshāwar valley, of course, on a 'jagīr,' and be the responsible medium of all communications with the Upper Mohmands.

This sounded reasonable enough, and there are tribes and chiefs, doubt less, with whom such a simple arrangement would be satisfactory. But the thing had been tried with this tribe and failed; we had shaken off the lien of the Chief of Lālpūra on the plains of Pēshāwar, and Colonel Edwardes strongly advised that it be not imposed again. "It would," he said, "only "lead to future trouble. We can be as liberal to the Khān as we please, "without giving him any rights. We can make him presents when he "comes to see us, and show ourselves not ungrateful for good offices. "Both parties in the long run will be gainers by such relations."

He therefore recommended—

1stly.—That Government should accept the assurance of Sādat Khān, Chief of Lālpūra, and his son, Naoroz Khān, and overlook all past causes of hostility.

2ndly.—That the blockade against the Mohmands should be raised, and the tribe be free to resort to our territory, individual notorious criminals being, of course, responsible to the tribunals.

3rdly.—That Nawāb Khān, Chief of Pindiālī, and all his branch of the tribe, be included in the amnesty.

4thly.—That such of the Michnī Mohmands as went out with Rahīmdād Khān be also included on the same terms.

5thly.—That no confiscated land or 'jagīr' be given to any one.

6thly.—That all Mohmands who may have been apprehended during the blockade, merely because they belonged to a hostile tribe, and not taken in the commission of crimes or raids, be released on payment of the reward given for their capture.

Meanwhile, Edwardes sent to Sādat Khān the reply, of which, as it is a model for such answers, I give a translation—

"I have received your letter, and as I have no desire to injure you in "any way, I can assure you that the coming in of your son Naoroz Khān "was a great pleasure to me. From all he said, and from all you write, I "believe you sincerely desire to put an end to the disturbances on the "Mohmand frontier, and to come to friendly terms. I have this day "addressed my own Government in your favour, and asked that your past "offences may be forgiven and bygones be bygones, and as your son Naoroz "Khān undertakes to be responsible for the rest of the Mohmand maliks, "such as Nawāb Khān of Pindiālī and others, I have recommended that the "pardon be extended to all other Mohmands (except such individuals as "may be known to have committed murder or other serious crimes, which

"justice must take notice of), and that the blockade be taken off, and the "Mohmands be admitted to come and go, and trade in the Pēshāwar valley. "For I conceive it is beyond my discretion to forgive and condone an old "standing enmity like this, though I have every hope that Government "will listen to my representations.

"As to any jagīrs that have been confiscated, I do not think it at all "advisable that they should be released; for they will only be a future bone "of contention. Whoever sits on a barren hill side, and enjoys a fine estate "in the plain below for doing nothing, must necessarily get wind in his "head. He thinks he owes it to his own strength; and the fears, not the "generosity of Government. So after a year or two he gets full and proud, "and rebels; and then the whole fight comes over again; and the tribe "is plunged into war to please him, and many lives are lost. In short, "jagīrs in the plain are not good for the men on the hills, and they will "never be given with my consent. Don't think I say this for the sake of "the money. To a great Government the sum is of no consequence; but "it is bad for the administration. If there be any Mohmand mortgages "in the hands of our subjects, the Mohmands will be free to sue in our "Courts, where every justice will be done them. And as to any prisoners "in our jails, to please you, I will release every Mohmand who has been "seized merely because he was a Mohmand, on consideration that he "pay whatever reward was given for his own seizure. But no highway-"man, or murderer, or other criminal will be released; justice must take "its course with such offenders.

"My friend, I have spoken my mind out, for it is best to be plain. For "the rest I desire the honor, and welfare, and strength of you and your "family, and I conceive that they will be better served by the friendship "than by the enmity of the British Government."

After the submission of Sādat Khān and Nawāb Khān, who came in to Major James, the Mohmands desisted from troubling our border, until the occasion of the Ambela expedition in 1863, when the emissaries of the Akhūn of Swāt were sent all over the hills bordering on the Pēshāwar valley; but were only successful in creating open disturbance among these Mohmands. Sultān Khān, son of Sādat Khān, owned the Akhūn's religious supremacy, and was moreover ill-disposed towards us; he was a man of bad character altogether,—began life by murdering his eldest brother, and was often at feud even with his own father. Collecting a body of Mohmands, who were joined by a miscellaneous rubble of Sāfīs, Bajāwarīs, and the like, he came down on the 5th December 1863.

This party, about 3,000 strong, was met by Captain Earle, with a force of 55 sabres, 6th Bengal Cavalry, under Lieutenant Bishop, and 100 bayonets, Native Infantry, at about one and a half mile from the Shabkadar fort. The Mohmands were posted upon a slight eminence, and the British force advanced with the infantry in skirmishing order, and the cavalry divided on either flank by the enemy from a considerable distance. At about 500 yards the enemy opened fire and the cavalry charged, killing 7 or 8, and wounding about 20 others. On this, the enemy retired to the low range of hills out of British territory, and the force returned to camp, leaving them to carry off their killed and wounded.

Our loss was one wounded, and Lieutenant Bishop was killed while charging at the head of his men.

Upon information of the probability of this raid being received at Pēshāwar on the night of the 4th, 100 Irregular Cavalry were at once despatched to the fort of Shabkadar; but they did not arrive in time to take part in the above affair, and a further re-inforcement of a squadron of Irregular Cavalry, under Colonel Jackson, was then sent out.

The boldness with which this raid was perpetrated, in broad day-light, and, apparently, more with the object of attacking our troops than of plundering, warned the authorities that another attempt would probably be made, and this proved to be the case; for on the 2nd January 1864, a still larger body came down. Before, however, describing the affair which followed, it may be noted that the garrison of Shabkadar had been increased to the following strength:—

		Officers.	Non-Commissioned Officers and men.	
5th Battery, R. A.	...	2	49	3 guns.
7th Hussars ...	...	5	140	
2nd Bengal Cavalry	...	5	231	
6th Ditto ditto ...	...	1	95	
3rd Battalion, Rifle Brigade	...	27	691	
2nd Gorkha Regiment	...	7	453	
4th Sikh Infantry	...	1	93	
Total	...	49	1,752	

After the defeat of the Mohmands, on the 5th December, they retreated to Regmena and Gandao. At the first place Sūltān Mahamad took up his position with about 400 men, and Naoroz occupied Chīngai with 300 more.

Sūltān Mahamad was accompanied by a band of Mūlas from Ningrahār, who assisted him in collecting the tribes with the avowed object of carrying on a religious war. Their success in stirring up the Mohmands after the action of the 5th was not great at first. Occasional accessions of small bodies under Mūlas, and a few absconded criminals, were received; but it was not until the 31st December that the importunities of the priests and the efforts of Sūltān Mahamad and Naoroz collected a miscellaneous assemblage as follow:—

Baīzai Mohmands	...	...	... 600
Khwaizaī „	...	...	... 1,000
Halīmzai „	...	...	... 1,500
Asaf Khor „	...	...	... 200
Priests, Shalmānīs, Sāfīs, Ghilzaīs, &c.			... 500
		Total	... 3,800

On the evening of the 1st January 1864, these numbers were augmented by the arrival of 800 more Baizaīs under Mahamad Khān, and 500 more Halīmzaīs, under Naoroz Khān. Having assembled this force, Sūltān Mahamad consulted with the leaders, *viz.*, Naoroz, Fateh Khān Hazār Khanī, Mahmūd Khān, Mahamad Didar, &c., and it was resolved to move out and attack the British force stationed at Shabkadar. Accordingly, on the morning of the 2nd January, the Mohmands left their encampments, and

debouching about 11 A. M. by the gorge north-west of Shabkadar gradually formed up in the form of a crescent on the plateau about 2 miles from the fort.

The British under the command of Colonel Macdonell, C. B., Rifle Brigade (consisting, as above stated, of 3 guns, 460 sabres, and 1,230 bayonets) at once turned out; but as it was not likely the Mohmands would venture very far from the hills, Colonel Macdonell first let them form up at their leisure. By 2 P. M. they seemed fully collected, and then Colonel Macdonell, in order to tempt them to leave the plateau, occupied the village of Badi Shambur with one company of the Rifle Brigade and one Company of the 2nd Gorkhas, and posted a squadron of cavalry on the Michnī road to induce the enemy's skirmishers to take the plain. The manœuvre was partially successful; the enemy threw forward his centre and right; on this the cavalry charged the latter and drove it back on the centre, and the artillery having taken up a position on the left front of Badi Shambūr, raked them with some effect. The infantry was then advanced from the right, covered by skirmishers, and the enemy at once fled in utter disorder.

The loss on the side of the British was 2 men killed and 16 wounded; that of the enemy was 40 killed and about twice that number wounded.

Naoroz Khān commanded the enemy's right, and led his men against our cavalry; the centre was directed by Mahmūd Khān; and Mahamad Didār and Sūltān Mahamad and Fateh Khān remained with a reserve of 1,000 to 1,500 men some distance behind on some rising ground.

The Mohmands were much dispirited by this defeat, and, notwithstanding the efforts of the Mūlas, dispersed to their homes.

It is believed that Sher Alī Khān, the newly appointed Amír of Kābāl, did not discourage this aggression, particularly as one of his wives was a daughter of Sādat Khān. Pressed by the Commissioner on the point, his succession having been shortly before acknowledged by our Government, he thought it necessary to make an effort in an opposite direction, and accordingly sent his son, Sirdār Mahamad Alī Khān, by Jalālabād, to eject Sādat Khān and replace him with the son of his former rival Torabāz Khān.

Sādat Khān and his son Naoroz Khān were carried off prisoners to Kābal; the old Khān was afterwards released and died soon after; Raza Khān then took possession of Lālpūra, which he considerably strengthened. He was attacked by Sūltān and a body of Mohmands; but he repulsed them with heavy loss, and Sūltān then wandered about amongst the Mohmands, trying to invite them either to assemble and retake Lalpūra or to commit raids upon the British border. In August 1866, he was joined by some of the chiefs of the Khwaizaī and Baizaī sections, who had lost friends in the former attack in Lālpūra. Their object in coming together appears to have been two-fold; 1st, to retake Lālpūra, and, in the event of failure, (2ndly) to punish some of the Mohmand Tarakzaī villages above Michnī, and close the caravan routes by Karapa and Tārtara to Pēshāwar.

When some 4 or 5,000 men had collected, dissensions broke out, fermented by our ally Nawāb Khān Tarakzaī Mohmand, Chief of Pindiālī. Of the Mohmand sub-divisions, the Tarakzaīs from about Michnī and also of Pindiālī sided with Reza Khān's party. Sūltān Khān found adherents amongst the Baizaīs and Khwazaīs of Gandao, and also in that portion of the Halīmzaī section who are not followers of Ahmad Sher Malik of Mardāna in our terri-

tory near Shabkadar. But all these came to nothing, and beyond petty raids the Mohmands have not given trouble since, except in the case of the dastardly murder of Major MacDonald in March 1873 (*vide* Michnī). (*Ahmad Sher, Lumsden, Lewis, Macgregor, Edwardes, James, Campbell, Earle, Macdonell.*)

MOKAM—

A ravine in Yūsafzai, formed by branches from the Sīnawar, Alīshēr, Malandarī, and Gūrū Mountains, which all unite at Rústam, and then flow through the Sūdūm valley to Mohīb, where it joins the marshy tract of the Gadr Rūd. (*Bellew, Lumsden.*)

MOMA KOT—

A village in the Khetrān valley, situated near the head of the valley, (Manjwel Sham), 14 miles from Raknī, 8 miles from Rankan Kot, and on the left bank of the Raknī stream, which is here perennial. It is rectangular in shape, and has two small towers. The entrance is in the southern face.

The country is open on all sides; to the east the lowest slopes of the under-features of the Ek Bhai hill melt away about 1½ to 2 miles from the town. About 5 miles from the town, west by south, is the mouth of the Chang pass.

The residents of Moma Kot have a feud with Jamāl Khān and the Laghārī tribe, which, though now dormant, might break out afresh on a favourable opportunity presenting itself. The circumstances are as follows: In 1863, some Khetrāns and Mūsa Khēls killed 2 Laghārīs. Jamāl Khān then assembled a large body of 1,000 men, 850 Laghārīs, 150 Gurchānīs. Despatching an advanced guard of 20 men, he marched over the Kala Roh down to the head of the Raknī valley near Moma. Some of the inhabitants of Moma Kot making themselves obnoxious to the advanced guard, and threatening to send word to put the Mūsa Khēls on the alert, two were seized and killed, and Jamāl Khān's party thus baffled by intimation of his plans having got wind, returned empty-handed.

The residents of Moma Kot threatened reprisals, but on its being proved that the party by whom the murders had been committed were composed mostly of Laghārīs residing within British territory, and perhaps afraid of incurring the displeasure of the British Government, and being advised by their own chief not to retaliate, sent to say they would desist from taking Laghārī lives. (*Davidson*).

MORA—

A pass leading from the Baizaī Division, Yūsafzai, Pēshāwar district, into Swāt over the western shoulder of the Mora Mountain. It is considerably steeper than the Malakand, and the road over it into Swāt is longer by 4 miles; it rises by a zigzag path right to the top of the hill, which is higher than the Malakand and not so easy, though the road is used daily by traders from Baizaī and Yūsafzai.

The road over the pass is commanded by two spurs, one on each side, but, as they run down from the crest, they could easily be crowned by Light Infantry.

The face of the hill to the right and left is encumbered with fragments of rocks and is difficult for footmen, but there is a pathway which leads from the foot of the Kotal over the range a little to the left of the regular road, and which is dignified with the name of the Charāt Pass; it is, however,

only practicable for footmen. At about a third of the way down from the summit there is a good spring by a plane tree, a little beyond which the road passes the hamlet of Nal Bānda, and then winds for 3 miles along the lower features of the Morā hills, entering the valley of Swāt at Thāna.

The pass is probably not very easy, but still practicable for laden animals with light loads.

The direct road from Pēshāwar to the foot of the pass in the cold season is to cross the Kābal river by the bridge-of-boats on the Shabkadar road and ford the Swāt river at Tūrangzāi, then march to Jalālā next day to Lūnkhōr, and the day following to a spot about 2 miles above Kāsima, where a large black rock stands in the open plain on the left bank of the Palī ravine, where there is plenty of water in the ravines, and good open encamping-ground for troops. From this to Morā Bānda at the foot of the pass is 14 miles, the first half to Palī along the bottom of a deep ravine, where the road enters the Palī valley and, crossing out of the ravine to Sher Khāna, again crosses and skirts the hills to the left for 2 miles, after which it again crosses two branch ravines and arrives at Morā Bānda at the west end of the Bāzdara valley. This is the best ground for encampment, but it is broken and commanded by different spurs.

The Morā Ghar Mountain is a fine hill lying between Swāt and Baizaī. It is about 12 miles long and 6,000 feet in elevation. On the south side, though its sky line is pretty level, its slopes are of an exceedingly impracticable nature, being composed of high rocks and covered with scrub wood.

There are, however, many hamlets of Gūjars on it, who graze their cattle and produce large quantities of ghee.

This mountain is the commencement of the western spur from the Ilam range, which, running out west to the Swāt river, divides Swāt proper from British territory. It receives a slight coating of snow in the winter. (*Lumsden, Bellew, Raverty, Lockwood, Macgregor.*)

MORA BANDA—

A village in Sam Baizaī, Swāt, at the south foot of the Morā Pass. There are no supplies here, but water is procurable. The country is hilly, rough, and raviny. (*Lumsden.*)

MORANJ—

A large plain in the Marī hills, extending about 12 or 14 miles from east to west, and a mile to 2 miles from north to south. It is bounded north by a low range of hills running between the Vatākrī plain (or the Kāhā range) and the Sulimān range; south by the Barug Hill, Phailāwar plain, and in its south-west portion, by a part of the Sīāh Koh; east by the Drāgal range; and west by hills connecting the Sīāh Koh with the Nandī Vangak Hills.

Its land is arable and particularly fertile, though it is now lying waste and uncultivated. It is watered by the Kāhā, which runs throughout its length west to east, and in the north-east part of the plain another branch of this stream, rising in the Khetrān country, runs into it. In the north-east portion of the plain are two old Dūrkānī forts, with sides of 35 yards, now dilapidated, made of boulders heaped on each other. The Durkānīs were ejected from these some 200 years ago by the Marīs, and have taken up their abode in Drāgal.

Moranj is a camping ground *en route* from Bārkhān to the Derajāt. Water, fodder, and firewood in abundance.

The climate of Moranj is like that of the Sham, but somewhat cooler.

This plain is covered to a great extent with low jungle, and possesses abundance of running water, and might be cultivated from one end to the other. Two streams join here to form the Kaha, one from the Sūlimān range by Raknī and Chācha-ka-Kot, the other from the north-west from Bārkhān. (*Davidson, Tucker.*)

MORANJ—

A small stream in the Bozdār country, rising in the Kaora hill, a watershed between the Lūnī and Drūg, and, passing through the valley of this name, it falls into the Drūg at the south-east corner of Pathānī Kachī.

The Moranj valley, which is about 5 miles from the Pathānī Kachī, is cultivated by the Gūlsherānī clan. Its soil is good, but owing to a scarcity of water does not produce good crops. Its water-supply being dependent on the Moranj stream, which only fills after rainfall in the lower hills (Baga and Daolah). (*Davidson.*)

MORAR—

A pass in the Būgtī hills, leading from the Mazānī valley into the Marao plain. It is on the direct line between Harand and Dera Būgtī, and was formerly traversed by caravans.

MOTĪ SHĀH—

A village in the Ūtmān Khēl country, 2 miles from Nāwadand, turning out 70 fightingmen. (*Turner.*)

MŪLA-GAON—

A small village of Lower Dāwar, a quarter of a mile west of Haidar Khēl; peopled entirely by Syāds, and containing only 30 houses and 3 Hindū shops; it is walled and flanked by four towers. (*Norman.*)

MŪLAGARH—

A mountain in Tīrā situated between the Tīrā and Bārā rivers on the crest of the main range. No European has ever visited this hill. It looks from a distance to be tolerably level on its summit, but a distant view of a mountain is too deceptive to be taken as guide. Captain Tucker is the only European that has approached it, and he says it attains a height of from 7,000 to 8,000 feet, and overlooks the whole of Tīrā. Its summit is reported and appears to be very flat, and to offer an almost unlimited number of building sites; great portions of its sides and crest are thickly wooded, and it abounds in water. Its forests consist for the most part of 'shisham' and fruit trees, but no pine; cultivation is carried on in parts almost to the summit. It belongs to the Fīroz Khēl, Daolatzaī, Orakzaīs.

Captain Tucker points out the suitability of this hill for a sanitarium, and perhaps rightly so as far as climate and natural features are concerned, but whether viewed from a military, political, or financial view, the idea seems to me insensate. (*Tucker, Macgregor.*)

MŪLA GŪRĪS—

A tribe of Yaghistān who inhabit the north slopes of the Tātara Mountain on the Pēshāwar frontier. Very little is known of them. They number only about 500 families, but are notorious as thieves, many of the robberies in the Pēshāwar cantonment being laid to their charge. They are supposed to be settlers from amongst the Mohmands, and to this day they are one with them in policy. It had been said also that they originally came from the Orakzais, but the only fact which gives color to this is the existence of a Mūlagarh Mountain in the Orakzaī country. They are in possession of the

Tātara route, and during the Afghān campaign Mackeson entered into arrangements with them, by which they bound themselves to keep this route open if required.

Their residences are—

I.—Barki Khanai, or Baradara II.—Shahīd Miana III.—Jowāra Miana IV.—Dwara Miana	Belonging to the Jalalabad district under the Khān of Lālpūra.
V.—Smaka Barai VI.—Mūrdadand	On the Khalīl border, British Territory.

The Mūlagūri tribe is noted for thieving, and although not a very important one, members of the tribe are often engaged in cantonment thefts, and the Shalmānīs and Shinwārīs of Lohargai have to pass through the Mūlagūris with their spoil from the Pēshāwar valley.

On the 26th March 1866, Mr. MacNab, Deputy Commissioner, Pēshāwar, submitted a list of a dozen thefts committed in the cantonments and city of Pēshāwar from the beginning of 1865 to date in which men of the Mūlagūri tribe had been associated, all of an essentially petty nature, and proposed that a blockade of the Mūlagūris be established, to be raised when they paid a fine of Rs. 500. The Mūlagūris were consequently blockaded till they paid up the above fine. (*Bellew, Macnabb, Ommaney.*)

MŪLA KHĒL—

A dependent section of the Orakzaī clan, who inhabit the outer spurs of the Samānagarh, south-west of Hangū. They can muster 700 fighting-men. They are Sūnīs and Sāmal in politics. Their cultivation is dependent on rain. They have a feud of long standing with the Mahamad Khēl. They live in Tira on the Khasha river. They have 6 villages, which are quite open to attack, and they are quite dependent on us for their existence. (*Coke, Cavagnari.*)

MŪLAWALĪ KACH—

A hamlet in the Kohāt district, situated on a beach on the right bank of the Indus, 1½ miles below Rokwān and just below the Mūlawalī nala, which rises at Bangali Sir. Mūlawalī Kach is the grazing ground and residence of the people of Rokwān in the hot season. The boundary pillar between the Sāghrīs and Bangī Khēl was placed in 1871 on the left or upper bank of the Mūlawalī nala, which puts this Kach in the Bangī Khēl limits. (*Ross.*)

MŪLAZAĪ—

A village in the Khalīl division of Pēshāwar, 7 miles north-west of Pēshāwar Fort. It contains 67 houses. (*Lumsden.*)

MŪLAZAĪ—

A village in Marwat division, Bānū, but situated south of the Batanī range, 6 miles from Dara Baīn, 16 miles north of Tānk, 4 miles from mouth of the Gūlhāra Pass. It used to be considered a very insubordinate village, and in 1851 a party of police stationed in it was cut up, but the inhabitants have since been well-behaved. The Baīn Dara Pass is sometimes called the Mūlazaī Pass. Mūlazaī is in the military district of Derā, though in the civil district of Bānū. The Mūlazaī lands used to be very subject to raids from Vazīrīs and Batanīs. The Mūlazaī sub-division has a length of about 11 miles, and an average breadth of 7. It is cut up by ravines in every direction. (*Taylor, Thorburn.*)

MŪLAZAĪ—

An outpost on the Tānk border close to the Mūlazaī village, 4½ miles north-west of Āma Khēl, 8¾ miles north of Kot Nasrān, 4 miles east of the Gūlhāra pass, and 6 miles south-west of the Baīn pass. It is garrisoned by 1 Risāldār, 12 horse, 9 foot of the Frontier Militia, and watches the Khūshk Chīna, Zanejah, Gūlhārā, and other numerous small passes going to the Batanī Bands. Its dimensions are 54 yards square, with 4 bastions and a watch tower. (*Carr, Paget, Macgregor.*)

MŪLTĀNĪS—

A tribe of Pathāns, who reside in Mūltān, Dera Ishmāīl Khān, Dera Ghāzī Khān, &c. They are the descendants of Abdālī Afghāns, who came to Mūltān in the reign of Ālamgīr and Ārangzeb, and again during the Ghilzaī dynasty, and were first settled about Rangpūr, and Kheriānwāla, and engaged in trade. Nearly all the sections of the Abdālīs were represented in their members, *viz.*, Sadūzaī, Alīzaī, &c. Their chief section, however, was Maghdūd Khēl. They soon took to fighting with the inhabitants of the district, and eventually having conquered them they took possession of Mūltān. When the news of this reached Delhī, the Emperor was much displeased and ordered the Abdālīs to be turned out of his territories altogether. On this they sent a deputation in deprecation of the sentence, but on their arrival they were all cast into prison. About this time, a war with the Mahratas broke out, and the Mūltānīs, hearing of it in their confinement, volunteered to serve against them, and their offer being accepted they behaved with such gallantry that on the termination of the campaign they were dismissed with great honor to Mūltān. From this time they remained in Mūltān, till Ranjīt Sing besieged it, when Mozafar Khān, their chief, being killed, they retreated with Nawāb Mahamad Khān Sadūzaī to Mānkhera. They were, however, soon after turned out of this also by Ranjīt Sing, when they again retired to the Dera Ishmāīl, where they have since remained.

The chief men of this tribe are Nawābs Ahmad Alī Khān and Abdūl Majīd Khān of Lahor, Nawāb Mahamad Sarfarāz Khān of Dera Ishmāīl, Hyātūla Sadūzai, Nawāb Faojdār Khān Alīzai, Nawāb Ghulām Hāsan Khān Alīzai, Ghulām Sarwar Khān, Khagwānīs, Hāfiz Samandar, Extra Assistant Commissioner at Dera Ghāzī Khān, and Āta Mahamad Khagwānīs. Mahamad Hyāt says they only number 80 families.

They have always been well disposed towards the British Government; during the campaign against Mūltān in 1848 and in the mutiny campaign of 1857 especially, besides having done excellent service on the frontier since the annexation of the Panjāb.

Nawāb Ghulām Hasan Khān and Āta Mahamad Khān were both in a great measure instrumental in raising Regiments of Irregular Cavalry, which served throughout the mutiny under Captains Lind and Cureton. Of these, one has been retained, and is now the 15th Bengal Cavalry. (*Macgregor.*)

MŪRDA DĀND—

A halting-place in the Mohmand hills on the Karapā road from Lālpura to Pēshāwar. It is about 15 miles from Lālpūra. There are no houses here. (*Aleemoola.*)

MŪRGAI— Lat. 28°55'9." Long. 70°18'25." Elev. 293.

A village in the Rājanpūr sub-division of Dera Ghāzī. There is a very

good brick built bungalow here. To the west is the old deserted post of Mūrgai. Supplies are procurable after due notice, and water is plentiful.

MŪRGAN—

A peak of the Sūlimān range, which form the connecting links between the Job and Chapar high peaks, sending its drainage to Thal. (*Davidson.*)

MURĪD KHĀN KOT—

A small town in the (Bozdār) valley of Manjwel and situated about near its head. It is a square, with sides of about 100 yards, built of stones and mud; the entrance is in the eastern face. It is commanded by rather high and jagged hills running north and south, at a distance on either side of about 800 yards.

It contains 30 families of the Gholamānī section under Murīd Khān; the water-supply is from pools in the watercourse which carries the drainage of the valley; but it is bad, being impregnated with sulphuriated hydrogen, and in the summer it is said to be almost undrinkable. The valley about here is chiefly meadow land, with a few plots of cultivation dependent on rain. (*Davidson.*)

MŪRTIZA—

An outpost in the Dera Ishmāīl district, at the mouth of the Gomāl pass, situated 3¾ miles west of Jata and Gomāl, and ¾ mile east of the Gomāl pass. Its dimensions are 32 yards square, with 4 bastions and a watch tower, and it is garrisoned by 9 cavalry and 8 infantry of the Frontier Militia.

It is responsible for the Bagh, Ūrmān, and Gomāl passes.

This post was formerly garrisoned by a party of refugee Mahsūds under one Fateh Roz, and these defenders of our border were so little trusted that officers were ordered not to trust themselves within the post without a guard of regular troops. However in 1872 the more than useless nature of such defenders was acknowledged, and they were withdrawn. The garrison now is a set of non-descript militia. (*Carr, Macgregor.*)

MŪSA DARA—

A village in the hills of the Hāsan Khēl, Ādam Khēl, Afrīdīs, in the Endara. It has 6 or 7 towers, but no wall; and it is completely commanded by a small hill between it and Tōtkāi, which is easily accessible. It contains 80 houses, and can turn out 160 fightingmen. Its water is derived from springs and the ravine of Gāro. (*Cavagnari, Coke, Edwardes.*)

MŪSA KHĒL—

A village in Sāmalzaī, Kohāt district, one of the Kachai group. Its sections are Sāhib Khēl, Mirza Khēl, Kamar Khēl, and Ahmad Khēl. The village has 875 'jaribs' of land, most of which is irrigated. The drinking water is brought from the Pīr Khēl spring. The inhabitants are Shīas, and have a feud with the Chapar Mīshtīs, and consequently they cannot go about without strong "badragas," even in British territory. The produce is wheat, barley, and jowar. The Government revenue is Rs. 493. (*Plowden.*)

MŪSA KHĒLS—

A Pathān tribe, who live in the hills beyond the Baloches to the west of the Ghāzī district, and the Kālā Roh range, three or four days' journey from Mangrota or Vihowa. Their country is about 4 days' journey long, and two days' broad. They are bounded north by the Shīrānīs, south by the Khetrans Bozdārs and Esots, east by the Bozdārs and Jāfars of Drūg, and west by the Kākars; to the south-west are the Lūnīs. The clan numbers

5,000 fightingmen. They are well off as to pasture lands, and good running water to irrigate their crops. They are generally on good terms with the Lūnīs, Kākars, and Ūtmān Khēls, but not on the best of terms with the Khetrān and all Balochēs. They are regularly plundered by the Marīs and Būgtīs, but are prevented by the Khetrāns (through whose territory they would have to pass to attack the Marīs or Būgtīs) from retaliating.

There are considerable plains in their hills, which are very productive. The principal trees are 'kahu' and 'phola.' There is always abundance of water from springs. In the winter their country is very cold and snow falls, and in the summer it is never very hot, but it is always very healthy.

No salt is produced in their country. Their animal stock consists of sheep and goats, cows and camels, but no horses. They get their cloth from British territory, bringing sheep and goats in exchange.

They are a branch of Kākars, though not generally considered as such.

They draw large supplies of wheat, rice, and eatables from the Derajāt, but are by no means dependent on us for the necessaries of life, as they get ghi, rice, and cereals from the Mekhtar valley in large quantities and very cheap. Cloth and oil they obtain exclusively from Mangrota and Taosa, or from Vihowa.

They are of themselves a peaceable race, and are friendly to the English, whose protection they desire, to enable them to till their lands in safety. They are generally united.

They are divided into the following sections :—

I Balel, II Ūmar, III Lahar, which are again sub-divided as follow :—

Section.	*Fighting-men.*	*Chief.*	*Residence.*
Laharzaī	... 1,000	Janda Khān, Khān Mahmūd and Jamāl.	Tālā.
Nozaī ...	... 200	Shahbāz Khān ...	Wedor.
Kanūzaī ...	... 250	Gūlan Khān ...	Dalmati.
Maghduzaī	... 300	Taīb Khān ...	Sahra.
Hamzazaī	... 120	Paīndah Khān ...	Warsaki.
Shādīzaī ...	... 40	Rahm Dil Khān ...	Saliti.
Hāmzazaī	... 120	Shabūdīn Khān ...	Saliti; east of Sahra.
Salimzaī ...	... 40	Mūcha Khān ...	Saraghar or Red mountain.
Hāsanzaī Bahirzaī Bāzīzaī	400	Khān Gūl Khān and Azū Khān.	Tai hills, the source of the Vihowa.
Hāsan Khēl	... 700	Sher Mahamad and Lawang Khān	Sher Mahamad's clan at Lawara. Lawang Khān's at Harinch.

The three chief men of the above are Gulhan Khān, Janda Khān, and Sher Mahamad Khān.

Hafiz Samandar, however, states there are 4 sections of Mūsa Khēls, *viz.*, Lakdozai, Madhrzai, Hāsan Khēl, and Sehlīwal. The Hāsan Khēl live in the Mahūrī hill; the Madhrzai in the hot weather retire to the Kakar country.

They gain their livelihood by cultivation and grazing. The men of this tribe wear white clothes, and the women black. Their food consists generally of Indian corn.

The weights in vogue in the Mūsa Khēl market generally (though they differ now and then in particular houses) are—topa or kasa and paropahs, the latter being = ¼ of the former. The topa is equivalent to a weight of 250 rupees (English).

English rupees are current here equally with the Kandahar rupees, which is valued at 10 annas.

The Mūsa Khēl market price, in Sahra in 1872, was—

			Topas.	Equivalent in (Naniki) Seers.
Wheat	(per English rupee)	...	6	15
Indian corn	"	...	6½	16¾
Jowar	none.			
Ghī	varies, about ¾ topa or sometimes less.			
Rice, coarse	(per English rupee)	...	4	11
Dall	"	...	7	19¼

The Mūsa Khēls are all of the Sūnī persuasion, and there are no Shiās in their country. There does not seem to be any shrine of particular sanctity in their country. They speak Pashtū, and a few of the better educated speak Persian.

They seem to approach nearer to the feudal system of the Baloch in their government than the democratic institutions of the Pathāns.

The following information is extracted from a report by Captain Macauley:–

"The Mūsa Khēls enter British territory by the Vihowa pass.

"They import goats, sheep, camels, donkeys, bullocks, wool, and ghī, and export piece-goods, grain of sorts, shoes, white and brown sugar, sugar-candy, and molasses.

"Most of the members of this tribe are merchants and a few are agriculturists.

"Trade is carried on by these people with the towns of Chaodwān, Fateh Khān, Grang, Kīrī Shamozaī, and Vihowa.

"The remarks made with regard to the Esots are also applicable to this tribe, who are much employed in carrying trade between the hills and British territory."

Talab, a village of 100 houses, is the place where the Hindū merchants go from British territory for trade with the Mūsa Khēls, and it is reached in 8 marches from Vihowa as follows:—

1.	Sakhan,	Esot country,	12	miles.
2.	Chatrwata	"	16	"
3.	Badra	"	12	"
4.	Kawāhan	"	12	"
5.	Nishpai	"	14	"
6.	Loi Zangah	"	12	"
7.	Lokhah,	Mūsa Khēl	20	"
8.	Pūshti Bekh	"	8	"
9.	Talab	"	8	"
		Total	114	"

(*Davidson, Macauley, Carr, Hafiz Samandar, Macgregor.*)

MŪSA KHĒL—

A section of the Baizaī, Akozaī, Yūsafzaīs, who reside on the left bank of the Swāt river between the Baizaī and Āba Khēl clans. They are bounded on the north by the Swāt river or Shāmozaīs who live the other side of it, south by the Morā mountain, east by the Barī Kot spur of the Morā hill, which separates them from the Āba Khēls, and west by the Baizaīs. Their country runs some 5 miles from the river bank up a glen formed by the spurs from the Morā mountain that is drained by a nala called the Kotai Khwar, the bed of which, although it has in places springs in it, is mostly dry, and only comes down when it rains on the Morā hill.

They are sub-divided into the following sections :—

Khatūn Khēl.	Zamān Khēl.
Dūrdānī Khēl.	Basa Khēl.
Khand Khēl.	

They have the following villages :—

Landakai (fakīrs)	80	houses.	Baloch	60	houses.
Kotai (3)	200	„	Kandak (fakirs)	60	„
Nawai Kilī	100	„	Churkhai (fakirs)	60	„
Guratai	300	„	Talang (Mians)	60	„
Abuha	300	„			

Their headmen are Marab Khān of Abuhai and Randūla Khān of Kotai. There is a ferry across the river from Gūratai to Najna, an Āba Khēl village. It consists of one raft formed of planks with 5 or 6 'shinais' or inflated skins placed under it, capable of carrying some 20 persons. Cattle are swam across. From Mardān to Mūsa Khēl is a good two days' journey to a strong footman over the Morā pass. (*Lockwood.*)

MŪSAPŪ'RA—

A village in the Pindīalī district, Mohmand country, Yāghistān, 25 miles from Pēshāwar, 54 miles from Lālpūra. There are no supplies here, but water is procurable from a tank which contains a small supply after rain.

MŪ'SAZAĪ—

A section of the Mansúr Jadúns. (*q. v.*)

MŪ'SAZAĪ—

A town in the Mīān Khēl division of Dera Ishmāīl Khān district, 3 miles south of Drāband. It has 375 houses and a population of 1,748 souls, of which 597 are adult males. The inhabitants are, 134 Hindūs, 518 Miān Khēls, 140 Baloch, 1,036 Jāts, and 275 Nāsars, &c. It is by far the best town in the Miān Khēl country, though it is only the capital of one quarter of it. It is larger, cleaner, and more prosperous than Drāband. It is situated close to the mouth of the Zām pass into the hills of the Shīrānīs, to whose raids it used to be much exposed. It has 11,000 acres of land, of which 7,000 are cultivated; the produce being wheat, barley, jowar, and mustard. The lands are irrigated by a canal taken from the Chaodwān Zām, of which the Mīān Khēls are entitled to a two-fifths share. All supplies are procurable here, and good water from the canal. The chief of the village is Mīr Ālam, who lives in a fort within the village, 62 yards long by 42 broad, and with walls 18 feet high. The village has 3 watermills. (*Edwardes, Carr, Macgregor.*)

N

NABĪ—

A village in the Tajū Khēl sub-division of the Khatak division of Pēshāwar, 14 miles east of Akora, containing 53 houses, of which 5 are occupied by Khatrīs. (*Lumsden.*)

NADAI—

A village in the Gadezaī district of Būner, Yāghistān, containing 2 " hūjras" and 200 houses. (*Aleemoola.*)

NAFGI—

A watercourse on the Rājanpūr frontier, rising in the *Bihishto* hill and draining northerly to the Chāchar, which it joins, about 2 miles west of the watering-place, Toba. Its course is tortuous, and its banks are somewhat steep and rugged. Its water is very brackish, but, at its source, a pool of fair water is generally to be found. It has course of some 5 or 6 miles. (*Davidson.*)

NAGRAI— Elev. 2,547 feet.

A village in the valley of same name, a tributary of the Chamla, in Yāghistān, 15½ miles east of Ambela, 5 miles north of Malka, on the north-east slopes of the Sarpatai mountain. The valley is narrow and confined by spurs of the surrounding mountains, with small patches of cultivation on the banks of the streams. The ground is suitable for infantry and mountain guns, but not for cavalry. There are few or no trees in it and no underwood. The Nagrai Khwar is a mountain torrent running in a bed of boulders with high impracticable banks. The villages in this glen are enclosed and arranged with a view to defence; water is abundant. (*Allgood, Coxe, Carter.*)

NAGŪMĀN—

The name of the Kabāl river between its exit from the Khaibar hills to its junction with the Swāt river at Nisata. (*Bellew.*)

NAHAKI—

A village in the Mohmand country, Yāghistān, at the foot of the Nahakī Kandao. It contains 200 houses. (*Creagh.*)

NAHĀLANG KHĀN KOT—

A small mud enclosure and village of the Bozdārs, a mile or so south-west of Dost Mahamad Kot. It contains only a few families, with from 8 to 10 fightingmen. (*Davidson.*)

NAHAR—

A tribe who live partly round Harand in the Ghāzī district, and partly round Nahar-ka-Kot in the Khetrān hills. Their story is that in the time of the Delhi Emperors, one Abdūl Fateh Khān, a Nahar Chief, fled from Afghānistān to Harand. Here, owing to the representations of the Governor of Ghāzī, he was created Governor of Harand, since when his descendants have remained here. The Nahars of Barkhān are the same tribe, but nothing is known of them.

The genealogical tree of the Nahars is as follows :—

Abdūl Fateh.
|
Ghulām Haedar.
|
Hasān Khān.
|
Rahīm Khān.
|
Khūda Bakhsh.
|
Rahīm Khān.

Khān Mahamad.	Khūda Bakhsh.	Jān Mahamad.	Āla Bakhsh.	Ganmūn Khān.

Khān Mahamad is now the headman of the Nahars of Harand. (*Macgregor.*)

NAHAR-KA-KOT or LAGĀRĪ BĀRKHĀN—

A mud fort in the Khetrān hills, properly speaking, the head quarters of the Lagārī chieftain, who now, however, resides at Chotī in the Dera Ghāzī Khān district. Water is procured from springs which drain into the Kāhā, and is good and plentiful. The country about it is grassy, partly under cultivation in small plots guarded by towers. It contains 4 or 5 Hindū shops, and a total of 250 houses, and can turn out 200 fightingmen. There are a few miscellaneous tradesmen here, such as carpenters, blacksmiths, and goldsmiths. The language spoken here is a mixture of Bilochkī, Sindī, and Panjābī; the latter preponderates.

Jamāl Khān is said to pay the Marīs black mail for allowing his subjects here to cultivate unmolested.

The fort is built on a low mound, commanding the surrounding country, which is level and cultivated in places.

There are 3 other little Nahar villages in the immediate vicinity. The country about is very verdant.

This place was recommended by Colonel Graham as a suitable site for a post, should his recommendation of a general advance of the British frontier be adopted. As, however, his scheme was negatived by Government, the proposal to locate a British garrison in this place remains in the clouds. (*Davidson, Tucker.*)

NAIKBI KHĒL—

A section of the Khwazozaī-Akozaī, Yūsafzaīs, situated on the right bank of the Swāt river; they are bounded on the north by the Sibujnai clan, south by the Āba Khēls and Bābūzaīs, east by the Matūrizaī, and west by the Malīzaī.

They have the following villages :—

On the river bank.	Dadahar.	Siur Sinrai.	On the west side of the glen.
	Garī (2).	Galoch.	
	Dāgī	Jatano Bānda.	
	Akhūnkīlī.	Mānja.	
	Chindakhor.	Kilagai.	
	Hazāra.	Maloch.	
	Alīgrama.	Ghākhai Bāndai.	
	Kanjūgān.	Deolai.	On the east side of the glen.
	Doabānrai.	Nasrat.	

On the river bank.	On the east side of the glen.
Damghar.	Tāl } Dardiāl }
Bāndai (2).	Shalan.
Māmderai.	Jaghma.
Nīmgolai.	Chachaderai.
Shunderai.	Jighak.
Jurjurai.	Samai (2).
Dilai.	Tanga ... Pass named after this.
Ghamjaba.	Mahak.
	Kamiari.
	Sikai.

They live in the Galoch glen, running north-west from the Swāt river.

They are sub-divided into the—

- Asha Khēl.
  - Zabar Khēl.
  - Ghalī Khēl.
  - Alī Khān Khēl.
    Khadī Khēl.
- Āba Khēl.
  - Sabī Khēl.
    - Baro Khēl.
    - Bostān Khēl.
  - Mata Khēl.
    - Tura Khēl.
    - Khūshāl Khēl (Khāns.)
    - Khoidād Khēl.
  - Zaina Khēl.
    - Mīrwas Khēl.
    - Usmān Khān.

Roshan Khān Ābakhēl is the headman of the tribe. They communicate with Malīzaī by the Mānja or Tāl Dardial or Chāmhai route (a thickly wooded pass); with the Adīnzaīs by the Aspan or Kotlai Ghakhai. They are separated from the Sibujnai by the Nīlawai hill, over which the Biakand pass runs. Their glen is a long day's journey. Mingwalai Ghund, a mound in this division, is considered the division of Bar and Kūz Swāt.

Ahmad Khān is the headman of Asha Khēl and Roshan Khān of Abā Khēl. They are recorded at 6,000 fightingmen, *viz.*, 3,000 Āba Khēl and 3,000 Asha Khēl.

There are 3 roads to Sibujni... { Kama, footpath } { Biakand, easiest. } { Dambari, mules go. }

The Asha Khēl 'wesh' with the Āba Khēl every 10 years. (*Bellew, Lockwood.*)

NAKAR DARA—

A footpath in Yāghistān, leading from Kūz Rānīzaī to Bar Rānīzaī in Swāt. It goes between Warter and Āladand, and is half a day's journey. There is water in the road on the Āladand side of the hill. (*Lockwood.*)

NĀL BĀNDA—

A village in Swāt, the first met with north of the Morā pass into that valley. (*Raverty.*)

NANDIHĀR—

A valley situated to the north of the British district of Hazāra, which, after joining the drainage of Tikarī, joins the Indus at Tāhkot.

It is a comparatively large valley ; a spur from the Pulaija range cuts it in two, dividing it into two long open glens. Water is abundant ; rice is very largely cultivated. Owing to the numerous springs on the Chaila range, as well as on the Shabora and Phagora spurs, irrigation is easy, and rice-fields are seen high up the slopes. Indian corn is raised in quantities here, as in the other valleys, and up the hill-sides every culturable plateau, no matter how small, is brought under the plough. Firewood is deficient. Towards the top of Chaila, which is immediately above Maidān, and must be 9,000 feet high, are forests, but the distance is great. Nandihār from the Nilishing or Tandoi pass, both leading into Kōnsh, to the Dabrai Galī, is about 10 miles long, with an average breadth of 9 miles ; its area is about 90 square miles, and it is about 5,000 feet above sea level. The inhabitants are Swātīs. (*Johnstone.*)

NANDĪ JANDA—

A small ravine on the Rājanpūr frontier rising, in low hills at the foot of the Giāndārī mountain and joining the Chaheli, about 10 or 11 miles north-west of the Shekhwalī outpost. Its course is very winding, and its channel confined at first between precipitous banks, but, as it approaches the Chahelī, it is very easy and open. Fuller's earth is found near its source. (*Davidson.*)

NANDĪ VANGAK—

A pass in the Būgtī hills crossed in the route from Moranj to Vatākri plain. It is a steep ascent from the Moranj direction of about a mile, practicable for beasts of burden; the descent into the Nisao plain is much easier. The pass is over a spur of the Siah Koh, which lies to the south-west. (*Davidson.*)

NANDRAKA—

A village in the Kohāt district, 3 miles north-east of Shakardara, situated under the mountains of Kūnd Hukānī and Ghojarina. It is composed of 4 parts :—Spina, and Nandraka on a circle of low hills, enclosing a hollow of green grass and of fields, and connected with the Hukani range. Sanda lies south-west of this circle of hills, and outside them on the plains on the main road to Shakardara, and Karori Raghar in an adjoining small valley under Ghojarina.

It has about 100 houses. The people are of the same clans of Sāghrīs as are in Shakardara.

The hills round Nandraka are very stony. Hill roads run easterly and cross the spurs north of Kund Hukani and cross the Lughari *en route* for Chakwala Sharkī and the Tīrī Toī, and thence to Wījūsam and Drabokas.

Another road runs northerly through a rugged tract east of the Ghujarina peak and winds down the north of the Spīna range to Zer Tangī, whence it crosses the Tīrī Toī and the Landaghar range to Mālgīn. These roads are practicable only for mules, bullocks and donkeys.

A camel road runs south-east to the Bālāchīna nala by the Ghara Lora pass and joins the road from Shakardara to Chashmeh in the bed of the Bālāchīna.

All about Nandraka are small valleys enclosed by low hills. They are generally circular or oval in shape, and their sides are indented with bays and inlets as if they had been the beds of tarns. Wheat and barley are grown in them, and the soil is said to be fertile and to absorb rain readily.

In a field adjoining Nandraka, and below some yellow earthy cliffs, is a curious pond called Takī Poya. Formerly this pond was a depression that caught rain-water, but one night with a great noise, distinctly heard by the villagers, the ground sank, swallowing up the trees, &c., and in the morning the present pond was found. The pond is nearly round, and is about 30 paces in diameter. The water is muddy in color, but good and sweet, and is used for drinking. Above Nandraka, and about a mile from it, is a small hill tarn called Garai below and west of Kund Hukani, and close to the junction of the roads to Nandraka from Chakwāla Sharkī and Zer Tangī. Garai is a small tarn of clear green water, round in shape, and about 100 yards in diameter. It is in an odd basin, shaped like a deep cup. Water plants grow all round the edges, and it is frequented by duck and teal. The water is warm and soft to the taste, and not very refreshing. The people do not know its depth nor when it was formed. Many years ago it suddenly disappeared, and there remained an empty crater for one year nearly. The people used to throw in stones to test its great depth, but they could not, they say, hear the stones fall. The water returned gradually until the tarn was full again to its old limits.

Near Garai, and below Kund Hukani, is the salt mine that renders the stream that flows below Ghujarina and Bragdi to the Mithan at head of Tarali pass salt, and gives it its name of Tarkha. The mine is not now worked, and is watched by a tower held by 3 men. The path to it is rough. (*Ross.*)

NANGAR—

A water-course on the Dera Ghāzī frontier, rising in the Anārī peak of the Kālā Roh, and draining generally in a south-east direction, joins the Chotī near Kot Nangar, whence it is known as the Mithāwan. The Nangar runs through comparatively easy country for some miles, irrigating a large tract of available land which is cultivated by the Boglānī section of Lāgārīs; it then passes through a somewhat difficult defile, 2 or 3 miles in length about 5 miles west of Chotī Bālā, and about 4 miles south-east of this spot, it falls into the Chotī, the two forming the Mithāwan.

The Nangar as a means of ascent to Zarkāni (*alias* Būskūshi) is, though practicable, very difficult for horsemen; riders have constantly to dismount, owing to the big stones and boulders. It contains several pools of fair water between the part where it leaves the higher range and the last defile which it passes. There is a road by this ravine which goes over the Kālā Roh to Bārkhān, which is difficult for horses. The first march would be to Mahol, under the high hills, 20 miles. There is here a spring of good water. It then goes to Anārī, thence to Raotr Kot and Bārkhān. (*Davidson, Macgregor.*)

NAOBAT-KA-THŪL—

A deserted post on the Rājanpūr frontier, formerly garrisoned by a detachment of 40 mounted police placed here on account of the inroad of the Márīs into British territory in 1857, when Bijar Khān, Chief of the Drīshaks, was killed.

It is situated 9 miles from Drigrī, with which it is connected by a frontier road. It is also close to the junction of the Kalgarī and Mīrlar, and of the water course formed by the two latter with the Kāhā; also near to the now thriving little villages of Bàkar Thūl and Wazīr Thūl. (*Davidson.*)

NAODEH—

A village in the Sūdūm valley, Yūsafzāī, situated one and a half mile north-east of Chārgolāī near an insolated hill called Ghobano Gūndai, and on the right bank of the Mokām ravine. Its sections are Pīr Khán, Jamal Khān and Mobāraz Khān. The Mokam ravine supplies it with water and runs on to Chārgolāī. There are 6 wells attached to this village. (*Lumsden*).

NAODEH—

A village in Bajāwar, Yāghistān, situated north of Nāwagai. It has 200 houses.

NAODEH BĀLĀ—

A village in the Khalīl division of Pēshāwar, 4 miles south-west of Peshāwar fort. It contains 90 houses. (*Lumsden.*)

NAODEH PAĪN—

A village in the Khalīl division of Pēshāwar, 2 miles south of Peshāwar fort. It contains 109 houses, of which 5 belong to Hindús. (*Lumsden.*)

NAORANG—

A village in the Banū district, 15 miles, on the Dera Ismail Khān road. There is a searāi and a dāk bungalow here, also a police chóki, holding 5 sowars and 8 sepahis, with a Mūnshī in charge. The surrounding land is well cultivated, owing to its proximity to the Kūram river. There are 93 villages and hamlets, none of any importance, in charge of the Mūnshi. The inhabitants are chiefly Dreplāra and Tōtazāi Marwats. Wheat and barley are the chief products in the district, but sugar-cane, bajra and rice are also grown.

The jhīls in the neighbourhood afford excellent sport; wild duck, snipe and teal being the principal game birds. Bittern also are met with. (*Norman.*)

NAOSHAHRA—

A large village on the Rājanpūr frontier, situated 2¼ miles south-west of Dājal and 10 miles East from Lālgarh, with both of which it is connected by a footpath.

It is surrounded by a wall, varying from 6 to 11 feet and a few inches thick, which however in many places has fallen; it contains several large houses and enclosures, and presents a thriving appearance. The general run of its central street, which is winding, is south to north-east. (*Davidson.*)

NAOSHAHRA— Elev. 894 feet.

A town and cantonment in the Peshāwar district, 26 miles east from Peshāwar, 19 miles west of Atak, 15 miles south of Mardān, on the right bank of the Kābal river.

There are lines here for one British regiment, one Native cavalry and one Native infantry regiment, and a travellers' bungalow, serai and post office.

The cantonment of Naoshahra lies about 2 miles from the village of that name, in a hollow, bounded on three sides by low hills, varying in distance from 2 to 3 miles, and on the remaining side by the Kābal river; on the south-east and west sides the ground is very much cut up by impracticable ravines.

The soil is sandy and unfruitful; in fact, there is no cultivation; some trees exist on the north side of the cantonment.

The accommodation at Naoshahra for British troops consists of 20 barracks for 4 sergeants and 44 men each, 2 hospitals for 50 male patients each, 9 barracks for 10 married men each, 1 sergeant major's quarters, 1 quarter master sergeant's quarters.

The average cubic space per man in these barracks is 2,016, and in hospital 2,693.

The lines for the Native cavalry are situated to the left rear, ½ mile south of the Sadr bazār in a dreary, hot, ravine-girt spot. The site, however, is good on account of its elevation, and the excellent natural drainage afforded by the ravines. The space occupied by the lines is 344 yards long by 172 yards wide. The huts give a cubic space of 607·5 feet to each man and cost Rs. 24 per man. The lines for the Native infantry are to the right rear of the cantonment in a scarcely more inviting site than those of the Cavalry.

The Sadr bazar is situated on the west of the station, and here also is the kotwali, seraī and post and telegraph offices.

Opposite the north-west corner is the bridge of boats over the Kābal river. One mile and a half off the station, along the Peshāwar road, is the village of Naoshahra Khūrd, and the ruins of an old masonry-built fort which is now used as a police station. Close to this is the travellers' bungalow, and about 1 mile beyond is the tehsil and the encamping ground.

The drainage of the station is very good, and consists of ravines which carry off the water after rain in an efficient manner.

The climate is very variable; in the cold weather the thermometer falls below the freezing point; in the hot it runs up to 100° and 120° in the shade; the heat is dry, and is frequently accompanied by hot winds. Rain falls at irregular periods throughout the year, especially during the months of July and August; the average fall is about 14 inches.

Grain is here plentiful and cheap. The water-supply of the station is good, being usually from wells, which, however, are of great depth.

The water at Naoshahra is very good. It was analyzed by Dr. Center and he found it to contain 8 grains of carbonate of lime per gallon. The permanent hardness is 4·35°. The river-water here is also very good, and contains much less lime than the well-water. The new wells in the Native infantry lines also contain very good water.

"The amount of water" remarks Dr. Griffith, "in the soil and sub-soil at "Naoshahra is, I believe, unaffected by the height of the river, for I found "the distance of sub-soil water from the surface of the ground in June to be "37 feet 11 inches, and in December 37 feet 5 inches. The well used for "conducting this experiment is certainly 1 mile distant from the river, but "in June when the river is pretty full, the change of level of the water in the "well would be at once noticed, if any alteration took place. A rain-fall of "3 inches causes the water to rise in the well, but not until 4 days have "elapsed, and this is owing, I think, to the substratum of clay found in "the soil. At Naoshahra, after rain, most of the rain is carried off at once; "some sinks down, but a great deal is evaporated, owing to the sandy soil "being quickly saturated and as quickly dried up."

The most prevalent disease among the population round Naoshahra is intermittent fever.

The following meteorological observations were taken at Naoshahra in the hospital of the 60th Rifles from 1st January to 31st October 1872 :—

	Maximum.	Medium.	Minimum.
January	58	47· 5	37
February	69	53	37
March	83	66	49
April	86	73· 5	61
May	100	83· 5	67
June	106	95	84
July	102	90	78
August	99· 5	87·75	76
September	96	80· 5	65
October	92	72· 5	53
Mean	89·01	74·92	60·70

On the extreme right of the cantonment are Commissariat offices and stores, Barrack Master's offices, elephants, camel, and bullock lines, and the shambles.

Naoshahra Kalān is a large village situated on the left bank of the river, more than a mile to the north-west. It is a very picturesque place, with a great deal of cultivation. The village is about 1 mile long by ¼ mile broad. There is a Government school here, and it has several flour mills. (*Griffith, Macgregor.*)

NAOSHAHRA—

A division of the Pesháwar district, which comprises the old divisions of Khalsa and Khatak.

The following Statistics of Villages in the Naoshahra Division are supplied by CAPTAIN HASTINGS:—

NAME.	POPULATION.			Names of herdsmen.	STOCK.					Produce.	Water-supply.		Sections.
	Number of Souls.	Number of houses and material.	Number of ploughs.		Horses.	Cattle.	Sheep.	Camels.	Others.				
Búdú	427	96	29	Sháh Nawáz, Mahamadjí.	3	136	139	...	140	Cotton, wheat, jowar, barley.	...	...	Awán; Haedar Khel, Abdúl Rahmán and Sarwar.
Búdhai	259	95	26	Rahmatúla, Búdha	4	58	281	...	96	Ditto ...	...	...	Khand.
Tarnáb	501	26	113	Kalam, Júma ...	7	163	240	...	109	......	...	...	Pathán; Azad and Bahrám.
Támrpura	...	76	43	Mirza	3	101	14	...	114	......	...	...	Awán; S. D.
Tarú	651	123	86	Yásín and Daría ...	2	178	14	...	236	......	...	...	Pathán; Tapa Khel, Ghalám Khel, Tarú Khel, and Káná Khel.
Bachagholám	1,055	273	67	Ghulám and Ahmadjí	13	212	62	...	136	Sugar, vegetables, pepper, wheat.	...	...	Gheba; B. and P.
Chakian	227	63	33	Fazl	...	85	135	...	82	Wheat, barley, dhall, jowar.	...	...	Khand; S. D.
Cholpúra	221	54	33	Hamid and Alí ...	2	71	71	...	96	Jowar, barley, cotton.	10 wells ...	...	Jat; Hanmido, Mohsan Alí, and Kalandar.
Jaba	617	147	60	Núr and Daldár ...	2	139	100	...	180	Ditto ...	3 wells ...	...	Khand; Baikhel and Mirza.
Alí Beg	874	165	97	Gúlzár... ...	5	142	180	...	496	Cotton, wheat, barley, vegetables.	2 wells ...	..	Pathán; S. D.
Kásim	603	128	104	Paenda, Bahadúr...	...	236	20	...	98	Ditto ...	...	...	Tíraí; B. M. P.
Garí Sirdár	423	85	34	Mahamad, Gúl Ashur.	25	113	67	...	147	Ditto & sugar	...	...	Khand; S. D.
Kandí Hyát	261	59	21	Arela	4	53	108	1	52	Ditto ...	...	...	Awán; S. D.
Garí Balochabád... ...	189	50	27	Abdúl Waháb ...	3	59	112	...	69	Ditto ...	...	...	S. D.
Kandí Tazadín	436	72	70	Gaziúdín, Yacúb ...	4	173	304	...	133	Ditto ...	...	...	Pathán: S. D.
Kalú Khel	220	57	21	Júma, Abbáss ...	3	47	88	...	21	Ditto ...	...	...	Awán.
Kanbo	217	58	21	Faiz Mahamad, Aríf	1	47	35	...	41	Ditto & dhall	...	...	Kanbo.
Lálá	786	189	83	Ján Mahamad, Amánúla.	16	217	361	57	329	Ditto ...	...	...	Khand.
Múlagú	356	84	30	Sher Mahamad, Sháhbáz.	1	75	...	...	90	Ditto ...	...	...	Gud.
Nasírpúr	554	164	14	Fateh, Najíbúla ...	3	34	40	...	93	Ditto	...	...	Kakízai.
Vadpaga	583	149	81	Sháhbáz, Sher Alí...	1	165	180	...	132	Ditto ...	...	...	Awán.
Azá Khel Bálá	839	201	167	Mohbín, Umar ...	3	370	162	...	272	Vegetables and ditto.	28 wells, 25 feet ...	...	Pathán; S. D.

Azá Khel Páīn	784	162	91	Motabar, Motwafī	1	229	430	3	138	Ditto	19 wells, 30 feet	...	Path n ; S. D.
Balú	557	136	42	Fateh, and Fīroz	3	170	163	...	140	Ditto	12 wells, 13 feet.	...	Awán.
Babī	271	62	42	Dārá Sháh, Múrtaza	1	95	...	...	38	Ditto	12 wells, 13 feet	...	Pathán.
Titara	399	94	51	Aftáb, Abdúl Raúf	...	121	35	...	90	Ditto	12 wells, 13 feet	...	Shekh Koreshī; S. D.
Pirpiávī	1,554	366	253	Mīr Afzal, Umar	...	590	951	8	269	Ditto	45 wells, 28 feet	...	Pathán; Sadrī Khel, Sakan Khel Mahamad Khel and Zar Mahmad Khel.
Pabī	1,344	250	190	Mahamad Kásim	10	470	165	...	226	Ditto	45 wells, 16 feet	...	Pathán and Syud; S. D.
Khúdazai	539	160	97	Izat and Shapúrī	2	215	163	...	126	Ditto	30 wells, 15 feet	...	Pathán; Tul Khel and Azan Khel.
Khúsh Masám	667	140	88	Abdúl Raham, Majīd	2	189	135	...	113	Ditto	18 wells, 10 feet	...	Pathán; S. D.
Chahán Bībī	134	50	28	Haidar	1	66	89	...	49	Ditto	11 wells, 11 feet	...	Pathán; S. D.
Cháhán Naoshahra	614	177	32	Azīz, Zarīf	5	128	398	...	181	Ditto	13 wells, 18 feet	...	Awán and Pathán; Katala, Usmán, and Patháma.
Chokī Marer	634	125	128	Mahamad Khán, Gúl	...	285	110	...	116	Ditto	55 wells, 10 feet	...	Pathán; Dawezai and Kakozai.
Dágī	848	137	134	Mohsam, Sharīf	2	378	240	...	132	......	30 wells, 28 feet	..	Pathán.
Dág	632	145	136	Músa, Mohfīn	1	284	291	...	70	......	30 wells, 30 feet	..	Pathàn.
Kandī Nasīr	217	59	29	Moghal	1	68	...	...	48	......	6 wells, 15 feet	...	Pathán; S. D.
Garī Vazīr	556	112	160	Akajan, Naosherwán	2	229	288	...	177	......	26 wells, 28 feet	...	Awán and Pathán; Gari Vazīr and Tazadīn.
Palka	593	140	88	Majīd, Biland	1	286	36	...	148	......	10 wells, 24 feet	...	Pathán; Bunera Khel and Tajú Khel.
Bazár	261	57	39	Malikdīn	...	143	15	...	118	......	8 wells, 24 feet	...	Gújar and Awán; S. D.
Talún	547	159	90	Hamīd, Gúl Beg	...	217	12	...	113	......	9 wells, 24 feet	...	Gújar and Awán.
Tordehr	2,734	592	287	Khánúla, Majidúla	6	920	72	...	1,518	......	22 wells, 23 feet	...	Patháns, Maliár, and Awán; Viláyat Khel.
Jalsī	1,639	393	317	Mīr Ahmád, Afzal	15	724	57	...	612	......	66 wells, 26 feet	...	Pathán and Maliár; Chikan, Rahu Beg, Awán and Dangarzai.
Halbī	1,728	358	385	Khaista, Khán Mahamad.	10	1,022	860	...	335	......	26 wells, 25 feet	...	Patháns and Awáns; Alori, Mahmudi and Awán.
Jahángīra	1,938	538	242	Rahmatúla, Bahadúr	9	612	473	...	362	......	8 wells, 24 feet	..	Pathán and Awán.
Salár	221	56	46	Mahamad Alī	10	110	...	...	30	......	3 wells, 27 feet	...	Pathán.
Lahōr	2,207	551	325	Zafar and Sare	17	887	117	...	583	......	31 wells, 27 feet	...	Pathán.
Mankī	1,259	338	215	Baeràm, Gulistán	2	528	...	...	251	......	12 wells, 24 feet	...	Pathán, Patwārī, Maliár, Awán; Alakza Asher Khel and Dangarzai.
Nabī	591	144	75	Amīr, Rasúl	2	265	...	...	85	......	15 wells, 21 feet	...	Pathán; Chardi and Lendi.
Harián	403	104	90	Faiztalab, Bangalī	1	179	...	...	85	......	9 wells, 24 feet	...	Pathán; S. D.
Pīr Bágh	1,141	276	191	Ghúfran, Mahmúd Sháh.	4	380	593	2	299	......	48 wells, 17 feet	...	Syad; Khálsa and Jaghīr Pathán.
Tarlandī	205	78	49	Nasīm Sháh and Ahmad Sháh.	...	190	...	...	106	......	3 wells, 23 feet	...	Pathán.
Kheshkī	2,939	672	419	Ahmad, Mīr Afzal	81	934	3,028	218	653	......	44 wells, 25 feet	...	Pathán.
Zaramiana	548	110	137	Sádat and Katore	1	950	10	...	155	......	8 wells, 23 feet	...	Pathán; S. D.
Alī Mahamad	298	89	40	Muzasar and Ghulám.	...	130	80	...	83	......	5 wells, 25 feet	...	Katar and Awan; S. D.
Misrī Bánda	736	283	92	...	4	334	830	...	133	......	17 wells, 21 feet	...	Pathán; Misrī, Malik Madīn, Samundar and Bahra Khan.
Mash Khel	292	71	40	Námdār	...	128	70	...	86	......	7 wells, 23 feet	...	Katar; S. D.
Moghalán	747	168	88	Sohbāt, Bahādúr	2	257	355	...	242	......	14 wells, 24 feet	...	Pathán and Awán.

The following Statistics of Villages in the Naoshahra Division are supplied by CAPTAIN HASTINGS—continued.

Name.	Population. Number of Souls.	Number of houses and material.	Number of ploughs.	Names of headmen.	Stock. Horses.	Cattle.	Sheep.	Camels.	Others.	Produce.	Water-supply.		Sections.
Mianoi ...	605	152	10	Sobhān Shāh, Mansūr	1	325	530	...	154	...	19 wells, 24 feet ...	...	Pathan; Mandi and Gorizai.
Mandrak ...	326	92	54	Ashrāf, Dārā Shāh	...	147	190	...	132	...	9 wells, 24 feet ...	...	Pathan; Asa Khel and Suliman.
Naoshahra ...	7,724	1,342	579	Niāmut, Inayatūla	10	1,722	1,022	...	1416	...	179 wells, 27 feet...	...	Pathan.
Urmūr Balá ...	428	86	94	Azād, Kābil Shāh...	4	262	78	...	153	...	1 well, 40 feet ...	...	Pathan and Urmur; S. D.
" Miána ...	952	297	157	Nádir, Amīr ...	2	392	24	3	115	...	1 well, 38 feet ...	...	Urmur; Loghri Khel and Mas Khel.
" Payán ...	1,867	572	270	Fazl Shah, Sher Alī.	3	542	122	10	302	...	14 wells, 42 feet ...	...	Urmur; Mas Khel, Ghazi Khel and Baeran Khel.
Alpore ...	295	88	52	Yásīn, Bahádur ...	...	185	...	...	124	...	13 wells, 22 feet ...	...	Urmur; S. D.
Akora ...	2,486	716	92	Khúshiál, Faizū ...	10	238	980	16	261	...	15 wells, 32 feet ...	...	Pathan, Parachas; Afghanan and Maliara.
Badrashī ...	396	82	47	Umráz, Umar ...	1	207	286	...	123	...	4 wells, 17 feet ...	...	Pathan.
Dherikai Khel ...	240	50	28	Ghulám ...	2	104	14	...	67	...	12 wells, 27 feet ...	..	Pathan; S. D.
Dangarzai ...	483	127	65	Mīr Ahmad, Jàfar ...	2	198	...	...	153	...	21 wells, 23 feet ...	...	Pathan and Najar.
Shaidū and Patiao ...	1,800	466	251	Abdúla, Haidar ...	21	673	778	...	316	...	59 wells, 42 feet ...	...	
Nari ...	246	75	40	Ghulám, Abbáss ...	...	94	...	...	70	...	7 wells, 31 feet ...	...	Pathan.
Naodeh ...	339	54	44	Najáb, Lalú ...	1	120	141	...	103	...	6 wells, 31 feet ...	...	Pathan and Mali ar.
Shekhī ...	429	127	39	Shahzada, Shaijan	...	127	239	5	352	...	...	...	Pathan.
Bukhtī ...	289	51	30	Ahmad ...	...	146	72	...	82	...	...	...	Pathan; S. D.
Salikhána ...	381	116	39	Raza ...	...	169	240	...	91	...	...	...	Pathan; Kurban Khel.
Kotlī ...	288	88	40	Azim ...	...	125	117	6	119	...	...	...	Pathan; Hasn Khel.
Jaba ...	424	86	60	Nazim, Hasn ...	...	163	112	12	180	...	13 wells, 30 feet ...	...	Pathan.
Jalūzai ...	1,761	333	249	Zwaradin & Nawab	8	460	426	...	373	...	5 wells, 30 feet ...	...	Pathan; Mir Hasn Khel, Khumari Khel, Agar Khel, Tazi Khel and Azor Khel.
Khairabád ...	522	191	27	Sher Zaman ...	4	81	639	4	41	...	2 wells, 12 feet ...	...	Pathan and Awan.
Chashmi ...	188	72	23	Hazrat Shah ...	...	53	20	52	18	...	2 wells, 15 feet ...	...	Pathan.
Khavri ...	516	91	39	Mía Nur, Sad at	...	271	337	...	199	...	21 wells, 14 feet ...	...	Pathan.
Dág Ishmail Khel ...	2,456	586	...	Md. Ata, Ghaziulldín	3	1833	544	77	617	...	5 wells, 30 feet ...	...	Pathan; Talbeg Khel, Lashkar Khel Lori Khel, Miri Khel.
Ziárat Kāká Khel ...	3,434	521	6	Miagul, Rahanuldin	16	18	64	231	130	...	4 wells, 34 feet ...	...	Pathan; Kaka Khel.
Sarwar Khel and Kalī Kandu	339	87	1	Kahl Shah, and Dharan Shah.	...	151	60	17	34	...	...	...	Pathan.
Katī Miana ...	429	118	40	Najibula ...	3	109	545	...	60	...	13 wells, 30 feet ...	...	Pathan; S. D.
Kánā Khel ...	243	67	2	Shah Aziz, Jangi ...	...	172	70	7	63	...	...	...	Pathan.
Mankī Mali ...	620	112	19	Nawab, Gulrang ...	...	75	1,508	20	427	...	...	...	Pathan; S. D.
Mali Khel ...	423	83	7	Asif, Sarbaz ...	...	223	336	28	131	...	...	...	Pathan; S. D.
Wali ...	498	79	45	Husen Shah ...	5	87	460	22	104	...	21 wells ...	...	Syad; S. D.

NAOSHAHRA—

A large village on the Harīpūr division of Hazāra, on the right bank of the Dorh, opposite Chamba, on the Abbottabad and Harīpūr road.

NĀR—

A tract of land in the Banū district, lying on the boundary between the Banū division and that of Marwat. It was formerly mere waste jungle, uncultivated on account of the enmity between the Banūwāls and Marwatīs. The reclaiming of this tract was first projected by Lieutenant Herbert Edwardes, and was effected by considerably enlarging an old aqueduct and cutting a new channel to connect it with the land in question. The Banūchīs gladly adopted a project so much to their advantage. Some interruption occurred in the completion of the plan caused by the rebellion of 1848 and our losing possession of the valley for a period; but on our return the works were resumed and completed, and a final allotment of the tract made.

The whole amount of land brought under cultivation by this effort was about 20,000 bigahs. The land is termed the Banū Nār. (*Taylor.*)

NĀRA—

A hill tract in the Hazara district, drained by the Harō river, bounded east and south by the Dhūnd country, north and west by the Jadūns; its extreme east point is the Mochpūr peak, overlooking the Jhelam. It is occupied by the Karāl tribe, except the western portion (Nalan), which is held by Hasazāi Jadūns. It has 54 villages, and its area at the settlement of 1868-69 was, cultivated, 13,021 acres, uncultivated, 60,083 acres; total 73,104 acres. The principal crops are wheat, barley, mustard, maize, rice, a little cotton and haldi.

The character of the Karāl tribe is indifferent; they were implicated in the attack on Marī in 1857. Their character is treacherous like that of the Dhūnds their neighbours. At present they are poor and cringing. By origin they are Hindūs, converted to Mahamadanism several centuries back.

The population is 16,615 souls, or 2,552 families of 6 souls per family, and 142·4 souls per square mile. They own 14,868 cattle, or 148 head per 100 souls.

The lower part of this tract is hot, though a little cooler than the Hazāra plain. In the upper portion the winter is most severe and spring late. The tract is principally drained by the Haro and Samundar. The summer climate is excellent in the upper portion, the upper Abbottabad and Marī roads lie through it. Cattle and water are plentiful. (*Wace.*)

NARĪ—

A village of the Kohāt district, 33 miles from Kohāt, 56 miles from Banū, 10 miles from Bahadar Khel, situated on a high table-land, with rich cultivation and water, in the valley between the Kūn-i-Gai Pass on the east and Bahādūr Khel on the west. The water is within 16 feet of the surface. The houses are scattered over the valley, but there is a nucleus on the south of the valley where the salt "mandi" is. The houses in all amount to about 80, and there are 2 shops.

The people are chiefly Land Bāraks, Khwāzi Khel clan, but there are also Akoris (Mandān Bāraks) behind a low hill north-west of the fort.

The fort is in the centre of the valley and was formerly held by the Panjāb frontier force, but is now empty save for the salt people who live in it. The fort is small, and is built on rising ground round a mass of rock, which rises inside it and divides it into an upper and lower part. There are bastions

at the north-west, south-west, and south-east angles, and a gate in the west curtain. The west curtain is on higher ground than the east, and north and south curtains follow the curve of the ground. The *inner* face of the west curtain is greatly exposed to musketry fire from the east of the fort, as it is in great measure uncovered. A great part of the south curtain has no loopholes nor banquette.

The salt mines are about a mile from Narī in the hills on the south of the valley. The salt is blasted out by powder placed in the hole or shaft worked by the iron bar called "Jabal." The Kākā Khel and such Peshāwarīs and Afrīdīs (principally the Adam Khel) as possess camels frequent Narī. They get 10 camel-loads and 16 bullock-loads respectively for one rupee, and pay Government at 4 annas per maund. A salt darogha superintends this "mandi."

The usual road for camels and for guards from Nari to Daūd Shāh Bānda is to go east along the valley to the point in the Kūn-i-Gāi nala where the roads branch to Narī and to Bānda. Thence they follow the Kūn-i-Gai ravine for three or four miles to its junction with the Tarkha in which is the high road from Totakī to Bānda. Thence they proceed for 3¼ miles down the Tarkha and across the ridge between it and the Tīri Toi to Bānda.

Mules, bullocks, and donkeys go a straighter road known as the Loi Zawa; it leaves Narī and goes north across the fields, and descends to a nala from the valley by a steep path over sandstone rocks along the edge of a ravine. The rocks are worn smooth from use.

It then crosses the ravine, and, to avoid a break in the bed, passes over the side of the opposite hill by a steep rough ascent and descent.

It then follows the ravine eastwards to where a gorge called the "Loi Zawa" goes off northerly. The gorge is impracticable owing to the sandstone ledge in the middle, so the path goes up over the rocks on its left bank and descends by a narrow zig-zag along slabs of rock.

It then follows the Loi Zawa to its junction with the Kun-i-Gai ravine, at a point about 4½ miles from Narī, and then the Kūn-i-Gai nala for ½ a mile till it joins the Tarkha, from which Bānda is 3¼ miles by the usual route. Narī is 8¼ miles from Bānda by this route. (*Ross, Macgregor.*)

NARIĀB—

A village in Upper Mīranzai, Kohāt district, 19 miles east-north-east of Thal, 47 miles west-south-west of Kohāt. It is walled, contains 435 houses, and is able to turn out about 700 armed men and 40 sowars; about 180 of the houses belong to Parānchas and Hindūs. It is supplied with water by a good spring which comes down from the back of the village. Until the village be taken possession of or give in, there would be some trouble about this stream, for it can be turned at the back of the village from coming down to the place where a force would encamp. In this case it would run just under the fire of the village down a ravine, on the edge of which there is a strong tower which protects the water in the ravine. The stream itself affords an ample supply of water, which irrigates a considerable portion of the lands round the village, and these are in consequence most fertile. The spring comes down from the hills from Chaparī; another stream comes from Zargarī. There is a tower to the south, and one to the west on the other bank of the ravine. The village is situated on a plain, and is commanded to the east. If the Nariāb Malik fought he would probably do so near either Chaparī or Zargarī, where he would be backed by the Gār Orak-

zai tribes of Akā Khel and Alī Khel, and he would probably send his women, cattle, and goods to one of these places. It is inhabited by Bangash. It has a great deal of cultivation all irrigated, and is a very rich village. Nariâb has been often attacked by the Vazīrīs, and once or twice by the Bārakzai, but never with success. In the two Mīranzai expeditions of General Chamberlain this village offered no resistance whatever. The headmen are Anār Khān and Ahmad. (*Coke, Lumsden.*)

NARINZAH—

A pass on the Dera Ishmail frontier, situated between the Rai Par and Kūī Tān passes, west of the outpost of Daolatwalī.

A road through this pass only penetrates into the first range of hills and the Kasrānī territory. (*Carr, Macgregor.*)

NARŪNJĪ—

A village in Yūsafzai, Pēshāwar district, 5 miles north-east of Parmūli, situated at the foot of a precipitous hill, and partly enclosed by projecting spurs very difficult of access. The cultivation of this village can be commanded from the hamlet of Mehr Ali, where Major James built a tower for this purpose.

This village was formerly a refuge for all the robbers and murderers on the Yūsafzai border, and boasted of having once been attacked without success by a Sikh force, and had on more than one occasion defied the authority of British officials. In 1855, a man of Shewa was murdered in this village. On being called on to produce the murderer, the Maliks pleaded that he had escaped. A fine of Rs. 200 was therefore put on them. After one month the fine was not paid, and the Maliks of Shekh Jānā sent to demand the money, brought back the excuse that on account of the death of one of the Malik's relations the fine could not be paid, and ten more days was allowed. The Maliks also brought information that the murderers were still in the village, subsequent efforts to induce the surrender of the murderer being equally unsuccessful.

On 6th March 1856, two companies of the 62nd Native Infantry were sent to take charge of the Mardān Fort, while the Guides' Cavalry and Infantry and four guns (mountain train) marched on Narūnjī. On the 8th, however, a fine of Rs. 400 was paid by the village, Rs. 200 the original fine, and Rs. 200 to represent the expense of moving the troops.

On the 4th August 1856, five of the inhabitants of Shewa murdered a woman and fled to, and were well received in, this village. The Maliks acknowledged that they had passed through the village, but pleaded ignorance of their being murderers, and refused Ensign Havelock's summons to come in.

In 1857 the Hindūstānī fanatics under Mūlvī Ināyat Alī and Mobāraz Khān, after having been turned out of Shekh Jānā, collected their followers in this place. It was reckoned that the village was held by about 640 men, amongst whom were about 40 sepoys of the 55th Native Infantry. On the 21st July the lower portion was attacked, and carried by Colonel Vaughan with a force of about 800 horse and foot and 4 mountain guns, 50 or 60 of the enemy being killed; our loss was 5 killed, 20 wounded; 10 died from sunstroke. The upper village was not then attacked, and soon afterwards the Mūlvī returned with an increased gathering of 1,000 men. Reinforcements were sent to Colonel Vaughan from Pēshāwar, and on the 3rd of August he assaulted with 1,400 men of the 5th, 6th, and 24th

Panjāb Infantry, and much aided by the local knowledge of the Deputy Commissioner, Major Hugh James, succeeded in turning the position by a force under Lieutenant Hoste, and in destroying the village and killing 30 of the villagers. The thanks of the Governor General were given to Colonel Vaughan, Captains Hoste, James, and Horne for the affair. Our loss was 1 killed, 4 wounded. The village has also been very badly disposed towards the present settlement, and has been rather impertinent. It was therefore recommended that it should be brought down to a more accessible situation in the plains; but this has not yet been done. (*Vaughan, James, Lumsden.*)

NARINJI KOTAL—

A pass leading from the village of Narūnji, 5 miles north-east of Parmūlī in Yūsafzai into the Chamla valley. Starting from Narūnjī the road goes by narrow winding glens by Mīrshāhī to Ishpol Bānda, and up a steep hill to Lālū Bānda on its crest in 8 miles, then down to Koga through a gorge 4 miles. This route is used by foot men only, though camels and horses can go by it but not without risk. (*Bellew.*)

NARMI KHEL—

A section of the Bakī Khel division, Ūtmānzai Vazīrīs, residing in British territory. See Vazīrīs. (*Taylor.*)

NARSATZKI—

A blind pass on the Tānk border, situated between the Zarwanī and Sheranī passes, west of the outpost of Mānjī. (*Carr.*)

NASIR DA PŪSHT—Lat. 28°, 33′ 59″. Long. 69°, 41′ 45″. Elev. 397.

A sandy plateau on the Rājanpūr border, 10 miles north-west of Shāhwalī on the right bank of the Sorī ravine at its debouchement.

NASAR—

Two villages called respectively Bar and Kūz in the Ūtmān Khel country, about 6 miles north of Nāwadand, and capable of turning out about 40 men between them. (*Turner.*)

NĀSAR—

One of the wealthiest of the Povindah clans. Of their origin but little is known; they are disowned by both Ghilzais and Lohānīs, although they have for many centuries been one of the chief trading clans between Hindūstān and Khorasān, which would lead one to believe that they have a common ancestry with the remainder of the Povindāh tribes. It is popularly supposed, however, that they migrated to Khorasān, early in the 14th century, in company with a caravan of Miān Khel traders, and in those early days consisted of a gang of iron workers, that for many years, under the protection of the Miān Khels, they pursued this avocation, until increasing in numbers and in wealth they commenced trading on their own account. They are now one of the strongest as well as one of the wealthiest of the Povindah clans, but they own no land when in Khorasān, and pay heavy taxes to the Tokhī Ghalzais for the right of pasturage in the Mūkūr district. When in the Derajāt, they pay a grazing tax to the Deputy Commissioner of Dera Ishmail Khān for the same privileges.

They trade *viâ* the Gomal river, debouching into the plains *viâ* the Zao pass in preference to the Ghwalarai road.

Their chief sections now are—

1. Jalal Khel; again sub-divided—1, Sulimān Khel; 2, Chuār Khel; 3, Alīm Khel; 4, Shādī Khel.

2. Ūshī Khel; 3, Bar Khel; 4, Alambeg Khel; 5, Banū Khel; 6, Yāhayā Khel; 7, Kamāl Khel; 8, Daūd Khel; 9, Mūsizaī; 10, Tangī Khel; 11, Saro Khel; 12, Niāmat Khel.

Carr divides them into, *1st*, the Naso Khels are again divided into the Ūsh Khels, Kamāl Khels, Niāmat Khels, Basī Khel, Shadī Zaī, Mūsa Zaī, Sivah, Ton Nāsar, Jānī Khel, and Pasani sections.

2nd, the Ūmr Zaīs divided into the Jalāl Khel, Babar Khel, Talāk Khel, Alam Beg Khel, Asga Khel, Bano Khel, Yahayā Khel, Daūd Khel,* Yasīnzaī, Zālim Khel, Malazaī, Zango Khel, and Ottu Khel sections.

Some very few members of the Yāhayā Khel remain in Khorasān the whole year round; the majority of this clan, and the whole of the other sections, move bodily into Derajāt for purposes of trade. The richer men go down as far as Calcutta and Bombay to barter their produce for English goods, such as hardware, cloth, tea, and quinine. They have entirely abandoned the Bokhāra trade, which is now in the hands of the Miān Khel Povindahs and the Parānchahs of Pēshāwar and Kālābāgh.

There are between three and four thousand tents in the whole Nāsar tribe, probably some 8,000 souls; in common with all Povindahs, they are deadly enemies with the Vazīrīs, but owing to the excellence of their camp arrangements they suffer but little loss from those thieves.

In 1848, when Major Edwardes was visiting the Kolāchī border, it was brought to his notice that one Shāhzād Nāsar obstinately refused to pay the usual grazing tax (trini) to the Sikhs, for which they in common with all the Povindahs were liable. "Shāhzād," said Edwardes, "was a thorough "Afghān in his hatred of all Hindūs and all forms of taxation. He "boasted that he had defied Dost Mahamad, the Amīr of Kabal, and "the Nawāb of Dera; and was it to be supposed he would knuckle down to "the dogs of Sikhs?"

On hearing this, when Edwardes arrived at Banū in the winter, he wrote and asked him to come and talk it over with him; but he knew he was wrong, and would not come.

Edwardes then ordered him to come, or else to be off out of the limits of the Sikh kingdom, whose laws he did not like. He refused to do either. Lastly, Edwardes wrote to Kālū Khān at Kolāchī to seize him; but he was afraid the Nāsars would rise and sack Kolāchī, so he begged to be excused.

Major Edwardes was, however, quite determined to bring the matter to a crisis. Accordingly, on his arrival at Kolāchī, he sent spies to find the whereabouts of Shāhzād. They returned and reported that he was encamped at the foot of the hills, about 18 miles off, with only 40 men, and ready to take to the hills at a moment's warning.

Keeping his purpose quite secret to the last, Major Edwardes started on the night of the 15th March with 200 Dūrānī Cavalry, 60 Sikh Cavalry, and 25 Irregular Hindūstānī horse, and ordered 250 infantry and 12 camel guns to follow as a reserve. He came in sight of the Nāsar camp fires about daybreak, and called a halt under shelter of a ravine to breathe the horses and let the stragglers close up. "Great was then my surprise," says Edwardes, "to discover, by the morning light, that the gallant band of nearly 300 "men had dwindled down to about 70 or 80! The heroes had taken "advantage of the night to lose their way; and I was afterwards told by "the infantry reserve that 100 Dūrānīs turned back from the middle of "the Lūnī river, and declared that 'the Sahib was not going on.' I

* Re-divided into the Sarwan Khel, Mach Khel, Isah Khel, and Zandah Khel.

"told the Sikh Ressaldar to muster his men; he reported 20 present out "of 60. Of the 200 Duranis, there may have been 40; Kaloo Khan had "about 5 men, and I had about 12 or 14 others (some of Lumsden's "Guide corps, orderlies, &c.).

"This was clearly quite inadequate to perform the feat for which we had "come,—*viz.*, to seize Shahzad Khan in the midst of his people and carry "him off prisoner. The stout rebel, who fought with Dost Mahommad, the "Nawab of Dera, and Dewan Lukkee Mull was not very likely to be "overpowered by 80 men. Yet I felt that it would be more honorable and "more wise, if I hoped for influence in this wild country, to be defeated in "a bold attempt, than not to make it, after going 12 miles to do so; so "getting the men together with a heart not over light, I led them on at a "gentle trot to the rebel camp.

"The grey dawn was just removing the friendly veil that had hitherto "concealed us; the watchfires of the mountaineers were dying out, and we "could see the savage Cabul dogs of the merchants spring up from beside "the ashes before their accursed howl of alarm and warning reached our ears.

"The Duranis now galloped to the front, as if no power on earth should "prevent them from being first in the fray; and though I succeeded in "calling them in, and keeping them with the rest of the party, they still "whirled their guns over their heads, and shouted valorously that they "would eat up the Nassars.

"But the Nassars seemed in no hurry to be eaten, and turned out, at the "baying of the dogs and the shouts of the Duranis, like a nest of hornets, "with juzails, swords, clubs, and even stones.

"I thought the best chance I had was to make my few fellows fight, "whether they would or no, so led them round to the rear of the Nassar camp, "and got them between it and the hill, under a dropping fire of bullets, "which did little or no harm; then, beckoning with my hand to the Nassars, "I told Kaloo Khan to shout to them, in Pashtoo, to surrender; a barefaced "proposition to which the Nassars replied only with a handsome volley of "bullets and abuses, 'Come on,' they cried, 'come on you Feringhee dog, "and don't stand talking about surrender!' In truth, it was no time, for "the fire was getting thick; so seeing nothing else left, I drew my own "sword, took a light hold of a chain bridle given me prophetically by "Reynell Taylor, stuck the spurs into Zal, and, calling on all behind me to "follow, plunged into the camp.

"The attacking party always has such an advantage that I am quite "sure, if our men had followed up, few as they were, they might have "either seized or killed Shahzad; but it shames me to relate that out of 70 "or 80 not 15 charged, and scarcely a dozen reached the middle of the camp.

"The dozen was composed of Mahommad Alim Khan (I think I see "him now with his blue and gold shawl turban all knocked about his ears), "Kaloo Khan, and Lumsden's Duffadar of Guides, each backed by a few "faithful henchmen. The only officer *noninventus* was the Sikh Ressal-"dar. The *melee*, therefore, was much thicker in our neighbourhood than "was at all pleasant, and how we ever got out of it is unaccountable; but "we did after cutting our way from one end to the other of the Nassar camp.

"On getting out to the fresh air again, I looked round and found myself "with two men, one of whom was a highwayman I had pardoned a week "or ten days before. The brave Duranis and Sikhs might be seen "circling and curvetting round the circumference of the camp, hand-

"somely followed up by the enemy, and I was thinking what course to "pursue when my eye fell on the Nassar herd of camels tied down in a "ring. 'Now,' said I to the highwayman, 'the victory is ours after all,' "and away we both dashed at the camels, whose long necks were already "bobbing about with fright, like geese looking out of a market basket. Up "they all jumped, and tore themselves free from their fastenings; and I "put a lot of them before me, and drove them off as if I had all my life "been a moss-trooper, my friend the thief entering heart and soul into the "business, and giving them a professional poke with his spear, which set "them stepping out gloriously. The Nassars, who were in charge, yelled "like demons, and one 'took up a rock' as Homer would have said (a great "stone as big as his own head), and hurled it at me with such good aim that "it hit me below the knee, and would have unhorsed me if that excellent "villain, the highwayman, had not put his hand under my shoulder and "tossed me back again into the saddle. The heroes outside now joined us, "and very glad I was to see them, for the whole swarm of angry Nassars "were in hot pursuit of their camels. The Sikh run-a-ways at this point "did something to make amends; forming line in the rear behind us, and "keeping off the Nassars with their musketry till we had pricked the "spoil quite out of reach, when they galloped up to us and left the Nassars "puffing in the middle of the plain.

"Shahzad Khan struck his camp immediately after the fight, and "marched away out of the Derajat into the Sheraunee hills with all his "flocks and herd and people."

In March 1858, Captain Coxe, Deputy Commissioner, Dera Ishmail Khān, reported that a party of the Nāssars and Karotī Povindahs, who had sustained considerable loss at the hands of the Vazīrīs during and after the passage through the hills from Khorasān, thinking a favorable opportunity offered for reimbursing themselves from the flocks and herds of the lower Vazīrs, moved into their country and succeeded in driving off some cattle.

On receipt of this intellignce, Captain Coxe had intended to call on Shāhzād Khān, the Chief of the Nāssars, to recover the whole of the property, but the Thānādār of Kolāchī previously on his own responsibility sent three Nāssars he had captured to negotiate for its return. With these he sent one policeman and 3 troopers of the 5th Panjab Cavalry. Unused to deal with these men and annoyed at the proposed interference, the Nāssars took the bold step of carrying the whole party off into the hills and removing themselves from British territory. The troopers were, however, soon released through the agency of Jūma Khān, Zangī Khel Nāssar, and the property given up without further demur.

Captain Coxe, in reporting the end of this affair, remarked with reference to the relation of the two parties to ourselves. "From the Vazīrs we experience nothing but annoyance and hostility; the long lists of acts of "violence, thefts and cruel murders, which are periodically submitted, will "shew that we owe them but little grace or favor. The Nāsars on the other "hand have done us good and loyal service. To their watchfulness over many "of the passes we owe much of our comparative immunity from petty raids "on the centre portion of the frontier, and in 1855, when a serious attack was "apprehended on Tānk from the Vazīrīs, the Nāssar tribe furnished a large "body of armed men for the defence of the frontier, and they would at any "time render us similar aid when called upon.

"*Secondly.*—The expedition organized by the Nāssars was of a retaliatory "character for losses inflicted by the Vazīrīs on themselves, and the pro- "perty they carried of may almost be termed recovered, not plundered.

"*Thirdly.*—No evil was likely to accrue to our territory from their "expedition, because the Vazīrīs do not attempt reprisals or aggressions rather, "for the original injury almost always proceeds from them, upon the Nāssars, "while resident in our territory when they are unencumbered, and from the "athletic frames, and warlike character, too formidable a foe for the cowardly "Vazīrīs, but the latter wait their opportunity when the Kafilas are on their "return through the hills to Khorasān, and the Nāssars hampered with their "families, and encumbered with a long train of heavily laden camels, are "obliged to act on the defensive." (*Norman, Edwards, Coke.*)

NASĪM-KA-GARHĪ—

A village in the Rābia Khel. Orakzai hills, situated above Darband, about ¾ miles from the village of Sangar Mela, which is on the crest of the Samāna ridge, in the centre of a sloping plateau. The village is a square with walls 9 feet high, and commanded by a loopholed tower of two stories. It has about 78 houses. It commands the path up from below, and there is a spring of water just below it, which is within range of the village. The village was destroyed, on the 1st September 1855, by Captain Henderson's column of General Chamberlain's force. There is a good deal of cultivation both above and below the village.

Captain Fraser, 4th Panjāb Cavalry, thus describes the road to this place from Pūl Darband—

"About ½ a mile to the west of the village of Pūl Darband there is a descent through some thick jungle into the dry bed of a mountain stream, and the road runs either through it or by a pathway along the banks for about 2 miles in a northerly direction, when it turns to the right north-east, and the valley at the head of which lies Nasim Mela opens out. This part of the road is practicable for laden mules, but, as there is a good deal of jungle, it might be necessary to cut away branches of the trees to admit of their free passage. On either side it is commanded by a very high and precipitous hill, on the faces of which there is a considerable quantity of jungle, and were they occupied by an enemy, considerable injury might be inflicted upon troops underneath by the rolling down of large stones.

On reaching the points abovementioned, where the valley opens out, the ascent commences, and the road, which is nothing more than a rocky mountain path, runs along the slope of the hill which encloses the valley to the left. The distance from the top varies, but is in many places within rifle shot. Proceeding along this path for about 4 miles the village on the terraces below Nasīm Mela is reached. It consists of about 74 houses, and close at hand there are two springs of water, one of which is on the pathway."

The road up the ascent to the village is practicable for laden mules, and the crest of the ridge on the left, that overtops the road, can be easily crowned by infantry, while the path is out of musket range from the hill on the right, unless it may be just at the commencement of the ascent.

The path thence keeps along the slope of the hill to the left, north, but is not practicable for horses or mules laden with guns. The best route would be to forsake the path and take to the hill side above the village, inclining to the right. (*Coke, Fraser.*)

NASRATĪS—

A small but high-spirited tribe of Khataks, who dwell in the long narrow valley below the Shīnghar Range from Tati on the north to Shawa on the south, and who also pasture and cultivate in the Thal. They claim the Shīnghar Range also, but do not live in it. They are bounded on the north by the Lands of Kamar, on the east by the Manzais and Gūdī Khel, on the south by the Gūdī Khel, and on the west by the Hatī Khel Vazīrīs. Their chief villages are Tati, Zerki and Shawa under the Shīnghar, and the hamlets round Inzar Talao in the Thal. They are of the Taraki sections. Taraki had two sons, Yūsaf and Isori, from the latter of whom are sprung the Naṣratis. There are three divisions now of the race of Tarakī—

1. The Tarakī, in Daland, Gūrgūrai, Amānkot and Gandherī.
2. The Nasratīs.
3. The Mohmandī, in Khwara and Zera, in Chorlaki, Jabar, Shādīpūr, Mandori, &c. Mohmandī is also sprung from Isori.

The descendants of Yūsaf are not independent. They are living among the Kūlī Khel Bāraks of Dili Mela, and among the Lands of Kamar and Ūzshdahs of Latamar.

In ancient days the Tarakī sect owned Mandwālā in Kamar. The Bāraks attacked the Tarakī and overcame them, finally crushing them in the battle at the Dabar Tank, at Khwari Kile (Kamar). The Tarakī, separated, went first to Bahadūr Khel, then to Daresh Khel, and then to their present quarters in Daland.

The Mohmandī went to Khwara and Zera, and the Nasratīs to the valley below Shinghar.

The Yūsaf Khel yielded to their foes and became hamsayas of the Bāraks, in Kamar Dili Mela, and Latamar.

Up to the time of the English rule, the Lands and Manzais constantly attacked the Nasratīs, who were driven from the Thal and pent up in the valley below Shinghar. Their great cemetery is in this valley between Tatī and Zerkī, and even in this small strip they were followed up. All the Nasratī Maliks state that, when our rule began, they were in a bad way, and as they were becoming feebler day by day, ran a great risk of extirpation or of absorption by the Lands. Since our rule, they say that they have increased greatly, and they certainly live in open hamlets, and cultivate freely over a large expanse of the Thal. If our rule went, they state that the Lands and Manzais and Gūdī Khel would again attack them, and, although more numerous than of old, they allow that they could not resist effectually.

The Nasratī sections are—

Clause.	Sections.	Villages.	REMARKS.
I.—Ganda Khel ...	...	Zerkī, Tatī, Karīm Shāh Kile, Azīm Kile, Abobolaki, Bugara near Tatī.	There are many branches, but they are small and unimportant. Bazīd Malik of Zerkī is a Ganda Khel, and their Chief Malik.
II.—Kakī Khel ...	1. Sultān Khel ...	Jahāngīr Kile near Inzar Talao, and Bangī Kile on Thal.	Chief Malik, Jahāngīr Khan.
	2. Gashtī Khel ...	Tatī, Shawa, and Mansūrī Kile in the Thal.	
	3. Daur Khel ...	Miākī, Mohmandī, in Thal.	
III.—Badīn Khel ...	1. Badin Khel ...	Kile Kūlī Beg near Inzar Talao, and Badrakī in Thal, on the Vazīrī boundary.	Chief Malik, Kūlī Beg.
	2. Peri Khel ...	Miākī in Thal. (*Ross.*)	

NASRAT KHEL—

A village in the Kohāt district, situated on the left bank of the Toī, 6 miles west of Kohat, near the Hangū road. It has 127 houses and a population of 180 men. It was founded in Daolat Khān's time by Nasrat Khan, Tīrāhī, whose descendants are divided into three sections, Paya Khel, Shāhwalī Khel, and Sher Alī Khel. Water is obtained from the Toī. The revenue is Rs. 1,300.

NA'SR KANDA'H—

A ravine in Hashtnagar, Pēshāwar district, which rises in the Ūtmān Khēl hills, and passing by the villages of Bacha, Naswar, Tarehkāī, Nawādand, Saparāi, Rangmēna, Babāi, Tangī, Kanawar, Sherpao, U'marzāi, joins the Swāt river near Turāngzāi. (*Bellew.*)

NASROZAI—

A section of the Iliāszāī Yūsafzāīs, sub-divided into Panjpao and Makhozāīs. See Bunērwāls. (*Edwardes.*)

NATH—

A halting place on bank of the Lūnī (Bozdār stream), situated 6 marches from Mangrota, and 3 marches from Mekhtar, on the road to Kandahār.

Water, grass, and wood are procurable in abundance; the country is open, and the camping ground very good.

When there is a truce between the Lūnīs and Mūsā Khēls and Bozdārs, some "kiris" of the nomadic Mūsā Khēls, Laharzai and Kiazai may be found here. (*Davidson.*)

NATHIL—

A spring situated on the Rājanpūr frontier, 20 miles north of the Bandūwalī, at a point in the Nathil ravine some 15 miles north-west of the Dilbar outpost. The springs are tepid and form several large pools of very fair (slightly brackish) water, which is, however, soon absorbed in the sand. Johnstone says it forms a perennial stream; this would lead one to believe that there is a running stream, whereas the water only trickles through a few pools and is then absorbed. The springs and pools are situated between somewhat high and steep hills, very bleak and barren, stony and cut up with fissures. A view of Giāndārī is obtained by climbing one of these hills, but only a partial one, as the hills which rise one beyond another in various ranges intercept the view.

Yellow ochre and alum are both found not far from the Nathil springs.

The spring is considered by the natives to be the source of the Nathil stream; but it is in reality fed by countless water-courses draining into it here from the southern slopes of Giāndārī and from numerous hills, which run in all directions at its foot, forming, after heavy rain in the hills, an enormous volume of water hurling down rocks and stones.

From the Nathil springs, the stream which goes by the name of Nathil flows generally in an easterly direction; its course is very tortuous, and it runs at first between very high and rocky hills, with confined, and precipitous banks; but, after some 3 miles from Nathil, the hills on either side lessen in height, the nala opens out considerably in breadth, and its course is much straighter. Its bed for a mile or so below Nathil is strewn with big boulders, but after that it is sandy, with very few stones or boulders. Its right bank, as a rule, commands its left, and the hills on this side are higher than those on the left.

Its watering places, commencing from the Nathil springs, are (1) Thalchah; (2) Ravi; (3) Hilani; (4) Sohāk.

It is joined by the Wadajanda near Thalchas, from the north: by the Goreput at about half way between Thalchah and Sohāk and by the Shakalānī at Sohāk. At about 9 miles from Nathil springs the Nathil joins the Hindānī, and from this point is known as the Zangī. The Nathil pass forms one of the routes from the plains to the Sham plain, and in former days raids to a small extent were committed by it. The stages are from Dilbar or Banduwāla, (1) Nathil springs; (2) Chilo kūmb, long march; (3) Gokard; (4) Kalchas, making an entire circuit round Giāndārī westerly; it is not a favourite route, being circuitous as well as difficult in many places. (*Davidson, Paget.*)

NĀWADAND—

A village in the Ūtmān Khel country, 4 miles north-east of Ābazai, situated at the foot of the hills on the banks of a nala. It is named from a large tank close by, which with the ravine supplies it with water. It is divided into three quarters Shino Khel, Mogal Khel, and Dehgan. It has 200 houses, and can turn out 300 fighting men. It was a good deal damaged and partially burnt by the force under Sir Colin Campbell in May 1852. A great quantity of grain was destroyed, and 2 men of the Guides wounded in the attack on it.

This village is an important position, as all the roads which lead north to the village of the Ūtmān Khel start from it; all its cultivation is unirrigated. The Maliks are Fazl and Nawáb, &c. (*Turner.*)

NĀWĀGĀI—

A village in Swāt, Yāghistān, on the west of the Karakar pass. (*Aleemoola.*)

NĀWĀGĀI—

A district of Bajāwar, Yāghistān, situated at the head of the Bajāwar drainage, and bounded north by Mahmūd, east by the Ūtmān Khel, south by the Mohmand, and west by the Kūnar Bajāwar range.

It consists of a valley with a good many villages in it; about 80 in all, all its cultivation is dependent on rain. The chief takes one-sixth of the produce. Can raise 600 matchlocks and 120 sowars.

The chief of Nāwagai, Ghulām Haidar Khān, is said to be friendly with the chief of Jandaūl, with the Syads of Kūnar and the Mohmands of Gōshta, and also to be master of the Sāfīs of Sūrkh Kūnar, while he is at enmity with the chief of Bajāwar.

The fort of this name is said to be on a stony and difficult eminence. It has eight towers and a spring of water. There are 300 houses situated right and left under the fort in the valleys east and west, the road through them running north and south. The garrison consists a number of wall pieces and two guns. The Chief's revenue amounts to Rs. 20,000. Vigne supposes Nāwagai may be on the site of Aornos.

The villages of the Nāwagai district, situated up the stream are:—

Chanarai	500	houses,	springs, thana.	Karir	80	houses.	
Kopan	200	„	tanks, lalmi.	Selara	20	„	
Khazāna	40	„	springs, lalmi.	Chimgai	30	„	
Ziārat	30	„		Waidanshah	100	„	lalmi.
Babūtangai	30	„	tanks.	Kakar.			
Tarkaitangai	40	„	„	Darwazzai	20	„	wells.
Safarai	100	„					

All these villages are situated close under the hills.

Situated north or down stream the villages are:—

Lashora	300	houses, river.	
Naodeh	300	„	
Bād-i-Sambūr	300	„	
Ināyat Kala	300	„	
Chingazai	30	„	
Baichīna	20	springs.	
Kaosar	20	houses.	
Nahak	20	„	lalmi.
Bānda	20	„	wells.
Miān-bori-bānda	20	„	wells.
Pashakai	20	„	„
Loi Sam	40	„	„
Darwāzgai	120	„	„
Kandahārei Sahagei	4,000	„	
Kandokai	30	„	
Tarkai-tangai	300	„	
Babū-tangai	30	„	
Bāgh	100	„	
Chingāi	300	„	
Safarai	20	„	
Kakar	100	„	
Morkai	20	„	
Khāngah	120	„	
Derai	200	„	A thana here.
Katasar	300	„	Inhabitants very warlike.
Sakar	120	„	
Kalagai	120	„	
Kala-i-Mūltān	100	„	
Kala-i-Darbār	100	„	
Sahagai	200	„	
Ziārat	300	„	
Khazanā	300	„	

Chanārai Kūz	50	houses.
„ Bar	200	„
Angir	240	„
Kogpān	100	„
Atonkar	100	„
Shekbābā	100	„
Chumarkand	60	„
Chumarkandbar	40	„
Ziranda	40	„
Nāwāgai	500	„
Kamānghar	180	„
Khare, Sheva	110	„
Tangai	60	„
Loesam	400	„
Rashakai	30	„
Bānda	30	
Daūd Shāh	30	„
Bori Bānda	20	„
Bād-i-Sambūr	300	„
Naodeh	300	„
Lushora	300	„
Inayatkala	30	„
Doda	200	„
Sherghatu	40	„
Bokai	40	„
Augrikuz	80	„
Rūd	60	„
Sabāndai	60	„
Bai Chīna	25	„
Konsar	20	„
Nahak	20	„
Sahagai Kūz	300	„
Chingazai	300	„

(*Lewis, Macgregor, Turner.*)

NĀWAGARA—

A village in the Būner valley, Yāghistān, 15 miles from right bank of Indus. (*Thornton.*)

NĀWAKALA—

A village in Yūsafzai, Peshāwar district, 18 miles east Mardān. It contains 394 houses, and is watered from 78 wells. Here the Yūsafzai Frontier Force concentrated preparatory to moving on Malka on the 18th October 1863. It was also a depôt, during the operations, for the sick who were guarded by a troop of the 11th Bengal Cavalry. Its position is in every respect suitable for such a purpose. It belongs to the Māmūzai division of Razar. (*Allgood, Roberts.*)

NĀWAKALA—

A village in the Nūrizai division of Būner, Yāghistān, about 7 miles from the north foot of the Malandara pass. It contains 700 houses of 'Barkha Khel,' Būnerwals, probably a division of the Nūrīzais. (*Aleemoola.*)

NĀWAKALA—

A village inhabited by Mūlaguris in the Ūtmān Khel country, and able to turn out 70 fighting men. (*Turner.*)

NĀWAR KHEL—

A village in the Banū district, six miles south of Laki. It contains 194 houses, and is inhabited by Achū Khel Marwats; a Government school

is maintained here; supplies are rather scarce, and water has to be brought from the Gambīla river.

NĀWASHAHR—

A village in the Orash plain, Hazāra district, 4 miles north-west from Abbottabād. It has 829 houses, 104 shops, and 10 mosques. The population amounts to 4,039 souls. The inhabitants are composed of 1,367 Jadūns, 36 Syads, 8 Gakhars, and 1,638 others.

The water-supply is from the ravines in the vicinity, but the water is not very good, being impregnated with lime.

The produce consists of rice, Indian corn, mash, &c., and supplies are procurable here in large quantities after due notice. The stock of the village embraces 38 houses, 1,318 cattle, 150 sheep and goats, 10 camels, 109 donkeys, and 67 mules.

The head men are Sādat and Bostān.

This village was the scene of a defeat of the Sikhs by the villagers, but Sirdār Harī Sing afterwards came and burnt it. (*Wace.*)

NĀWA SHAHR—

A village in the Jāmpūr division of the Dera Ghāzī district, situated 7½ miles south of Dājal and 6½ miles north of Hājīpūr, and on the west of the road, about 3 miles north-east of Mīranpūr.

It is not walled. There are two large red brick houses close to its entrance on the east. A large tank and a well (Persian wheel) within a few yards of the entrance to the village and to the road.

NERAI—

A pass leading from the Banū district north of the Kūram into the Vazírí hills between the Kūram and Gūmatí posts. It is described as a good path. (*Taylor.*)

NIĀZĪ—

A tribe of Affghāns settled in the Banū district. They are descended from Niāz Khān, second son of Lodī, King of Ghor, by his second wife Takia. Lodī was the Lohānī chief who in A. H. 955, invaded Hindūstān, and, conquering the Dāman, apportioned the lands amongst his sons; the fertile district of Īsa Khel fell to the lot of Niāz Khán, whose descendants are settled there to this day.

The Niāzīs, in common with the majority of the Lohānī tribe, are divided into two great sub-divisions, the agricultural and the Povindah portion.

The agricultural section of this tribe are all settled in British territory, and are sub-divided as follows:—

1. Īsa Khel ... Īnhabit the Isa Khel district on the Trans-Īndus—8,000 souls.
2. Kamar Mashānī. ... Inhabit the villages of that name, between Kālābāgh and Īsa Khel—150 souls.
3. Kúndī ... Inhabit the northern portion of Tānk—1,800 souls.
4. Sarhang ... Inhabit the Mianwalī sub-division of the Banū district—6,000 souls.

These are again sub-divided into numerous clans, which are but little known except to the clansmen themselves, the main sections alone being of any reputation in the Banū district.

The Povindah sub-division of the Niāzīs consists of five branches. They trade only between Khorasān and the Derajāt, pitching their camps in the cold weather in the Īsa Khel district, and when in Khorasān, wander in the

Pana district. They are by no means one of the wealthiest sections of Povindahs.

The following are the trading clans:—

Mamrez Khel	...	...	200 fighting men.
Nūrkhan Khel	...	...	170 ,, ,,
Mahsūd Khēl	...	...	230 ,, ,,
Alī Khel	...	...	120 ,, ,,
Mala Khel	...	...	260 ,, ,,

The route they follow is the Ghwalaraī, though they sometimes go to Kābal *viâ* Dāwar and Khost, but this road is very seldom followed on account of the difficulties of transit through the Tūrnī country.

The Niāzīs are on the whole good, quiet people, excellent, cultivators, and faithful loyal subjects to the British Government. The Īsa Khel, however, have become very litigious, and riots concerning the boundaries of land are somewhat common.

They are Sūnis in religion, abhorring the Shiās, and now are inimical to the Nawāb of Tānk, their kinsman. One of their social customs is that no money changes hands in a marriage ceremony; consequently, the young Niāzī men are not impoverished by matrimony, and the tribe, on the whole, is wealthy and contented. (*Norman.*)

NIGRAM—

A pass leading from the Banū district into the Vazīrī hills, between the Sakhdū pass and the Ūrmūla. It is a small pass, and was formerly much used by the Mahsūd Vazīrīs to carry off stolen property. It probably runs into the Sakhdū Algad. (*Urmston.*)

NIHĀG DERA—

A tributary valley of the Panjkora river, lying between the Oshairai and Karoh Daras. It is about 30 miles long from north-east to south-west, contains about 26 villages, and abounds in cultivation and fruit gardens.

It is inhabited by the Zara Khel section of the Paīnda Khel Malīzais; and communicates with Bar or Upper Swāt, by the following passes:—

Jabai ...	Good road for laden cattle.
Swátai ...	From Kirsat in Nihāgdara to Swátai in the Sibūjnai division, Swāt. This is described as an easy road for laden cattle.
Piocha or Kandao...	From Martan in Nihāgdara to Piocha in Sibūjnai Bar, Swat.

It is drained by a stream that forms the Mālīzai or Kohistān or Panjkora river. This stream is in some places 15 yards broad, but in others so narrow that it can be jumped by a footman. The glen contains the following villages; those marked* are large:—

Dugram.	Kohān.	Kurpat (2).	Bargholai.
Kotkaí.	Salibeg.	Chatgram.	Balargūjar.
Mūla Gūjar*	Joghabanj.	Jāngiro.	Larai Bānda.
Gogiāl.	Budālai.	Sandal.	Sarai.
Katsuna.	Baghan.	Mashwawro.	Daskor Tāngai.
Jatgrām.	Kamālai Kuz.	Kamiāl.	Akhun Bānda.
Arimanja.	Badālai.	Gūrarai.	Bārkanai.
Bāndai.	Kohang.	Tangai.	Nihāg.
Malik bānda.	Brahim.	Sānkor.	Osherai.
Budalai.	Baidāmai.	Shalga.	Sharkan.
Mūrta.*	Tālan.	Gālkor.	Mashumai.
	Kandarai.	Kārbādai.	Maskarai.
	Kashmīrī.	Wārai.	Kandao.

(*Lockwood, Bellew.*)

NIHALA KĪ BASTI—

A small hamlet in the hills of the Loharānī Maris, the residence of Nihāl Khān, the head man. It is a miserable little village, said to be able to turn out 100 fighting men, but it would hardly seem large enough to hold as many souls. Herds may always be seen grazing in the vicinity, but no supplies are procurable. (*Davidson.*)

NĪLĀB—

A ferry over the Indus, 12 miles below Atak, on the old imperial road from Kābal to Hindūstān. Timūrlang is believed to have crossed the Indus at this point; the river is here very narrow, and is said to be 120 feet deep. (*Coke.*)

NĪLĀB—

A tract in the Kohāt district, situated on the right bank of the Indus, 9 miles below Atak, and comprising the following villages:—Mandūrí, Jabí, Gharíbpūra, Amānpūra, Kowa, Gandab, and Thowa. (*Lumsden.*)

NILĀBGHASHA—

A spur of the Khatak hills, Kohāt district, which comes out from Tūrū Sir, and runs due east to the Indus. Its height is about 2,500 feet, the peak of this name being 2,884 feet in elevation. There is now an excellent road over it, practicable for all laden animals.

NIKAPĀNĪ—

A village in the Hazāra district, on the right bank of the Ūnār river, half way between Shergarh and Amb. It is built in small terraces in a spot where the Ūnār opens out a little, and is a pretty secluded little village. The inhabitants are nearly all Maliārs, and the fields of the village are beautifully cultivated, there being abundance of water. The village is commanded by very steep and impracticable hills to the north. Above the village on a spur is a tower, which is however no protection to it, as it is commanded itself. This is the only spot between Shergarh and Barotī on this road where a large force could encamp with comfort; and if the road were opened, it should be the site of a police post. There is a capital site for one on an island to the south of the village. The reserve of Colonel Mackeson's force was posted here under Colonel Butler, during the campaign on the Black Mountain in 1852. (*Macgregor.*)

NILOBARĪ.

A branch of the Pitok river on the Rājanpūr border, which rises in the Sawet (or Sufed Koh) range, some 10 miles west of Sabzilkot, and falls into the Pitok ravine. It is a small mountain stream, but its course is not at all precipitous. Its water is fair, and it contains a pool some 2 or 2½ miles from where it joins the Pitok, about one mile from its source. The hills through which it runs are not very stiff. (*Davidson.*)

NISAO—

A plain in the Marī hills, north of Phailāwar. It is a broad, open flat plain, 16 miles north-east to south-west, and 5 to 6 south-east to north-west, bounded north-east by the Nandil Vangak spur; north-west by the Gara range; south by the Siāh Koh; south-west by the Palmī plain, from which it is divided by a low watershed.

It is covered with magnificent grass, and is watered by no perennial stream, but a water-course rising in the Palmī and Nisao watershed carries off the drainage at the foot of the Gara range in a north-easterly direction, and falls into the Kāhā. The surface of the plain is intersected by no irregularities; water is said to be procurable in many places by digging 40 feet.

This valley belonged formerly to the Hasanīs, who were ejected from it by the Marīs, after much slaughter, about two centuries ago, and it is now in the hands of the Loharānī Marīs, who, however, do not appear to be strong enough to cultivate it. The plain is scattered here and there with a few huts of Loharānīs who graze their cattle here when there is no immediate fear of the Khetrāns. (*Davidson, Tucker.*)

NISATA—

A village in the Pēshāwar district, 16 miles from Pēshāwar, and 16 miles from Hotī Mardān, on the left bank of the Swāt river, at its junction with the Kābal river. It is a small place; supplies are procurable after due notice; water is plentiful, and the country is level, open, and well cultivated. There is a ferry here of six boats. (*Bellew.*)

NISHPI—

A water-course on the Dera Ghāzī border, usually dry, which drains from the Nara hills, and joins the Vihowa at Diwāl, about 4 miles west of Chitalwatr. The first few miles from its source it is impracticable for footmen, or nearly so, on account of rocks and boulders; but several miles before joining the Vihowa it is fit for laden camels, the direct road from Vihowa to the Kakar country leading up it. (*Davidson.*)

NĪSPA—

A path on the Gomal border which leads from the Mūrtizā outpost, across the first range of low hills, into the Gōmāl. (*Carr.*)

NOCHĪ—

A village on the right bank of the Indus, 3 miles below Kabal, situated at the mouth of a ravine which comes down from the Banj or Wanj mountain. In this ravine is the shrine of Hājī Rahmān Bābā, which is said to render bullet-proof any one who sits at it all day. (*Abbott.*)

NODANI OR NOZANI.

A small water-course on the Rājanpūr frontier, which rises on the east of the Haibat-ka-Pūsht and drains south-west, falling into the Jabārī at the foot of the Zarug hill, about 5 miles north-west of Bandūwāla. It is a broad, easy ravine, with gently sloping and low banks. The following are its watering places:—

1. Mandrian, wells 2 miles from Haibat Pūsht.
2. Mosani Nodānī, about 1½ miles south of the above.
3. Pande-ka-Nodānī, about 1½ miles from Mosāni Nodānī.

The number of the wells at the above vary: those at Pande-ka-Nodānī generally amount to five or six in ordinary seasons. (*Davidson.*)

NOGRĀNI—

A small and very insignificant water-course on the Rājanpūr frontier, which rises in the low hills some 4 miles west of Sābzilkōt, and drains to the east and joins the Tangwáni a few yards east of that post. There is good pasturage on its banks. (*Davidson.*)

NUGRĀM—

A small and unimportant pass leading from the Banū district south of the Ūrmūlā pass into the Batanī hills. It is in the charge of the Alī Khēl Batanīs. (*Urmston.*)

NŪNGALĪ—

A village in Swāt not far from Bānda. This is the same as Bellew's Nīmgōlāī. (*Raverty.*)

NŪRAR—

A village in the Banū district, 8 miles from Banū, in a level open

country. Supplies are procurable here after due notice; water is plentiful and the encamping ground is extensive. (*Roberts.*)

NŪRPŪR—

An outpost of the Panjab Frontier Force situated on the frontier road, 10½ miles north by west Mahoi Post, 15¾ miles south Bātil Post, 3 miles south-east Kāla, 3 miles north by east Kandīkot, 4 miles north-east Lūnd, and 8 miles from the hills.

It is held by a garrison of 1 Dafadar (Bozdār), 7 Sowars (5 Bozdār, 1 Lūnd, 1 Nūtkānī), and 2 footmen (1 Lund, 1 Bozdār) of the frontier militia. Formerly it had a garrison of 25 cavalry, 10 infantry, and is calculated to hold a much larger garrison.

Its water-supply is from a well in the south-east bastion of the fort, diameter 10′ 6″, depth 59′, the water of which is nauseous and strongly impregnated with sulphuretted hydrogen.

The country about here is open, dotted here and there with jungly brushwood, chiefly along the banks of the Sorī, which, entering the plains about 8 or 9 miles west by north of the post, runs in an easterly direction and is lost in the plains close to the post.

The Dera Ghāzī Khān and Dera Ismail Khān road runs, north and south, about 2 miles to the east of Nūrpūr post.

Water is said to be generally procurable in the ground east of Nūrpūr, at about the depth of 60 feet, but not to the west or north of it.

The post is a square of 112 feet, with bastions at the north-east, south-east, and south-west corners, and walls 20 feet high. The stables for horses are in the centre, and the quarters for the men are round the north and west sides. (*Davidson, Jacob, Macgregor, Knowles.*)

NŪRIZAI—

A section of the Malīzai Yūsafzais, who inhabit the south-west corner of the Būner plain, Yāghistan, on the right bank of the Barhando river.

They are subdivided into—

I. Panjpai, 650 fighting men, living in the villages of Krapar 200, Mūla Yūsaf 160, Nawar Kile 50, Zangī Khan 50.

II. Abazai, 400 fighting men, living in Rega; 300 houses.

III. Alīsher Khel, 350 fighting men, sub-divided into—(1) Babakar Khel, living in Derai; 250 houses; (2) Miro Khel in Chīna, 250; and (3) Kungal in Barkile Chinar.

(*Bellew, Lockwood.*)

NŪTAKĀNĪS—

A Baloch tribe of the Dera Ghāzī district, who inhabit the country south and east of Mangrota in the Sanghar division.

They are said to number 800 or 900 adult males by Bruce, but Masū Khān makes them number 1,350.

Masū Khān divides the Nūtakānīs into—

1. Masūwānī	... 50	8. Jasmānī	... 150
2. Matiānī	... 50	9. Marwānī	... 150
3. Shāhdāni	... 30	10. Tangwānī	... 100
4. Mandrāni	... 80	11. Lalūānī	... 120
5. Boglānī	... 150	12. Cholānī	... 30
6. Bulghānī	... 300	13. Malkānī	... 25
7. Sanjarānī	... 120		
			1,355

This, however, is probably much exaggerated, and sections are included in this which are not Nūtakānīs at all.

Mr. Fryer gives the following list of Nūtakānī villages :—

1. Mangrota, 2 villages.	9. Sokar.	17. Kāzīwah.
2. Mandrānī.	10. Bandi.	18. Jhok Ranjawali.
3. Chitpānī.	11. Narishaha.	19. Thūl Pandhiwali.
4. Kot Bohr.	12. Makūlkhūrd.	20. Gūnar.
5. Cholānī.	13. Boglānī.	21. Rohilwāh.
6. Hairogharbū.	14. Kūkūwāh.	22. Mahoi.
7. Hīro Sharkī.	15. Pakhan,	23. Masūwāh.
8. Makūl Kalān.	16. Gordū.	24. Yarūwāh.

Masū Khan gives the following list of villages which were under the former Chief of this tribe :—

Taosa.	Phāban.	Mūnd.	Mohrjangī.
Tib.	Balochkhān.	Dona.	Nārīshāh.
Hadwār.	Palwanalī.	Zoī Kādī.	Nasīrpūr.
Damra.	Sandela.	Sunra Pachān.	Narī Sangī.
Sandra.	Phar.	Sanjanlanka.	Ūtra.
Kādī.	Patikar.	Sadrpūr.	Bajra.
Masanda.	Thalajāki	Khatī.	Pahlwan Janubi.
Markanari	Char Laghārī.	Lālshāh.	Bastiphal.
Jhang.	Jīrāh.	Mīrkhar.	Dia.
Ashraf.	Bastī Habīb.	Tarī.	Usmān Shāh.
Bolānī.	Daira Shāh.	Kot Matoi.	

Mackeson writes in 1835 of this tribe ; "They muster about three thou- "sand fighting men. Their country being irrigated by one side by water "from the Indus, and on the other by mountain streams, is rich and fertile, "producing in abundance wheat and barley and rice, with sugarcane, indigo, "cotton, mustard, and most of the smaller kinds of grains and pulse common "to Upper Hindūstan. Buffaloes and cows are reared in considerable num- "bers, but the chief property of those who reside in the hills consists of their "large flocks of goats and sheep of the dhūmba kind. A very valuable "breed of camels for burthen is also found there. They are descended from "one Notak Khan, a Baloch of Aleppo, who came with his people thence to "Kejin Mekrān, where they remained 500 years. They then came to Hin- "dūstān, and in return for services received the district of Sanghar as a grant "from the Emperor of Hindūstān. Ahmad Shāh Dūrānī then came, and "Masū Khān, who was then Chief, having paid his respects, was confirmed "in his estates. He was succeeded by Alī Akbar, and he by Mahamad Asad "Khān. After the departure of the Dūrānīs, Sanghar came under Ranjīt "Sing, who gave the whole district over to Mahamad Sadik Khān of "Bahawalpūr."

Up to a very recent period the Nūtkānīs were a tribe of considerable importance, and, from their connexions and position, they exercised a great deal of influence in the district. Up to the time that General Ventura took over the country from Nawāb Bahāwal Khān, the governorship of Mangrota had continued in the family of the Nūtkānī Chiefs. They held the 'butai' of the whole of the Sanghar district, from Vihowa to Amdānī, for which they paid a yearly tribute to Government of Rs. 57,000.

The first Masū Khān married two wives,—one a daughter of the Lūnī Chief, and the other a daughter of the Ūstarāna Chief. When Alī Akbar died a fight took place between his son Asad Khān, and his brother Ll Khān,

for the chieftaincy of the tribe. The Lūnīs, Kosas, and Kasrānīs took the side of the former; while the Ūshtarānas and Nūtkānīs joined the latter.

A fight took place in the Sanghar nala, in which the Kosa Chief, Barkhodar Khān, was killed, and Asad Khān was defeated, and fled to Kot Kasrānī. Subsequently, in the time of the rule of Sadīk Mahamad Khān, Nawāb of Bahāwalpūr, these wars were brought to a close by the death of Lāl Khān, who was killed in an attack on Dilāwān; and Asad Khān was reinstated in the governorship of Sanghar. (*Vide* Kosa article.)

Nawāb Sadīk Mahamad Khān afterwards married a daughter of Asad Khān, which connexion tended greatly to increase his influence; and as he had four wives—one from each of the tribes of Lagārī, Lūnī, Kasrānī, and Kolāchī—he continued, up to the close of the Bahawalpūr rule, to be one of the most powerful in the whole district.

When Ranjīt Sing was displeased with Bahāwal Khān, and sent General Ventura to govern the district, Asad Khān refused to come in and pay his respects to General Ventura, who did not at first resort to extreme measures; but at length, finding that Asad Khān was not inclined to give in, he reported to Ranjīt Sing, who sent an army under the command of Karak Sing to proceed against the Nūtkānīs. In the meantime, General Ventura commenced to treat with Masū Khān, Asad Khān's cousin.

When Karak Sing arrived, Masū Khān joined him. Asad Khān, with the greater part of the tribe, fled to the Bozdār hills, with whom friendly relations had before existed, as Asad Khān's son was married to a daughter of the Bozdār Chief.

Karak Sing then returned to Lahor, and General Ventura offered to make over the Sanghar district to Masū Khān on condition of his paying Rs. 1,00,000 a year tribute to Government, instead of the Rs. 57,000 formerly paid.

Masū Khān, afraid to undertake the responsibility, declined the offer, and was thus the immediate cause of the dismemberment of the Nūtkānī tribe, who from that time lost their place amongst the Baloch tribes. The tribe, which had for ages been kept together under one head, became disorganized—each man doing what seemed best in his own eyes.

Asad Khān, with his followers, remained with the Bozdārs, and committed depredations in the plains.

After some time he sent his son, Zulfikār, with a tribute of Rs. 25,000, to sue for terms; but he was arrested and sent as a prisoner to Lahor, where he was subsequently released by Ranjīt Sing.

Asad Khān himself then went and paid his respects to Sher Mahamad Khān, Nawāb of Dera Ishmail Khān. Kazán Sing, the Sikh Governor of Leia, hearing that he was at Dera Ishmail Khān, sent a message to say that, if he would come to him, he would make his peace with Government. He accepted the invitation; but, on his arrival at Leia, he was treacherously arrested and sent a prisoner to Lahor, where he was placed under surveillance. He was removed to Mūltān when Sāwan Mal became Governor of Dera Ghāzī Khān, where he received from Government a yearly pension of Rs. 4,000.

When the siege of Mūltān took place, Asad Khān and his people joined the friendly army of the Nawāb of Bahāwalpūr, and continued on the side of the British until the close of the campaign. When the war was over,

the Nawāb invited him to Bahāwalpūr, where he remained until his death, a few years afterwards. He received an allowance of Rs. 10 a day.

With the exception of Azīm Khān, who went into the service of Mīr Alī Morād of Khairpūr, all his sons were taken into the employ of the Bahāwalpūr State, where they at present hold good appointments. After the Mūltān war was over Azīm Khān returned to Sanghar. Although Azīm was the rightful head of the house, still, since annexation, Masū Khān (Lāl Khān's son) has been recognised by Government as head, on account of his services.

Masū Khān's eldest brother, Mahamad Khan, was treacherously murdered at the siege of Harand by the Sikh Governor.

A short time since Azīm Khān died, and his eldest son, Masū Khān, was appointed by Captain Sandeman kotwāl of Dera Ghāzī Khān. He is married to a sister of Fazal Khān, the Kasrānī Chief, and is a fine, intelligent young man. He receives from the Nawāb of Bahāwalpūr an allowance of Re. 1 a day.

Although the Nūtkānīs are disorganized, they have not in any way lost their characteristics as Baloches; and it may be a question worth the attention of Government, whether it might not be advantageous to restore them to their former position, and to their place amongst the other Baloch tribes.

Their having so many influential connexions, both within and beyond the border, would, for political considerations, on a frontier like this, appear to be a strong argument in favor of the measure.

Masū Khān, the elder, is now getting old, and devotes a great deal of his time to religious exercises. He went in 1866, with his wives and a number of attendants, on a pilgrimage to Mecca. As he has no children himself, he might be induced to give his influence and support in carrying out any good arrangement for the benefit of the tribe.

O

OGHĪ—

A village in the Agror valley, 35 miles from Abbottabād, 27 miles from Darband. It is situated in a very commanding position on a hill which forms the end of the spur dividing the Ūnār from the Saror ravine, and is the residence of the Khān of Agror. Formerly there was a 'thāna' on this hill, but this was burnt by the Hasanzais, and now a new one has been erected to the north-east on the open ground. The position of this village is strong, too strong, in fact, for the residence of a half-trusted chief. (*Macgregor.*)

ORAKZAI—

A tribe of Pathāns who inhabit the mountains to the north and west of the Kohāt district, and whose country is generally known as Tīrā.

They are bounded on the north by the Afrīdīs, from whom they are separated by the main watershed of the Bāra and Tīrā (except in the case of the Fīroz Khēl, *q. v.*), east by the Adam Khēl Afrīdīs, from whom

they are separated by the west watershed of the Kohāt pass, south by the Kohāt district, and west by the Sūfed Koh.

Their origin is buried in obscurity; though they resemble the Afghāns in language, features, and many of their customs, they are rejected by them as brethren and assigned a separate origin, their names not being found in the genealogy of the Afghāns. They call themselves Pathāns, and are said to belong to the tribe of Karānī.

The Orakzais are divided into four main sections:—

I, Daolatzai; II, Ishmailzai; III, Lashkarzai; IV, Hamsāyas.

I.—The Daolatzai are sub-divided into—

1.	Bazotī ...	... 500	fighting men	Sūnī religion	Gār	politics	Side with Sāmal.
2.	Utmān Khel	... 600	"	" "	Sāmal	"	
3.	Sipāh ...	... 300	"	Shia "	Gār	"	Side with Sāmal.
4.	Fīroz Khel	... 800	"	Sūni "	Sāmal	"	
5.	Mānī Khel	... 800	"	Shia "	Gar	"	
6.	Bar Mahamad Khel	1,000	"	" "	"	"	
7.	Abdūl Azīz Khel	... 400	"	" "	"	"	
8.	Ustūrī Khel	... 500	"	Sūni "	"	"	
	Total	... 4,900					

II.—The Ishmailzai are sub-divided into—

1.	Rābia Khel ...	... 600	fighting men	Sūnī religion	Sāmal	politics.
2.	Māmazai ...	... 300	"	" "	Gār	"
3.	Āka Khel ...	... 500	"	" "	"	"
4.	Sada Khel ...	... 80	"	" "	"	"
5.	Īsa Khel ...	... 100	"	" "		"
6.	Khadīzai ...	... 250	"	" "	Sāmal	"
7.	Brahīm Khel ...	... 140	"	" "	Gār	"
8.	Masūzai ...	... 6,000	"	" "	Sāmal	"
9.	Mahamadzai ...	... 500	"	" "	Gār	"
	Total	... 8,470				

III.—The Lashkarzai are sub-divided into—

1.	Mamūzai ...	... 3,000	fighting men	Sūni religion	Gār	politics.
2.	Alisherzai ...	... 3,000	"	"	"	"
	Total	... 6,000				

IV.—The Hamsayas have the following sub-divisions—

1.	Mīshtī ...	... 3,000	fighting men	Sūni religion	Sāmal	politics.
2.	Alī Khēl ...	... 3,000	"	" "	Gar	"
3.	Shekhān ...	... 2,500	"	" "	Sāmal	"
4.	Mūla Khēl ...	... 1,000	"	" "	"	"
	Total	... 9,500				

Therefore the Orakzai number—

Daolatzai, 4,900—Ishmailzai, 8,470—Lashkarzai, 6,000—Hamsaya, 9,500.

Total ... 28,870.

Sūnīs.	Shiās.	or Gār.	Sāmal.
26,370.	2,500.	13,070.	14,900.

A description of the locality of these tribes will be found under their titles and in the article on Tīrā.

But, though the Orakzais are thus mentioned as one tribe, they can only be considered ethnographically so. To regard them as one politically would only mislead. And so to attempt a description of our relations with the Orakzais as one body would be impossible. Yet it must not be forgotten that though swayed by many different feelings and interest, the lust of plunder, or hatred of the infidel, would unite much more heterogenous elements than these.

Up to 1855 the Orakzāis, though occasionally committing petty depredations on the border and known to be capable of mischief if so inclined, gave no positive trouble to the British authorities. In the spring of the same year, however, during the Mīranzāi expedition, a large body of fanatics, amongst whom were many Orakzāis, threatened to attack the force, and commenced depredations on the Bangash, committing no less than 15 raids, carrying off several hundred head of cattle, and killing some British subjects. In these the Shēkhan and Mishti Khēl sections were concerned, but the Rābiā Khēl were the most conspicuous.

On the 17th May 1855, Major Coke reported the conduct of the Orakzai tribes, bordering on Hangū and Miranzai valley, to have been so hostile to the Government, and their aggression to have been so insulting and unprovoked, that some punishment should be sanctioned to repress the spirit of hostility evinced by them, since the force under the command of Brigadier Chamberlain entered the Miranzāi valley.

During the time General Chamberlain's camp was at the village of Kaī, the Aka Khel section attacked the village of Balyamīn and drove off 156 head of cattle. These were recovered by Gholām Haidar Khān, on his paying ransom (būnga) for the same.

The force proceeded on to Nariāb, and the Alī Khel and Aka Khel sections assembled their men to attack the camp, and had come down as far as the Nariāb 'banda' of Zargara for this purpose; but the force having marched the same morning for Darsamand, their attempt was frustrated.

On the force encamping at Darsamand, the Orakzāi tribes and the Afrīdīs of the Khaibar with the Zaimūsht collected from 1,500 to 2,000 men to attack the camp, and were driven off with loss on the 30th April.

The Zaimūsht men with the aid of the Alī Sherzai and Masūzai Orakzaīs then made every endeavour to incite the tribes to reassemble for another attack, but failed, principally owing to their former bad success, and also to the good conduct of a few of the headmen of the village of Torawari who refused to join, or let their people do so. Finding that they were foiled in their purpose of getting the tribes to reassemble, the Orakzais, in a general meeting, gave out that two of their men had been killed on the day of the skirmish, at Darsamand, by the son of Anār Khān, the head malik of Nariāb, who had rendered the Government good service while the force was in the valley, and, therefore, it was agreed that Anār Khān and his son should be killed.

But finding they were unable to collect their men to attack Nariāb, they decided to attack Shāhū Khel or Hangū itself, but Syad Tahir Shāh, an agent of Major Coke's at the former village, got intimation of their intentions, and sent information to that officer and to Shāhzāda, Jambūr at Kohāt. Major Coke on this directed Bahadūr Sher Khān to assemble the men of Sāmalzai and proceed to Shāhū Khel, and remain there till the return of the force to Hangū, and also directed Mozafar Khān of

Hangū to send 100 men from Mahamad Khoja and Togh for the protection of Balyamin, and to assemble 100 men from the villages nearest Hangū for the protection of that place.

Major Coke considered that the most efficient means of punishing the Orakzais would be by attacking the Āka Khel and Rābiah Khel in the Samāna hills, which extend from the back of Nariāb to near Hangū, passing behind the villages of Kaī and Balyamīn. The range is flat on the top, well supplied with water, and has many villages and much cultivation belonging to these tribes.

Though they did not attempt anything after their defeat at Darsamand, they were seen in armed bodies on the hills ready to pour down on the British villages as soon as the troops should withdraw; so the troops marched from their camp up the Rābia Khel hill during one moonlight night, a distance of 17 miles, and in the morning took the Rābia Khel villages by surprise. The villages were destroyed, the crops cut, and the cattle carried off by the troops, who then returned to camp the same day. Within a few days, the Rābia Khel tendered submission, made good all plundered property; they were also willing to pay grazing tax for the pasturage grounds near our frontier, but the Government declined to receive any revenue from them. The Shekhān and the Mīshtī sections also came to terms.

The next time the Orakzai came forward to trouble our border was in 1868, but in these complications only a portion of the Daolatzai were concerned. Still the excitement began to spread, for the Āka Khel, Alisherzai, and some of the Sipāh were all guilty of raids. The authorities tried to bring the Daolatzai to terms by subsidizing the other sections to combine against them, but these efforts were not successful, the mutual jealousies of the different sections and factions being too great.

Some of the authorities were in a favor of a visit to the Daolatzai settlements with a strong force, but Government would not agree to this. Captain Cavagnari then suggested that the whole clan of the Orakzais should be held responsible for the Daolatzai, and he proposed to assemble the councils of each section and explain to them that they must compel the offenders to submit, or else that the benefits they enjoyed by trade with British territory would be prohibited. At the same time he submitted the following memorandum as to the best means of effecting this measure:

"To effectively blockade the Orakzai, the following measures appear to "me advisable:—From Kohāt to Marai the arrangements now in force are "ample to check the depredations of the Baoztīs and Sipāh. The post I "have built at Marai is sufficient to hold in check the Mānī Khel, Bar "Mahamad Khel, and Abdūl Azīz Khēl clans of the Orakzai. The "police post I have applied for at Kachaī will be sufficient for the Mīshtī "and Shekhān clans; a small post would be required at Shāhū Khel to "command the entrance into the country of the Kāshaī Mīshtīs. Hangū "completely overawes the Rābia Khel. A small post in front of Darband "would command the Mūla Khēl, and the extreme western portion of the "Orakzai hills, occupied by the Alī Khēl, Ākhēl and Alī Sherzai clans, "would be amply provided for by stationing extra men in the small fort of "Chapari, the scene of the raid by the Akhēl clan.

"The cost of building these small posts would not exceed Rs. 4,000, and "to garrison them efficiently would cost about Rs. 1,000 per mensem. To

"blockade the Orakzai without these posts would entail extra men, and "could not be effectively carried out with less than 100 sowars and 200 foot-"men, at a cost of about Rs. 3,000 per mensem.

"I feel convinced that, if these measures are put in force, we shall be "enabled to effect an admirable settlement before the close of the cold "weather, and I also think it very probable that the Orakzai would, before "the expiry of the time granted them, be able to induce or coerce the "offenders to submit.

But these measures were not sanctioned by Government, and the outrages of the Daolatzai went on, till Colonel Keyes' raid against Garo in February 1869 (*vide* Bazotis), when they stopped. Since then the Orakzai have not given trouble. (*Coke, Cavagnari, Plowden, Mahamad Amin.*)

OROHI VAD—

A pass on the road to Dera Būgti from Bandūwala. It is also called Rohel-ka-Vad. (*Lance, Davidson.*)

OSAI—

A village of 20 houses in the Sūdūm valley, Yūsafzāi, situated about 10 miles north-east of Hoti Mardān. Water is supplied from one well; a dry nala runs past the north side of the village, distant about 100 yards. (*Lumsden.*)

OSHAIRAI—

A glen in Yaghistān, tributary to the Panjkōra valley, north of the Karoh Dara. It is an open valley about 35 miles from end to end, and contains 40 villages; the tribe inhabiting it is the Pāindeh Khēl Malizais, and with the inhabitants of the Nihāg Dara, they could turn out 3,000 matchlocks. There is said to be a road into Swāt by this valley.

Lockwood says it is inhabited towards the higher or eastern end by Mīāns; the centre portion by Painda Khēl, and its western portion by Sūltān Khēls. The two latter are sections of the Malīzais.

They have the following villages:—

Villages	Section	Villages	Section
Barkan. Hashnāmal. Torkai. Gurkai. Jabai. Kālān. Kulalbandai.	Mians.	Bātal. Shamkot. Pālām. Osherai. Galkor. Tārpatār. Almās.	Painda Khel.
Talāsh. Manzai. Dām. Tāngir. Kārtan. Dārora.	Collectively called Jabar		Sultān Khel.

Iron is smelted in this glen, and sold at 12 and 13 seers per Kābal rupee.

Two passes go from this valley to Bar Swāt—1, Bārkand or Topsān, practicable to laden mules; and 2, Saidgai, practicable only to footmen. The former from Barkan village to Swātai is ½ a day's journey. (*Lockwood, Bellew.*)

P

PABI—

A small village in Pēshāwar district, 12 miles Pēshāwar, 9 miles Naoshahra. There is plenty of water here with excellent grass and camel forage. (*Lumsden.*)

PAHĀR KHĒL—

A village in the Banū district, 3½ miles north-west of Lakī, on the left bank of the Gambīla river; it is built on the high sandy ridge between the Kūram and Gambīla, close by the Banū and Lakī roads. It is inhabited by the Mamū Khēl clan of the Khūdū Khēl section of Dreplāra Marwats, and contains 270 houses. Supplies are scarce; water is obtained from the Gambīla, 1 mile to the south. The cultivation in the vicinity is good, as the land is irrigated by a canal from the Kūram. (*Norman.*)

PAHĀRPŪR—

A town in the Derā Ishmāīl Khān district, situated 18 miles north of that place under the hills. There is a thana here. It is noted for its manufacture of lacquered-wood boxes. (*Masson.*)

PAHOR—

A village in the Derā Ishmāīl district, 11 miles from Derā Ishmāīl, 117 Derā Ghāzī. Supplies are rather scarce, but water is procurable. The country is level, open, and jungly, with partial cultivation. (*Roberts.*)

PAI—

A village in the Derā division of the Derā Ishmāīl Khān district, 3 miles north from Miān Khān Kūndī. It has 217 houses, 12 shops, and 6 mosques. The population amounts to 993 souls, of which 544 are males. The water-supply is from wells dug in the bed of the Sohelī ravine, and is good. The produce consists of wheat, barley, mustard, gram, etc. The village has 17,412 'bīgas' of land, of which 10,412 are cultivated. The land is partially irrigated from the Sohelī ravīne. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 4 horses, 388 cattle, 197 camels, and 20 donkeys. The headmen are Shāh Mahamad and Izat Khān. (*Macauley.*)

PAIA—

A village, Jawākī Afrīdī country, about 16 miles west of Shādīpūr at the head of the Zēra valley. It has 140 fightingmen, and its water is drawn from four wells. (*Edwardes, Coke.*)

PĀINDAH KHĀN THAL OR KOT—

A fort in the Sahra valley, Mūsa Khēl country. It is an old fort, and has three wells in the vicinity, all guarded by small "kots."

The Kākars who live about here in "kiris" can muster 300 fightingmen, (Makdūmzai, Hamzāzai, and Kamīzai clans.) The village has one shop, and live-stock in abundance. The lands about here, though very fertile, are lying waste and uncultivated. (*Davidson.*)

PĀINDEH KHĒL—

A section of the Mālīzai Khwāzōzī Yūsafzais. See Mālīzais of Panjkōra.

PĀINDEH MICHAN KHĒL—

A small village in the Banū district, 7 miles north of Lakī, inhabited by Shekhs, containing 127 houses. Supplies are scarce; water is obtained from the Kūram, a mile to the west. (*Norman.*)

PAKA—

A village in the Kohāt district, 8 miles from Rokwān, and 12 from Shakardara. It stands partly in the Paka nala and partly on the high ground above its left bank. The ravine rises above Chashma, at a spot which sheds its water in three directions to the Chashma, the Kanjka, and the Paka, the second of which ravine finally joins it. It flows through a rugged country between Badū Sir and the high ground above Chashma, in which are seven tanks scattered about in hollows. It is inhabited by Sāghrīs. (*Ross.*)

PAKHI—

A village in Hasan Khel hills, 1 mile south of Kandao over the Karbala ridge.

PAKĪ—

A village in the Banū district, 10 miles south of Zerkī and 3 miles south of Shnawa, in an open spot in the valley between the Shinghar and Ūtakī ranges. The village extends across the valley about ½ a mile, being built in patches of small hovel-like houses, with thorn enclosed court-yards, shaded by 'bher' trees. There are also some good groves of 'bher' trees in the Pakī ravine, on the left bank of which the village stands, and just below it, the Pakī is joined by the Yosta ravine, below which it joins the Shnawa ravine in the Thal. Pakī has 80 houses, 4 mosques, and 3 shops.

The inhabitants are of the Jhandū Khēl clan of the Gūdī Khēl, who are Manzai Bāraks. The boundary between the Gūdī Khēl and the Marwatīs is about 3 miles south of Pakī. The Gūdī Khēl, however, cultivate in some Marwatī villages, such as Abōsi.

Water is taken from five wells in the Pakī ravine, of which one only is of fair size. All are rather deep, and the supply of water is small, the people being often hard pressed for water.

There is a path to Maidānī from Pakī. The road to Banū is by Azim Kilē and Adhamī. (*Ross.*)

PAKLĪ—

A plain in the Hazāra district, consisting of three parts, Mānsēra, Shinkiārī, and Bhāirkūnd. These tracts form part of the country of the Swātī tribes. It is surrounded on all sides by hills; the Siran river drains the north half, and its tributary, the Itchar, the south half. The Siran is lined on each bank with rich rice lands, and every rood of the rest of the plain is cultivated, there being no waste land, except in nalas and on surrounding hills. The Mānsēra tract has 28 villages, lying in the south and south-east portion of plain, mostly owned by Awān retainers of Swātī tribe. The Bhāirkund tract has 23 villages, in two divisions, Maidān and Kandhī, and is called Tarla Paklī. Shinkiārī has 22 villages, and comprises the north-east portion of plain also in two divisions, Māidān and Kandhī. Nearly all Mānsēra and Kandhī villages are held by Awāns, Tanāolīs, and Syads. The Awāns and Tanāolīs are sturdy, thrifty cultivators. The Swātīs are lazy, intriguing, and quarrelsome. All classes are very well off.

The area given by the Settlement Survey is—1, Mānsēra, cultivated 21,538 acres, uncultivated 17,767, total 39,305; 2, Shinkiārī, cultivated

21,589, uncultivated 21,245, total 42,834; 3, Bhairkūnd, cultivated 15,541 uncultivated 18,375, total 33,916; grand total area 116,055. The principal crops are—*rabī*—wheat, barley, mustard, masūr, karak, tobacco; *kharīf*—maize, rice, mūng, mash, kangni, til, and cotton. The population of Paklī is—

	Total souls.	Families.	Souls per family.	Souls per square mile.
Mānsēra	14,169	2,332	6	229
Shinkiārī	17,472	3,255	5	219
Bhairkūnd	12,650	2,269	5	242

The inhabitants have the following cattle, *viz.* :—

	Total.	Head per 100 souls.
Mānsera	10,441	73
Shinkiārī	12,054	68
Bhairkūnd	8,094	66

In Mānsēra the climate is temperate, and a cool breeze blows. The crops rarely fail, and the tract is rich in cattle, and the population is dense. Shinkiārī maidān commences at the foot of Konsh and Bogarmang glens. The rice lands on the Siran are very rich, and the water-supply is unlimited. Bhairkūnd is rich and thriving. The villages of Shinkiārī, Dhodiāl, Bafa, and Khākī have all considerable trade, the annual exports being rice, maize, barley, butter, and skins. The Swātīs use the Siran not only for irrigation, but also for grinding corn, husking rice, and cleaning cotton. Paklī was formerly much subject to raids by Painda Khān, chief of Amb, who was always at feud with the Sikhs; and it suffered much from this state of affairs.

Formerly there used to be two divisions of Paklī, upper and lower; the first consisted of Garhī, Nandihār, Kōnsh, Bogarmang, and Bālā Kōt, and the second of Agrōr, Tikrī, Dēshī, and Alahī, but these divisions are now obsolete. (*Wace.*)

PALĀLI—

A village of Lower Dawar, situated about 2 miles east of Tapai between that town and Taroli. Its inhabitants have migrated from Haidar Khēl, and number about 60 to 100 families. The village is walled, but contains no shops, and is most insignificant. (*Norman.*)

PALĪ—

A village in Baīzai Swāt on the frontier of British Baīzai, 9 miles north of Lūnkhor, situated in the open valley. It is easy of approach, and was attacked in 1847 by Colonel G. Lawrence with a brigade of Sikh troops and guns and the Corps of Guides. The Guides crowned the heights on the left, the Sikhs those on the right. The Guide cavalry, consisting of 1 Native Officer and 32 sabres, made a successful charge up the valley with a very slight loss. It was also burnt in 1850 by Colonel Bradshaw. It has always given a great deal of trouble, *vide* Baīzai. (*Lawrence, Bradshaw, Allgood.*)

PALĪ—

A village in Hashtnagar, Pēshāwar district, 2½ miles north of Gandērī, 3 miles south-east of Prangarh. It was formerly a hamlet of Tangī. It is inhabited by Ūtmān Khēls, (*q. v.*) (*Turner.*)

PALMĪ—

A plain in the Marī hills, divided from the Nisao to the north by a low watershed, and east and south, it is bounded by the Kālā Roh and

Dojam range. Its surface is composed of meadow and arable land, undulating and cut up in places by ravines, &c. It is covered here and there with dwarf palm bushes, a few jal trees and long grass. It belongs to the Marīs, and, properly speaking, is their northernmost possession. It is traversed by a stream which rises in the watershed above referred to, and drains towards Kachī. The stream is not perennial, but contains pools of fair water here and there. No portion of the plain is under cultivation. (*Davidson.*)

PĀLODERĪ—

A village in the Sūdūm valley, Yūsafzai, Pēshāwar district, situated in the open country, 3 miles north-west Chārgolai, and 1 mile from the foot of the Paja hill. The inhabitants are Gūjars and Hindūs, etc. It has 100 houses, 4 shops, and 4 mosques. It is supplied with water from one well. There is a road from this village over the Paja hill to Bābūzai in Baizai, which was used by the Guides when they surprised that village in 1847. (*Lumsden.*)

PALOSAĪ—

A pass in the Kohāt district, over a spur north of the Nīlābghasha, on the Atak and Kohat road. The road over it used to be very difficult, but it is now quite practicable for carts. (*Macgregor.*)

PALOSAI MOGHDARZAI—

A village in the Khalīl division of Pēshāwar, 4 miles north-west of Pēshāwar Fort. It contains 119 houses, of which 6 are occupied by Hindūs. This and the following three villages are all situated on the bank of a large ravine to the west of the Michnī road. (*Lumsden.*)

PALOSAI OTOZAI—

A village in the Khalīl division of Pēshāwar, 4 miles north-west of Pēshāwar Fort. It contains 180 houses, of which 3 are occupied by Khatris. There are two villages of this name, Bāla and Paīn. (*Lumsden.*)

PALOSAI PĪRĀN—

A village in the Khalīl division of Pēshāwar, 4 miles west-north-west of Peshāwar Fort. It contains 51 houses. (*Lumsden.*)

PALOSAI TITARZAI—

A village in the Khalīl division of Pēshāwar, 4 miles north-west of Pēshāwar Fort. It contains 89 houses, of which 3 only are occupied by Hindūs. There are two villages of this name, Bāla and Paīn. (*Lumsden.*)

PALOSĪNKACH—

A valley in the Mahsūd Vazīrī country, 4 miles from Jandūla. During Sir Neville Chamberlain's Mahsūd Vazīrī campaign in 1860, Colonel Lumsden was left here with a force of 4 guns, 100 cavalry, and 1,564 infantry, while the main force went up the Shahūrzām. On the morning of the 23rd April, he was attacked by 3,000 Vazīrīs. Although, in the first headlong rush, the vastly superior strength of the Vazīrīs enabled them to annihilate the pickets, the advance of the great mass was quickly checked by Lieutenant-Colonel Lumsden at the head of an inlying company of Guides. About 500 of the bravest of the band, however, dashed into camp, cutting down all within their reach.

The attack was so sudden and unexpected that some slight confusion prevailed, but the Guides were quickly rallied by Lieutenants Bond and Lewis, who bore the Vazīrīs back at the point of the sword, killing many and clearing the camp.

Whilst this was going on on the right, Major Rothney, in command of the 5th Gorkhas, supported by the 4th Sikhs, advanced on the enemy's flank, bearing down the mass of Vazīrīs with admirable steadiness. When clear of the camp, the Guides joined this force, and Lieutenant-Colonel Lumsden, with the detachment of the three regiments, pursued the enemy for fully 3 miles over the hills, inflicting severe punishment, until they broke and dispersed.

Fightingmen killed	... 21
Ditto wounded	...109
Camp-followers killed	... 16
Ditto wounded	... 23

Though our loss in this affair was considerable, that of enemy was much more severe, 132 dead Vazīrīs having been counted in and about camp and on the line of retreat. (*Chamberlain, Lumsden.*)

PANIĀLĀ—

A village at entrance of Lārgī valley, Derā Ishmāīl, 32 miles north Derā. It is a large place situated in an undulating barren country; supplies are plentiful; water is procured from a stream which runs past the village. The village is situated in a deep grove of date trees on the side of a hill, from which many streams gush through little caverns in the thickest part of the wood. The inhabitants are of the Baluch section of the Daolat Khēl. There is a travellers' bungalow here. Thence there are roads to Shekhbūdīn and Yārak. (*Macgregor.*)

PANIĀN—

A watering place on the Jacobabād frontier, 8 miles north-west of the Goranārī outpost. There is not always water here, and what there is, is not very good. Thence a road goes up to Bidrang at the foot of the Zīn range. (*Macgregor.*)

PANIĀN— Elev. 1,582.

A village in the Harīpūr division of the Hazāra district, 5½ miles south-west from Harīpūr, 13 miles from Hasan Abdāl. It has 314 houses, 12 shops, and 8 mosques. The population amounts to 1,632 souls; the inhabitants are composed of 693 Miāls, 175 Awāns, 83 Gūjars, and 681 others. The water-supply is from 7 wells in the village, and is excellent and plentiful. The produce consists of wheat, indian-corn, rice, barley, moth, and bajra, and supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 31 horses, 489 cattle, 40 sheep and goats, camels, 49 donkeys, 2 mules, and 18 others. The headman is Kaīm Khān. (*Wace.*)

PANJĪ-KĪ-GALĪ—

A pass on the main crest of the Black Mountain, by which a path crosses it to the Hasanzai villages. The Hasanzais in 1852 took up a strong position here to oppose the advance of Colonel Mackeson's left and centre columns, but they had to evacuate it, when the head of Colonel Napier's column under Lieutenant Hodson arrived above them from Jabai. (*Mackeson.*)

PANJKORA—

A district of Yāghistān, (inhabited by the Malīzai, Khwāzōzai, Akōzai, Yūsafzais,) which comprises the drainage of the Laspūr and Lāorāi ranges represented by the valleys of the Tormang, Nīhāg, Karoh, Oshairāi, and Dīr, according to Bellew; but according to Raverty, the rivers are the Lāōrai Tal, Oshairāi, Karoh, and Birehvol. These are, as far as is known at present, between Lat. 34° 45′ to 36°, and Long. 71° 30′ to 72° 30′. The boundary of Panjkōra to the north and west may be said to be the Lāspūr ridge as far as to the west of Dīr, then the Panjkōra River on both banks as far as the

Maidān valley, and after that the left bank of the river to the Laram range, whence the crest of that ridge divides it on the east from Swāt, and on the north-east the Yāsīn ridge from Gilgit.

It consists, therefore, of a number of narrow and hill-bound valleys with numerous glens and gorges defiling into them from the mountains on either side; all the valleys are described, as far as our limited information goes, elsewhere.

The Panjkōra district slopes down considerably from north to south; hence the rapidity of the rivers, the main streams of which in the summer months increase so much in volume and rapidity on the melting of the snows as to become impassable altogether, except by means of rafts, and even then, with considerable difficulty and danger.

The climate of Panjkōra in the summer is described as temperate and healthy, excesses of heat during the season being moderated by oft-recurring thunderstorms and showers of rain. The former are accompanied by violent electric disturbances, and are sometimes of terrific force, the hurricanes uprooting lofty forest trees, and hurling large rocks from their natural resting-places, whilst the clouds pour down torrents of rain or volleys of destructive hailstones.

The winter season is described as a severe one; snow lies everywhere for nearly three months, except on the banks of the Panjkōra River, from the surface of which it disappears after a few days. On the higher ranges of mountains of this tract, as Laram, Lāorāī, Asmar, Kamōjī, Kistōjī, Hindūrāj, Lajbou, and Shālkandī, snow lies from two to four or five months, and the several valleys and glens are constantly overhung by heavy drenching mists and drizzles from the middle of November to the end of March. They gather during the night, and settling at the bottom of the valleys, disperse about noon or an hour or two later.

The north part of Panjkōra, where the climate is severe, is somewhat thinly inhabited, but towards the south the country is densely populated. The people, who depend chiefly upon tillage for subsistence, also possess numerous herds of cows and oxen, goats and buffaloes. Sheep are met with in great numbers, and never reach a higher price than three rupees. Lately, they have been brought to Pēshāwar for sale in considerable numbers. A good buffalo can be purchased for from twelve to twenty rupees, but cows constitute their chief wealth. Loads are mostly carried on the backs of oxen and asses. Notwithstanding that fodder is abundant, horses and mules are by no means common; but some few of the former animals are kept for military purposes. Camels are seldom seen in the country.

One-tenth of the agricultural produce is received by the ruler. Cattle are not subject to any tax; but a capitation or house tax is levied on each house at the yearly rate of three rupees.

The rupee in general currency throughout the country is the old Herāt coin, worth about one quarter less than the East India Company's rupee, which is also to a limited extent in circulation since the annexation of the Panjāb.

From the bounds of the village of Panjkōra to that of Oshairai, grain is sold by weight; but beyond, a measure, called "ao-gāi" in Pūshtū, is used instead. The seer of Panjkōra is one-fifth less in weight than that of Kābal, and the "ao-gāi" is equal to three-quarters of the Panjkōra seer.

The present prices for articles of general consumption are at the following rates:—Wheat, seven Panjkōra seers the rupee; barley, eight seers; un-

husked rice, eight seers; jowār, seven seers; salt, brought from Pēshāwar, six seers; clarified butter, one seer; coarse sugar, brought from Pēshāwar and Jalālābād, one seer and a quarter; honey, one seer and quarter; cotton, five-eighths of a seer, about eighteen ounces English; iron, three seers; the coarsest description of cotton cloth eight Lam-ghān yards.

A few articles, the produce of Hindūstān, are imported; but the chief imports, which consist of articles of apparel and clothing of various descriptions, and a little indigo, are brought from Pēshāwar by the traders of that city and district, numbers of whom visit the country and take back in exchange iron, honey, and roghan, or clarified butter.

There are a number of iron mines throughout Panjkōra, from which all the neighbouring countries are supplied. Some are situated in the Lāspūr mountains, and in the neighbouring hills of Birahwol, but the most extensive mines are in the Oshairāi and Karoh Daras. In fact, the whole of the Panjkōra district teems with iron and galena, and there is no doubt but that it contains other even more valuable minerals.

Great quantities of yellow soap are made from the fat of sheep and goats at the village of Kūnater, where all the houses, with but few exceptions, are provided with oil-presses and machines for boiling the soap, which sells at the rate of five seers the rupee. This village supplies the whole of the surrounding hill countries with this necessary. It is held in great estimation, as being free from adulteration with juar-flour and the like, and is pure fat and potash.

There is a considerable trade carried on between the districts to the south-east and west, as well as with Badakhshān, Kāshgārh, Yārkand, and other places in Tūrkistān, by means of caravans. The route to these countries is by the Laōrai Pass, near the town of Dīr, where the chief of Panjkōra resides, and where he imposes a small tax or transit duty on merchandise. Travellers and traders are treated with great kindness and hospitality throughout the Panjkōra district; and with the exception of the independent tribes of the Siāhpōsh Kāfars (who are not subject to the ruler of Lower Kāshkar), who at times infest the Laōrai Pass; it is said that the roads are safe; owing to the great honesty of the people, the trader may generally penetrate into the remotest valleys and in the hilly tracts, without danger of being molested by thieves or robbers; altogether a very unique state of affairs for a Pathān country.

The valleys to the east of the main stream of the Panjkōra River which divides the district from north to south, together with the names of the villages, clans occupying them, and names of their headmen, are as follows:—

Panjkōra Dara:—

Bar (upper) Panjkōra	Sultān Khēl	Sher Alī.
Kuz (lower) Panjkōra	" "	Pāgul.
Patāo	" "	Mardān.

Dīr, the residence of the Chief.

The other chief places in the Panjkōra Dara are Ghūndī, Chakiytan, Arottah Sin, and Panah-kut.

The chief market towns or marts of trade in the district are Dīr, Birah-wol, Sam-khal, and Lawarr-khal.

There are three other valleys dependent on Panjkōra, *viz.*, Kāshkārī, so called from leading into Kāshkār by the Laōrai Pass; Dobandī, by the other pass through which Kāshkar may be reached in two stages, and Kahīr. They all three contain some small hamlets at considerable distances from each other.

From the Maidān Dara towards the west, there is a route leading into Bajāwar; and another from the Birāhwol Dara in the same direction. The principal routes into Swāt from the Panjkōra district are through the Ōsherai, through the Karoh Dara, and by the Manjāi Ghakaē, the Laram Ghakai, and the Kamrani Ghakai.

The whole of these valleys are fertile, and the land is carefully cultivated. It produces an abundance of grain, chiefly wheat and barley; but joar (Holcus sorgum), and bajra (Holcus spicatus), are produced in smaller quantities.

The other principal productions are cotton, to a small extent, sufficient for home consumption; tobacco and sugar-cane, which are grown in the more southerly parts. Most agricultural produce is exceedingly cheap, and is calculated to be eight times more so than at Kabāl. When at the dearest, eight Kabāl seers of wheat, equal to about 88 lbs. English, sell for one rupee, or two shillings.

Many European fruits are also produced in considerable quantities, and some wild, but of no great variety. The former consist chiefly of apples, pears, and a sort of plum. The hills and valleys in many places are also clothed with several sorts of wild flowers, indigenous to these northern climates.

The land in the more elevated parts depends solely on rain for moisture; but in the valleys the irrigation is artificial wherever the water of the numerous streams can be conducted. The harvest is in the autumn, and but little corn is sown in the spring months.

Bellew says there are no roads through the country except for footmen over the hills. The only route for travellers and merchandise is by a rough, winding, and difficult path along the precipitous slope of a hill range, and directly above the river's bank, and this route is practicable with safety only during the winter seasons.

The present ruler of Panjkōra is Rahmatūla, son of Ghazan. When that Chief died, he left nine sons, who all fought for the chiefship, and much bloodshed ensued, till at last Rahmatūla established himself permanently as chief. The brothers then dispersed themselves over the country, but are still jealous and impatient of Rahmatūla's authority, endeavouring to throw the country into a state of anarchy and disaffection. Rahmatūla is, in person, a handsome manly young chief, six feet in height, and is mentally well fitted to rule in such a country. His administration of justice is the theme of praise with all the people. (*Bellew, Lockwood, Sapper.*)

PANJPAI—

A section of the Iliāszai Yūsafzais, who inhabit a portion of the Būner valley—See Bunērwāls.

They are sub-divided into—I. Hūsēn Khēl, inhabiting the villages of Dagr, Zormandai, Batānrai, Bānda, Topdara, Bagra, Gokand, Palwarai, Shingarai, and Khānghī.

II. Nasrozai, inhabiting those of Ghordara, Kalel, Ghandakai, Kadro Sar, Khaidara.

Their headmen are Nawāb Khān of Dagr, Zaidūla of Bagra, and Ahmad Khān of Batānrai. (*Lockwood.*)

PANJPAO—

A tract in the Pēshāwar district on the Mohmand frontier towards the hills from Shabkadr. On the annexation of the Pēshāwar district by the

British in 1849, this tract belonged to the Halīmzai Mohmands, but was afterwards taken from them, owing to their bad conduct (whence arose complications (see Mohmands), and not again returned until after 1860.

This estate consists of all the land between Shabkadr, the hills, and the Sobhān Khwar; it is of the very finest soil and is well irrigated from a canal from the Swāt River. Its yield is probably not much under Rs. 5,000 per annum, and the Halimzai only pay Government Rs. 200 per annum for it. It formerly belonged to the Alī Khēl, Khūdu Khēl, Paenda Khēl of Gagīanīs, between whom it was divided. Vazīr Fateh Khān Bārakzai gave it to the Chief of Lālpūra, who gave it to the Halīmzais, who divided it into three, giving to Habuzak 80 'bukras,' to Kadai, Dand, Katasar 80, and to Walibeg 80.

It was near the old village of Panjpao that on the 3rd March 1852, a party of Mohmands fired upon a picquet commanded by Lieutenant Hughes, 2nd Irregular Cavalry. The attack was sudden and unexpected, but Lieutenant Hughes promptly charged them, and a severe contest ensued, the enemy fighting bravely hand to hand. The noble bearing of Lieutenant Hughes' detachment, however, secured them the victory, and fifteen of the enemy were left dead on the field, one taken prisoner, and several wounded; one of Lieutenant Hughes' men was killed, and some were wounded, and a number of horses, amongst which was that of Lieutenant Hughes, were severely wounded with sabre cuts. (*James.*)

PANJPĪR—

A village in the Ūtmān Nāma division of Yūsafzai, Pēshāwar, 3½ miles south of Manēri, situated on the right bank of the Badri ravine under the isolated hill of this name. Its sections are Ghalī Khēl, Khidr Khēl, Mansūr Khēl, Asū Khēl, Khoga Khēl, Hasan Khēl, Balar Khēl, and it has 3 shops and 6 mosques. This village could formerly turn out 80 fightingmen. The water-supply is from wells and the ravines. The headman is Ahmad. (*Lumsden.*)

PANJPĪR— Elev. 2,140.

An isolated hill in Yūsafzai, 3 miles south of Manēri. It is rocky and covered with jungle. In April every year there is a fair here, attended by all the Mahamadan women of the neighbourhood, while in October the Hindū women frequent it. (*Abbott, Walker.*)

PANJTĀNA—

One of the divisions of the village of Khaishki in Hashtnagar. It contains 1,700 houses and 25 Hindū shops. (*Aleemoola.*)

PANJTĀR—

A village in the Khūdū Khēl country, 4 miles from Narinjī, situated in a valley surrounded by mountains. It is a large village of 1,000 houses, and is divided into four parts, and is an emporium of the wood trade. The Chief having mixed himself up with the Hindūstānī fanatics in 1857, this village was destroyed on the 25th April 1858 by a force under the command of Sir Sidney Cotton. (*Allgood.*)

PAOK—

A village in the Khalīl division of Pēshāwar, 2 miles south-west of Pēshāwar. It contains 79 houses, of which only three belong to Hindūs. (*Lumsden.*)

PARĀNCHAS—

A tribe of merchants who are settled in various parts of the Frontier districts. They are said to have come originally from Baghdād, and are

reputed to be the progeny of Naoshirwān. At present they are distributed roughly as follows:—

In Kālābāgh about 60 or 70 families,	Kohat	district,	1,370 souls.
In Makhad about 100 „	Pēshāwar	„	4,130 „
In Atak about 100 „			
In Naoshahra about 250 „			
In Kabal about 32 or 33 „			
In Bokhāra about 8 or 10 „			

They trade from Bombay and Calcutta to Bokhara, and from Bokhara they start afresh for Yārkand, Tashkand, and Orenburg, and go also to the fair at Nijnī Novgorod, which they call "Makraia." They take from Calcutta tea and chocolate, from Mūltan, indigo, and from Bombay and Calcutta cloth of various kinds. They bring back (unwrought silk), Tillas (6-8), and Ratiskas, a Russian coin. From Calcutta and Bombay they take their goods by rail to Lahōr, and on carts from that to Pēshāwar. They leave for Bokhāra about September. (*Macgregor.*)

PĀRIĀRĪ—

A district on the northern slopes of the Black Mountain beyond the British boundary in Hazāra. It consists of two glens and their subjacent lands which lie north of the Agrōr valley, from which it is separated by the Khūn Galī Spur; on the west side its boundary runs up to the top of the Machai peak, and on the east and north it is bounded by the territories of Ghofār Khān of Trūnd, and of the Dēshī clan. The whole of the land originally belonged to Syads, who are still the nominal proprietors, but a large number of the villages are held by Basī Khēl Chagharzais, either by rent or mortgage. Settlers of nearly all the surrounding Pathān and Swātī races are to be found in Pariārī, the maliks of the villages being, however, invariably Syads, who, from their spiritual influence and position as original proprietors, exercise considerable influence over their tenantry.

The leading men are two brothers, Kūdrat Shāh and Azīz Shāh, the former being the most notorious. He is an active fomenter of disturbance against the British Government, and with the exception of Zarīf Khān, Ākazai, and the Pīrzāda of the Hasanzais, may be considered the most inveterate enemy we possess on the Black Mountain. His power for injury is, however, much broken since 1871, when he and his people were concerned in the quarrel between Ghafār Khān of Trūnd and the Deshīs. For the aggressions made by the latter on their enemies, the Parīarī territory was attacked, and the Syads had to seek safety in flight, Kūdrat Shāh's own village (Gharāi) being burnt by the enemy. Since then he has led a wandering life, and has striven, but hitherto ineffectually, to induce the Pathāns of the mountain to aid him in obtaining his revenge.

The villages of Parīarī are—

Name.	Number of families.	Remarks.
Kōtwāl ...	20	Malik Azīz Shāh.
Sīdra	30	Ghāzī Shāh, Samūndar Shāh.
Parīarī	25	Bahādūr Shāh.
Gharāi	70	Kúdrat Shāh.
Bilandkōt	45	Situate on a high spur of Black Mountain called Palan Pīza, burnt in 1868.
Kōpra	20	Mahamad (Akhūn Khēl).

There are also about a dozen smaller humlets scattered about the two glens.

The two glens of Kōtwāl and Parīarī could muster about 300 men for fighting, of whom perhaps two-thirds would have matchlocks. They were

the first to oppose the ascent of General Wilde's force in 1868, and made a breast-work to dispute the passage in front of Mana ka Dana, from which they were driven by artillery fire.

Any force on the crest of the mountain near Machai could send down parties to destroy villages, &c., and, if necessary, the glens might be attacked from below from the Jāl Galī direction, but the country is somewhat steep and rugged from that side. A road from Mana ka Dana runs down the Palanpiza spur on to Bilankōt, and so on to Chīrmang and Trūnd. A portion of the force moved by it in 1868. Troops passing by this route completely dominate the Kotwāl glens and villages lying in it. (*Unwin.*)

PARMŪLĪ—

A village in the Razar division of Yūsafzai, Pēshāwar district, situated on the banks of a steep ravine 1½ miles from the foot of the east end of the Karamār ridge, just above the junction of the ravine with one which comes down from Narinjī, and 23 miles north-east Hoti Mardān. Its sections are Pahlūl Khēl and Bazīd Khēl; the first has 120 houses and the second 60 houses. And there are 6 shops and 4 mosques. The cultivation in the neighbourhood is rich. The wells, 17 in number, are deeper than usual, and the fields here have generally hedges round them, which is not often the case in Yūsafzai. The water-supply is from wells and tanks. The headman is Bostān.

The depôt of General Chamberlain's force on the Ambēla ridge was moved here on 9th November 1863, on the opening of the Shér Dara road to his position. (*Lumsden, Hastings.*)

PARSHAI—

A village in the Patiāla division of Khatak country, Kohāt, distant about 1½ miles from Jabar and 27 miles from Kohāt. It has 84 houses of Khwaram Khataks and can turn out 120 able-bodied men. Its water is from a very large tank, which dries up after very great heat. (*Macgregor.*)

PĀRŪ—

A village in Rānīzai, Swāt, containing 300 houses. (*Aleemoola.*)

PARWA—

A village in the Derā Ishmāīl district, 22 miles from Derā, 106 miles Derā Ghāzī by the district road. Supplies are procurable here after due notice, and water is plentiful. The country is level, and open, and jungly, with partial cultivation. (*Roberts.*)

PASTAONAI—

A village, Afrīdī country, Yāghistān, 30 miles from Kohāt, and 35 miles from Pēshāwar, consisting of 20 houses built on a small hill, and situated about 400 yards from the road; a little valley joins here from the east; water from a spring, which is scarce and at a distance. It can turn out 50 fightingmen. (*James.*)

PASTRĀNIS—

A tribe said by Major G. Jacob to inhabit the hills at the extreme north of Derā Ghāzī district. They are a well conducted, peaceable tribe, with herds of camels which they graze in the plains. I do not know what tribe this can be. (*Jacob.*)

PATAN BĀRĀ—

A village in the Mānsēra division of the Hazāra district, 5 miles east from Tandiānī. It has 348 houses, 7 shops and 8 mosques. The population amounts to 1,791 souls. The inhabitants are composed of 1,314

Sarara, 15 Dhūnds, 153 Gūjars, and 309 others. The water-supply is from six springs in the vicinity, and the water is excellent and plentiful. The produce consists of wheat, indian-corn, rice, barley, moth, &c., and supplies are procuarble here in considerable quantities after due notice. The stock of the village embraces 6 horses, 1,004 cattle, 293 sheep and goats, 9 camels, 19 donkeys, and 19 mules. The headmen are Mīr Fakīr and Mīr Dildār Alī. (*Wace.*)

PĀTAR—

A plain in the Būgtī hills west of the Sham plain, the northernmost of the Būgtī possessions. It appears to be some 10 miles in length from east to west and 5 or 6 in breadth from north to south, but it is not at all clearly defined.

It is watered by a stream of the same name which rises in the Sīah Roh, and drains into the Sīaf, joining the latter a little south-west of Sangsīla.

In the centre of it is an old quadrangular fort, known as Kechī ka kot.

It is bounded south by the Barbōj range, and a branch of the Pātar ravine, rising in that hill, carries the drainage into the Pātar, running close by the walls of Kechī kot. The Pātar, though not a perennial stream, contains numerous pools of fair water here and there. The Pātar plain, as regards its surface, is similar to the Palmī, dotted with bushes, tall grass, and jal. Forage and firewood are plentiful. (*Davidson, Paget.*)

PATHĀNĪ KACHĪ—

A valley of the Rustamānī Bozdārs, situated on the left bank of the Drūg, about 10 miles east of the spot where it rises from the Drah defile. It is a large valley, and its soil is very prolific. (*Davidson.*)

PATIĀLA—

A division of the Khatak country, Kohāt district. The inhabitants are of the Khwaram section of Khataks. The villages are Kandar, Parshai, Tilkan, Nekhband, and Rēsī. There is another division of the same name which belongs to the Akor Khataks of the Mīshak section. Its villages are Jabar, Shēkhān, Chorlaki, Kamr, Khūshālgarh, Kasabi, Tarkhobai. It consists of an undulating upland of unirrigated cultivation divided by ravines and low rocky ridges. It drains to the Indus, either direct or by the Tarkhobi.

The roads from Patiāla to the Jawākī country between the Angoh Khūla and Tūlanj are as follows :—1st, from Panōba over the Braghdai hill by the Gaoz Dara to Torkī, barely practicable for unladen cattle; 2nd, Kolgai over the same hill by Gaoz Dara to Torkī or Paia, scarcely practicable for cattle; 3rd, Tarkhobi by the Nari ghāsha by Gāoz Dara to Torkī, or Pai, practicable for animals ; 4th, Samela, a 'bānda' of Parshaī by Lashkarī banda to Torkī, practicable for laden cattle; 5th, Tūlanj to Torkī, practicable for laden cattle. (*Macgregor, Badshah.*)

PEHAR—

A village in the Sangarh division of Derā Ghāzī, 10 miles south-east Vihowa, and 3 miles south Tibi. Previous to the garrisoning of Vihowa it contained an outpost. In 1860 it was re-garrisoned, the Vihowa post being withdrawn owing to the stream drying up.

PESHĀWAR—

A cantonment situated about 1 mile west of the city of the same name.

Its shape is that of an irregular oblong; it is 8 miles and 540 yards in circuit. From the extreme west house of the cantonment to the north-west angle of the fort by the road is 3 miles, 925 yards, and at the broadest part

from the rear road of the cantonments to the quarter-guard of the Artillery lines is 1 mile, 1,650 yards. Its area, is 23,612 acres, or 3,689 square miles.

The appearance of Pēshāwar in the cold weather and rains at least is very picturesque. The compounds are plentifully planted with trees, and there are some very fair gardens, and altogether it is a very enjoyable place.

A great deal of the recent improvement in the appearance of the place, especially in the space between the cantonment and city, is due to the energetic exertions and good taste of Captain Ommaney, the Deputy Commissioner.

The cantonment occupies a curved elevation looking to the Khaibar range of hills, distant about 15 miles to the west. On the east it is very closely bounded by the other ridge upon which the city is built, separated from it by a depression, in which is placed the Sadar bazar. To the south and south-east are the Bārā and Chamkanī plains, barren, stony, and cut up by a few watercourses. Due north and west the ridge looks over the marsh land towards the Doāba, or meeting of the Swāt and Kābal rivers. Nearly due east the Grand Trunk Road passes the fort.

It is one of the best and highest points in the valley, and its proximity to the city is the only objection. Its surface soil in many parts contains a quantity of human bones; indeed, many of the houses have been built over the site of former grave-yards. The bungalows are in many instances too crowded together.

The cantonment may be said to consist of three main blocks, right, centre, and left. The right block is an irregular pentagon facing the north, and bounded by the Circular Road on the north and north-west and south-east, by Racket Court Road on the south-west, and by the Commissariat Lane on the east. The roads in this block run generally north and south, and east and west, *viz.*, the Commissariat Lane, Jheel Road, Artillery Bazar Road, Artilllery Parade Road, Michni Road, Church Road on the former direction, and Circular Road, Fort Road, City Road, and Sudder Bazar Road in the latter. This block contains on the extreme right a regiment of Native Infantry; then there are the Artillery Lines, with another regiment of Native Infantry on the left flank, and a third retired to the left rear. The Artillery lines extend from the Circular to the Fort Road, but the right and left Native Infantry Lines of this block only come a portion of this way, the remainder being occupied by officers' houses. To the rear of the Fort Road are, commencing from their right, the Commissariat Stores, and in rear the Charitable Dispensary, then the Executive Engineer's godown, and the premises of the Missionaries. Next there, some officers' houses with the Cricket ground, the Residency, Commissioner's and Deputy Commissioner's Katcherries and Treasury and Havalat, with more houses belonging to officers. On the other side of the City Road is the Artillery Hospital. In the extreme left rear corner are lines for a regiment of Native Cavalry facing to the south-east. Between this block and the city are the jail and police lines, and to the south of the fort are the lines of the Commissariat cattle. West of the jail is a large house called Mackeson's Katchery, in which that officer met his death. South of this again are the Ice-pits, and a large house, now used as a Small Cause Court, which used to be called Phillip's Folly. On the other side of the road to the dispensary are the Kāhar lines.

The centre block is a quadrilateral, with sides of irregular length, bounded north-west by Circular Road, east by the Racket Court Road, and west by the Jamrūd Road, and contains the lines for a regiment of British Infantry

on the right and one for Native Infantry on the left. In rear are officers houses, and behind all is the Sadr bazar. In this block also is situated the Church, Roman Catholic Chapel, Post Office, Staging Bungalow, Barrack Master's Godown.

The left block is nearly square, facing the south-west. It is bounded on the west, south and east by the Circular Road, and on the north by the Jamrūd Road, and contains lines for a regiment of British Infantry, 2 Companies Sappers, a regiment of Native Infantry and one of Native Cavalry. In front of this block is the Race Course, grand parade, and burial ground; in rear is a large cricket ground and a public garden.

The accommodation available in the cantonment of Pēshāwar for European troops is as follows:—

Right Infantry Lines.—Twenty barracks, holding 4 Sergeants and 40 men each, 1 married barrack to hold 25, 1 Sergeant Major's Quarters, 1 Quarter Master Sergeant's Quarters, 2 Hospitals for 40 male patients each, and 1 for 16 male and 13 females; 2 Barrack blocks to hold 8 Sergeants and 160 men each, and 4 Officers' Quarters containing 8 units each, 1 Quarter Guard for 24 men, and 1 Hospital Guard for 7 men.

The number in occupation, or of available accommodation, of course varies from time to time. At the date of the last report, the average cubic space per man in these barracks was 2,565, and the average cubic space per patient in the hospital was 3,207.

Left Infantry Lines.—Thirteen barracks to hold 4 Sergeants and 40 Rank and File each, 1 to hold 36 Rank and File, 1 Married Barrack to hold 15, 1 Sergeant Major's Quarters, 1 Quarter Master Sergeant's Quarters, 2 Hospitals for 40 male patients each, and one for 16 males and 13 females, 1 Quarter Guard for 24 men, and 1 Rear Guard and 1 Hospital Guard for 7 men each.

The average cubic space per man in these barracks was at the date of the last report 2,377 feet, and in the hospitals per patient 3,207 feet.

Royal Artillery Lines.—One barrack for 2 Sergeants, 24 men, 3 for 4 Sergeants and 24 men, 1 for 6 Sergeants and 5 men, 3 for 8 Sergeants and 24 men, 2 for 12 Sergeants and 24 men, 4 for 8 Sergeants and 36 men, 2 Hospitals for 40 men, and one for 16 males and 12 females, 1 Quarter Guard for 24 men, and 1 Hospital Guard for 7 men, 3 stables for 30 horses and 3 for 40, and 6 for 62 horses each. The average cubic space per man was 1,936 and per patient 2,293.

Besides these, there are lines of the usual description in the cantonment for two regiments of Native Cavalry, four of Native Infantry, and two Companies of Sappers and Miners.

There are 21 miles of metalled and 15 miles of unmade road in the cantonment.

The number of the inhabitants of Pēshāwar cantonment, according to the census report of 1868, was 24,676.

In religion, these were—

Christian	3,400
Hindū	5,800
Mahamadan	6,700
Miscellaneous	8,700

But Major Elwyn, the Cantonment Magistrate, says that the number on the 10th January 1868 was 21,720, *viz.*, Europeans, including soldiers, 2,465; Native troops, 4,532; Natives of Sadr Bazar, 3,200; Natives of other bazars and Commissiariat followers, &c., 11,523.

The supply of water for cantonments is obtained from three sources, from wells, from springs, and from an artificial channel from the Bārā, but as this is very fully and ably described in a paper by Surgeon H. W. Bellew, I will here make some extracts on this important subject :—

" The water-supply available, both for the city and cantonments, is derived " from two distinct sources, *viz.*, from wells and from the Bārā river, but " mostly from the latter, which, too, is generally preferred by the natives.

" Let us now examine each of these sources of water-supply separately, " and begin with the wells.

" The wells, both in the city and cantonments, appear to derive their " water from one and the same subterranean reservoir. Allowing for " inequality of surface, they all strike water at about the same level, and " they all, too, contain about the same depth of water.

" Thus the deepest well in the city, in the highest part of the town, " the Gorkhatri, measures 66 feet from the parapet to the surface of the " water, and the depth of the water in it is nearly 8 feet. The shallowest " well is in the lowest part of the city, the Reti mahala, and measures only " 10 feet from the parapet to the surface of the water, the depth of which " is 6¾ feet.

" And so in the cantonment, the deepest well is in the highest part of " the station, near the left European Infantry bazar. It has a depth of " nearly 90 feet from the parapet to the surface of the water, the depth " of which is about 11 feet. And the shallowest, near the Ice-pits, " measures only 24 feet from the parapet to the surface of the water, the " depth of which is 9 feet.

" The depth of water in 20 wells in the city and 5 in cantonments " ranges between 6 and 12 feet, the shallowest being in the city and the " deepest in the cantonments.

" It is probable, therefore, that the water of all the wells is derived " from the same subterranean reservoir, and that it is originally of one " uniform quality, perhaps in itself good and wholesome; but that the " differences known to exist in the quality of the water of different wells " is dependent upon some extraneous cause or causes. Of this, in fact, " there is no doubt as regards the wells at Pēshāwar, and from their very " prominence it is not difficult to recognize some of the sources of very " serious contamination, as will be presently seen.

" Unfortunately for Pēshāwar, most of the wells, both in the city and " cantonments, the former most especially, are contaminated by impurities " reaching the water by percolation through the soil. Some idea of the " extent of this form of contamination, and of the nature of the contami- " nating matter, may be gained by an examination of the soil in which " these wells are sunk.

" Let us take the cantonments first. Here we find that in most parts " of the station the surface soil consists of the crumbled dēbris of decayed " grave-yards and ruined cities. Its depth varies from 4 or 5 to 10 " or 12 feet or more, according to locality and circumstances. It is " composed of a heterogeneous mixture of broken bricks and stone, of " fragments of pottery, sculpture, glass and metal ornaments, of decayed " bones, charcoal, &c., &c., all imbedded together, thickly or thinly as the " case may be, in particular spots, in a loose, friable, and porous mould " of earth and ashes mixed together, and abounding in the nitrates of

"soda, potash, and other soluble salts. When freshly dug to any depth "this soil emits a very distinct and musty smell, apparently quite peculiar "to itself, and after heavy rains or floods it is always dissolving and sink- "ing in different spots, forming pitfalls and chasms of unknown depth and "direction.

"Below this surface crust lies the virgin soil. This in its upper layers "is a strong dry clay, and in its lower layers it increases in compactness, "cohesion, and moisture as it approaches the water stratum.

"It will thus be seen that the wells in cantonments are sunk through "two kinds of soil, and that the lower part of the shaft passes through "virgin soil, whilst the upper part passes through a dēbris, the composition "of which has just been described. Knowing this, it is not difficult to "recognize one mode by which impurities can reach the water from the "outside, despite our most careful protection of the well by means of "masonry shafts, parapets, &c. The very act of sinking the well, in fact, "of itself at once gives direction to the subsoil percolation; which thus "finds an easy passage to the reservoir below, through the gap intervening "between the masonry shaft and the original sides of the well, if, indeed, "it do not do so by permeation through the masonry shaft itself.

"Now let us turn to the city. Here we find the same general conditions, "but in a far worse form. The surface soil in almost any part of the city, "to a depth of from 4 or 5 feet to 20 feet or more, may be aptly des- "cribed as an artificial compound made up of the dēbris of brick "and mud walls, of broken pottery, charcoal, ashes, bones, cattle refuse, "stable litter, house-sweepings, filth, ordure, and dung, together with all "sorts of rubbish, the accumulation of centuries, all decomposed, crumbled "and caked together by the united action of pressure and moisture.

"On several occasions I have examined this surface soil in different "parts of the city, where it had been exacavated for the foundations of "the new houses to be built on the sites of former ones destroyed either by "fire, earthquake, or decay of the wood-work used to hold the walls together; "and I can assure the reader that the above description is no exaggeration. "Indeed, I freely confess that had I not the evidence of my own eyes I could "hardly have credited the fact. Even now in almost any part of the city "may be seen pits and trenches, excavated for the material of walls, and "in process of being filled up. And what is this process. Simply the "daily addition of stable litter, dung, offal, &c., and all kinds of filth. At "first I was surprised at the depth of this upper crust of dēbris in many "parts of the city, but on investigation found an explanation in the fact, "that most of the houses and *serais* here are upon deep cellars excavated "into the earth. They are called 'tah-khana,' and are used as cool "retreats during the heat of the day in the hot weather. Some of them are "of considerable extent, and are divided into three or four compartments. "Many of them have a well sunk in one corner, and very often it happens "that this is next to a cess-pit in the adjoining house, only a few feet inter- "vening between them. A well and a cess-pit with privy built upon it are "of common occurrence in the same court-yard, and only a few paces apart.

"It is computed that there are upwards of five hundred wells in the city "of Pēshāwar, and about the same number of cess-pits. The only differ- "ence between the well and the cess-pit is, that the one is a shaft carried "down to, and into, the water stratum, and sometimes lined with masonry,

"whilst the other is a mere shaft sunk some feet short of the water level, "with a privy built over it. It is a notorious fact that many of these cess- "pits have not been cleared out for generations, whilst most of them "contain the accumulations of several years. They are a notorious nuisance "to the people, but they do nothing to get rid of the evil.

"Under such conditions there is a manifest cause of very serious conta- "mination of well-water; but it is not the only cause, for surface drainage "here adds to the evils of sub-soil percolation.

"Almost all the wells in the city are of a very narrow guage, seldom "exceeding 3 or 4 feet diameter. A few are very well built, with "high parapets and good drainage troughs, all of the best masonry. "Many are provided merely with a lining of red pottery, formed in broad "semi-circular bands, which are placed in pairs, tier upon tier, as a protec- "tion to the sides of the well from the splashings of the water as it is "being drawn. The greater number, however, are mere shafts sunk down "to the water, with a wooden frame let in at the bottom, to prevent the "lower part of the well from falling in, and a platform of wood or "masonry at the top, to preserve the orifice and allow of the water being "drawn. Not a few are mere shafts flush with the surface of the ground, "and without parapet or platform or other protection.

"It will thus be easy to understand how the water of these wells "becomes polluted by the surface drainage, and by the percolation through "the upper crust of the ground. It requires only a description of this "surface drainage to complete the picture.

"In a closely packed and crowded city, where, until very recently, "sanitation was undreamt of, filth and ordure, dry and moist, of all kinds, "covered the surface of the courts and alleys in all directions. Decayed "vegetables, rotten fruits, and litter, strewed the ground everywhere. The "urine and dung of horses, buffaloes, cows, &c., tethered in the courts, "lanes and *serais*, together with the additions made thereto by man, were "allowed to sink into the soil, or dry on the surface and get trodden into "it. Open sewers and drains, many of them mere ruts on the surface, gave "passage to a thick, black stinking sewage, which wound its sluggish way "wherever the slope of the ground led it, and generally became arrested "in mid-course by the loss of its fluid portion, either by absorption into "the soil or by evaporation into the breathing atmosphere. Rains fell and "washed the soluble matter deeper into the soil, or as floods carried the surface "detritus into the lower parts of the town, there to be trodden into mire, "and ultimately to form part of the surface soil, or else to collect in way- "side hollows, there to fester and poison the air around.

"Such was the normal condition, as regards filth, throughout Pēshāwar, "until recent years. Much has been done of late to remedy this vicious "state of affairs; but a vast deal yet remains before the city can be "brought into anything like a decent state, and even then the improvement "can only be on the surface; we can make no impression upon the soil "below it.

"From the foregoing description it will be seen that the known unwhole- "someness and impurity of the well-water in Pēshāwar city, the injurious "effects of which are stamped upon the health of the citizens, is mostly, "if not altogether, due to surface drainage, and the percolation of conta- "minating matter through the soil in which the wells are sunk. It will

"also be seen that, from the nature of the existing conditions and surrounding circumstances, the case, though capable of amelioration to some extent, is incapable of efficient remedy. Well-water, therefore, cannot be considered or allowed as a proper or suitable source of water-supply at Pēshāwar.

"From a life-long experience in the matter, natives are generally fair judges of the good or bad quality of the water they may be forced to drink. The Pēshāwaris acknowledge the inferiority of their well-water and, as a rule, condemn its continued use where that of a running stream is available.

"The other source of supply is from the Bara river, which crosses the Mohmand sub-division obliquely towards the north-east. In this course it flow about a mile to the south of the city, which, with cantonments, it will be remembered, occupies the north-eastern verge of that elevated tract. Its level at this part, however, is too low to admit of its water being drawn off for the use of the city or cantonments. Consequently, it has been necessary to go higher up the stream, to a spot some 6 or 7 miles off, where a fort named after the river, is planted right upon its bank, on the boundary line between British and independent territory. At this spot, immediately above and below the Bara fort, are drawn off all the streams that supply the city and cantonments, as well as the Mohmand and Khalil villages, many of which have no wells, with water both for domestic and agricultural purposes. These streams are drawn off from both sides of the river through deep cuttings in either bank. Four are thus drawn off from the north bank within a few paces of each other. Three of them supply the Khalil lands and villages as far north as Regi, Lakarai, and Malazai. The fourth supplies the city and cantonments, as well as the lands and villages on its course between them and the river. This is the stream with which we are now concerned.

"After leaving the river, it flows through the village of Landi Akhūn Mahomad; and then, after a course of a couple of miles or so at Garhi Sikandar Khān, divides into two main branches. One of these, after a couple of miles across open country, passes through the Naodeh hamlet, and then enters cantonments on their extreme left. The other branch, after a similar course over open country, passes the hamlet of Swātian, flows through the gully in rear of the sadar bazar, and enters the city at the Kabal gate. Though both these streams flow through its limits, only the former is distributed over cantonments.

"Both streams flow in open unprotected channels; but they are not vitiated to any serious extent by pollution or contamination till they have entered the cantonment limits. Whatever impurities they may receive in their passage through the two or three villages, they are probably for the most part got rid of before they enter cantonments, either by deposition or chemical decomposition; as the water flows along freely exposed to the air in its course of 6 or 7 miles from the river to the cantonments, especially as it has to pass over long stretches of open country intervening between the contaminating villages. It is probable, therefore, that the water of these streams enters cantonments in much the same state as it left the river. But once arrived in cantonments its contamination commences, and the pollution goes on increasing at every step, without any break to admit of its righting itself by deposition of the foreign

"matter held in suspension, or its destruction by chemical decomposition "and combination. This, as well as the nature of the pollution, will be "more fully seen if we follow the course of each stream through canton- "ments to its end. It is only necessary here to premise that the station is "very compact and crowded, the several regimental lines being closely "packed together, without much intervening open space.

"The Naodeh branch, entering cantonments at its extreme left, passes "consecutively through the following regimental lines in the order of their "mention, *viz.*, Native Cavalry, Native Infantry, European Infantry, Native "Infantry, European Infantry, Native Infantry, European Artillery, Native "Infantry, and Native Cavalry. It then flows on to the jail, and thence "to the commissariat cattle-sheds, beyond which it joins the other branch "a little way short of its entrance into the city.

"In its course it gives off, right and left, innumerable branches to the "several regimental bazars, tanks, bungalows and gardens. In fact, it "covers the entire station with a perfect maze of water-courses, which run "in every direction, and always in open, unguarded, superficial channels. "At every step this stream and its branches is defiled and polluted in "numberless ways. Camp-followers ease themselves on its banks, and then "wash in its stream. Surface drains trickle into it from all sides. Privies "stand upon its very brink, and filth of all kinds is thrown into it. And "this is the water used for drinking and domestic purposes by the bulk of "the residents in cantonments. By many it is taken direct from the stream "as it flows, but by most from the regimental and other tanks fed by it. "It is always more or less torbid, and, under the most favourable conditions, "very highly charged with decomposing organic matter. Even after filter- "ing, boiling, and re-filtering, it taints vessels in which it is allowed to "stand for a few days, and this too in the cold weather, as I have proved "by experiment.

"Such is the existing state of the cantonment stream, and in all con- "science it is bad enough; but that of its other branch, which flows in rear "of the sadar bazar to the city, is still worse. It no sooner enters the "cantonments than it has three separate ranges of public latrines planted "right upon its banks, and then it receives the sewage of the sadar bazar "drains, as well as the drainage from the stables of a Native Cavalry corps. "Sheep and horses are habitually bathed in it; mangy camels and foul "linen are washed in it; natives perform their ablutions in it; and ducks "and geese feed in it. After this it enters the city, where truly its last "state is very considerably worse than its first.

"It enters the city by the Kabal gate, and winding along its lowest "parts in a deep and wide channel between masonry embankments, passes "out at the Hashtnagar gate, and becomes lost in the marsh-land beyond. "In this course it receives on each side the sewers and drains coming down "from all parts of the city. With few exceptions, all the sewers and "drains of the city converge towards this stream and empty into it. It is, "in fact, here converted into the main sewer of the city.

"In ordinary times the stream is small, shallow, and sluggish. Its "margins are dotted with the rotting carcases of cats and dogs, with offal "and all manner of filth scattered about the very edges of the stream; "whilst at short intervals on each side are the broad or narrow, as the case "may be, lines of thick, black, stinking muck trickling from the sewers into

"the body of the stream, along the whole course of which are crowds of "ducks and geese busily probing and groping and stirring up the mixture "in search of food.

"The fluid of this stream—it cannot be called water—is used by hun- "dreds of the city people for drinking and domestic purposes. At different "spots along the course of the stream great crocks, filled from it, are let "into the wall, or placed in convenient corners for the use of thirsty way- "farers. I have often seen men and women go down into this great sewer, "and drink of its filthy stream as it flowed.

"After rains, floods come down and flush the stream, and for the time "improve its quality, but as the floods subside it at once reverts to its "normal condition as above described. When flushed by floods the whole "city by preference drink of this stream for the reasons previously men- "tioned. Sometimes, when the stream has reached a degree of impurity "beyond endurance, it is flushed by diverting the water from the fields "and bringing the whole current through the city.

"Such is the nature of the second of the two sources of water-supply "available at Pēshāwar. In the case of the first, *viz.*, wells, it has been "shown that the acknowledged inferiority and known impurity of their "water are equally incapable of improvement or remedy, owing to the main "agent in the deterioration and contamination, *viz.*, sub-soil percolation, being "beyond our reach and control. Norton tube-wells were referred to as "affording one means by which, in a few exceptional spots, the evil effects "of this action might be overcome. But, as their use is not of general "applicability, these tube-wells cannot be considered as more than a mere "auxiliary means for increasing the general water-supply, in the event of "its quantity failing at the fountain-head.

"In the case of the second source, however, *viz.*, the Bara river, no such "objection holds good. On the contrary, it will have been seen from the "foregoing description that the pollution and contamination of this source "of water-supply are altogether and entirely preventable, and that the "inferiority and impurity of the water, as it is now used in the canton- "ments and city, is capable of improvement and remedy; and that, too, by "very simple means, as I shall now endeavour to show.

"I have already stated that some who have given this subject their con- "sideration are content that the water-supply for Pēshāwar should come "from its present source in the Bara river, because they believe that run- "ning water is superior to that of wells; only, whilst providing means for its "being properly filtered before being used, they would insist on its stream "being properly protected against contamination by fencing the channel on "its course from the river to cantonments. Others, again, not considering "these means sufficient or effective, are for bringing the water direct from "the river to the cantonments and city, in iron or glazed ware pipes, and "there storing it in closed reservoirs for distribution.

"The latter of these proposals, apart from the great expense and the "delay that must necessarily occur before it could be put into execution, "is open to the objection that the pipes would be constantly getting choked "by the deposition, especially at their joinings, of the earthy and other "matter held in suspension by the water, whilst there would be no means "of ascertaining the exact spot at which the obstruction occurred. And "when it is considered that such obstructions might occur at any spot

"over an extent of 7 or 8 miles of piping, the objection becomes a "serious one. But besides this, a still greater objection to this mode of "conveying such water, as is that of the Bara river, consists in the fact that "the organic and inorganic matters held in suspension in it—and they are "by no means in small quantity—are always undergoing decomposition and "evolving deleterious gases. If such water is confined in a slow current, "in narrow tubes shut off from free exposure to the air, and exposed to a "high temperature, as would be the case under the circumstances contem- "plated, there would be no escape for the evolved gases, nor any supply of "oxygen for combination with the matters undergoing putrefaction and de- "composition; and consequently, the condition of the water would be worse "on its arrival in cantonments than when it left the river. Whereas, on the "contrary, if conducted in an open channel, freely exposed to the air, the "noxious gases so generated would find a free escape, and become dissipated "as they formed; whilst the water absorbing oxygen from the atmosphere, "as it flowed along, would gradually purify itself by deposition of part, and "oxidation of the rest, of its contained impurities. Under the most "favorable circumstances, the fouling of the tubes, of itself, would be an "evil not easy to dispose of, unless indeed the water were thoroughly puri- "fied previous to its abstraction from the river. This, however, does not "appear to be practicable under the circumstances of the case under "consideration.

"The amount of foreign matter held in suspension by the Bara river "varies according to the seasons; nevertheless, it is always considerable, and "at special seasons, as after floods, excessive. Now, as rains are of frequent "occurrence on the Sufed Koh and Tira mountains, amongst which the "Bara river rises and flows, at all seasons of the year, it follows that the "surface detritus washed into it from the hill-sides, rice-swamps, village lands, "&c., in its passage amongst the hills, must at all seasons keep its stream "in a more or less turbid state.

"And, in fact, such is the usual state of its stream as found at Bara fort, "the point at which it would be tapped for the supply of the city and can- "tonments. It is true that the river at this part of its course has a clean "pebbly bottom; but the stream is always more or less turbid, if not abso- "lutely muddy. Its velocity here prevents its leaving a deposit, but this "would not be the case after the current lost its velocity, as would result "after its divergence from the main channel. It is only in seasons of long- "continued drought that the Bara river assumes anything like a clear stream. "Its normal condition is more or less turbid.

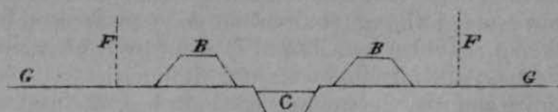
"Those rough ridges of caked and fissured mud one sees lining the edges "of the several water-courses in cantonments, and the country around, "afford an indication of the amount of this turbidity and the extent of "deposition resulting from it. It is found necessary from time to time "to remove this sediment from the water-courses, to prevent their becom- "ing silted up and obliterated.

"From watching the periodical cleansing of a water-tank in the jail "garden, I have been enabled to form some idea of the nature and amount "of this sediment. In a tank, about 16 feet square by 8 feet deep, fed "from the cantonment stream after it has passed through the whole "station, three months suffice to furnish a deposit of thick, black, slimy, "and stinking muck 14 inches deep all over the bottom.

"No such objection on the score of sedimentary deposit holds good "against the former of these proposals, which, though good in itself, falls "short of the actual requirements.

"Believing as I do that running water, if only decently pure and clear, "is far preferable to any other for drinking purposes, I would look to the "Bara river for the water-supply of Peshawar, both city and cantonments, "and would adopt the following plan as affording the best means of se- "curing a good and wholesome supply of drinking water.

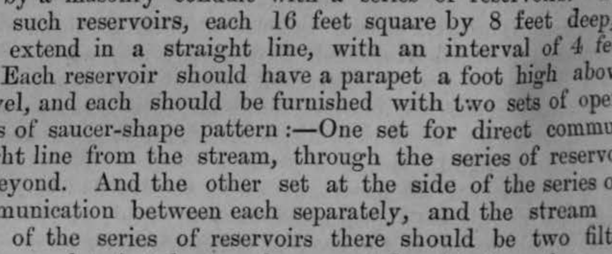
"I would bring the water into cantonments, with a branch leading off "to the city, in a fresh open cutting of suitable depth and width; guard "it against surface drainage by a raised embankment on each side; and "protect it against trespassers by strong wire fencing, as shown in the "subjoined cross section.



"BB embankments. C cutting and stream. FF wire fencing. GG gen- "eral surface of the ground.

"This cutting should extend in as straight a line as possible from the "river at Bara fort to the highest part of cantonments, and there be con- "nected by a masonry conduit with a series of reservoirs. There should "be six such reservoirs, each 16 feet square by 8 feet deep, and they "should extend in a straight line, with an interval of 4 feet between "each. Each reservoir should have a parapet a foot high above the out- "flow level, and each should be furnished with two sets of open masonry "conduits of saucer-shape pattern:—One set for direct communication in "a straight line from the stream, through the series of reservoirs, to the "filters beyond. And the other set at the side of the series of reservoir, "for communication between each separately, and the stream direct. At "the end of the series of reservoirs there should be two filter tanks, 8 "feet square and 4 feet deep, each connected with the other, and the last "of the reservoirs by a direct set and a side set of conduits. Beyond "the filters should be a large circular and domed cistern for the reception "of the pure water, which should hence be distributed in small pipes to the "several regimental lines, and there stored in a similar cistern, from which "it could be drawn for use by the stop-cocks or other approved means.

"The whole series of reservoirs, filters, tanks, and cistern to be enclosed "within railings or wire fencing, and covered by a light, well-ventilated "roof. The annexed diagram will illustrate the plan above proposed.



"A is the stream brought from the Bara river. B is a branch led off "for irrigation of gardens, &c. After this, A flows successively into the "series of reservoirs 1, 2, 3, 4, 5, 6, whence it passes into the filters, char- "coal and sand, a and b, beyond which it enters the great cistern C, from "which the pipes of distribution are led off.

"DD is the set of side conduits connecting the reservoirs with the stream "A direct. The object of this arrangement is to allow of each reservoir "being cleaned out once a week, without interfering with the purifica- "tion of the water. Thus, by plugging conduits of reservoir 1, the stream "A flows through conduit D into 2, 3, 4, and so on. As soon as reservoir "1 is cleaned, the stream A is re-admitted by removal of the plugs. Re- "servoir 2 is then shut off by plugging its conduits and the water then "flows from 1 through conduit D to 3, 4, and so on. In this manner "provision is made for clearing out each reservoir in turn, without check- "ing the process of purifying the water. EE mark the foundations of "the shed covering the reservoirs, and FF the enclosure walls or railings. "G is the gateway to the water-works enclosure.

"The advantages of this plan are, that, in a 7 or 8 miles course from "the river to the place of consumption, the stream is exposed to the "air, of which it absorbs a certain quantity, and thus improves in quality; "further, it gets rid of much of the foreign matter floating in it by de- "position, and by chemical combinations with the oxygen of the atmos- "phere. In the reservoirs, again, it is successively arrested in progress, "and allowed to clear itself by further deposition of sedimentary matter. "It is then passed through beds of charcoal and sand, where it is deprived "of any remaining impurities before flowing into the distributory cistern. "Again by this mode all the water channels, reservoirs, &c., can be kept "clean without difficulty, whilst any unusual or unforeseen source of con- "tamination is at once detected and provided against.

"Another advantage is that the plan is comparatively inexpensive and "capable of immediate adoption: no small matter when the urgent ne- "cessity for an immediate supply of wholesome water is considered."

The unhealthiness of Pēshāwar is a subject which has occupied the attention more or less of every medical officer who has ever been stationed there; but the subject is one whose history, causes and remedy, can only be properly treated adequately by a medical officer. It may, however, be permitted me to remark generally that the principal disease seems to be a fever of a very bad type, and that all seem agreed that the cause of it lies in the existence of extensive jheels, near the over-saturation of the soil in the cantonments, the excessive impure nature of the water-supply and the excessive irrigation of the neighbouring district.

Much has been done to remove these causes, the large jheel near the fort has been to a great extent drained, and a thick belt of trees planted between it and the cantonment; the over-irrigation of private compounds has been stopped; arrangements are being made to bring the water from the Bara river into cantonments free from all the impurities which has hitherto been the cause of so much sickness and mortality; and lastly, the sanitation of the city of Pēshāwar has been vastly improved. Moreover, the annual withdrawal of a large proportion of the sickly men from the valley and their location on the healthy site of Charāt has been another cause, humanly speaking, of saving many lives. Therefore, though doubtless much remains

to be done, it is but just to acknowledge that the result of these wise measures has been a very marked decrease in the former insalubrity of this important station. (*Macgregor, Census Report, Bellew, Medical Reports, Edwards, Lawrence, Wilde, James Cotton, Strathnaīru, Taylor, Napier of Magdala.*)

PESHĀWAR—Lat. 34°1'. Long. 71°37' Elev. 1,200.

A city in the district of the same name, situated 14 miles from the east mouth of the Khaibar, 276 miles Lahōr, 190 miles Kābal, 547 miles Balkh, 275 miles Ghaznī, 508 miles Kandahār, 877 miles Herāt, 1,468 miles Calcutta, 37 miles Kōhāt, 31 miles Mardān, 50 miles Atak.

The city Pēshāwar is an irregular oblong in shape, 4 miles 770 yards in circuit, its length being 1 mile 770 yards, and breadth 880 yards. It is built on a plain, but much of it is not level. Its surroundings are as follows:—On the north, close to the walls is the Bālā Hisār Fort upon an eminence commanding the city, and beyond this is a large marsh, the Grand Trunk Road intervening. On the west are the cantonments, and the suburbs of Bhawia Maurī, Sardī, and Hazārkhānī with their surrounding peach gardens and orchards. On the south side are fruit gardens, grave-yards, dung-heaps, and brick-kilns. On the east also are dung-heaps, brick-kilns and grave-yards with cultivated fields between.

There are walls all round, which are built of mud, and are 10 feet high and 3 feet thick, being meant more for a protection against robbers than as a defence.

The gates of Pēshāwar are 11 in number, according to Johnstone, but Bellew says there are 16, the following are the principal:—

The Ganj Darwāza at the south-east angle,
The Lahōri Darwāza near the middle of the east face,
The Masjīd Darwāza at the north-west angle,
The Namda Darwāza on the west face,
The Kābalī Darwāza is the main gate on the west,
The Bajāwarī Darwāza, quarter-mile to the west of this,
The Dūbgarī Darwāza about 700 yards south-west,
The Darwāza Ram Dās at the extreme south-west corner,
The Kōhātī Darwāza at the junction of the south and south-east faces.
And a gate opposite the grass-market in the middle of the south face, &c.

The streets are planned with equal irregularity to the city; the main street of the city enters at the Kābalī Darwāza, and runs east for 350 yards, then north-north-east for 200 yards, when it comes to the market-place, thence one street branches north to the Masjīd Darwāza, and another goes to the east and then branches, one going to the Ganj Darwāza and the other to the grass-market gate. The street which goes past the Kotwālī from the market-place throws off a branch to the east at the Kachēri Darwāza, and this, in about 130 yards, again forks into two, one going to the Lahōri Darwāza and the other through the Ghōr Khatrī to within 30 yards of the east wall, when it branches north and south, one going to the Láhórí Darwāza and the other to the Ganj Darwāza; these streets are generally about 30 feet wide, but in some places, as near the Kābalī gate and the market-place, they are as much as 50 to 60 feet. The other streets are very narrow and tortuous and not too clean, but the main streets are kept in a state of very fair average cleanliness.

The houses in Pēshāwar are generally very slightly built of brick or mud, held together by a frame-work of wood, which mode it is said is adopted on account of the earthquakes which are numerous here though not very severe.

The houses are generally provided with "sard-khanas," a description of cellar or under-ground room where the inhabitants spend the day in the heat of the summer. Those of the wealthier classes, though unpretending in appearance, are well adapted for comfort, being generally in the form of a quadrangle with from three to five stories. Public 'humams' afford a popular luxury to the inhabitants. On an eminence to the east of the city is the building known as the Ghōr Khatrī. It was originally a place of Hindū pilgrimage, and Bābar records a visit which he paid to it in 1519. In the time of the Sikhs, it was the residence of the Governor and his troops, but is now converted into a 'sarai,' with new buildings over the two gateways, one of which forms the Tehsil. There is a mosque outside the walls which is the chief place of worship, and two others with only a single dome to distinguish them from the other buildings of the city.

There are 132 'sarais' and market-places in the city, the principal of the first of which is the Ghōr Khatrī, which is a square enclosure of about 170 yards; the others are the Sarai Mahabat near the south-west corner of the Ghōr Khatrī, the Sarai Hīra Chokídár, the Sarai Sūlimān at junction of the Ghōr Khatrī and Lahōrī Darwāza roads, the Sarai Mahamadī, and the Sarai Walī Mahamad.

The principal mosques in the city are the Masjīd Mahabat Khān, and the Masjīd Dilāwar Khān.

The principal market-places are the Mandi Ghōr Khatrī on the north-east face of that place; the grass-market outside the gates in the centre of the south face; the horse-market a little to the west of this but inside the city. There are several wood-markets; the principal one is at the north-west corner near the Bālā Hisār. Besides these, there are the clock-market-place on the main road from the Kabālī gate, and the Chabūtra market-place on the north of this. The first is an open space with sheds all round, about 200 yards by 150 yards; the other is a square of about 130 yards surrounded by houses.

The city is divided into five quarters, and 168 wards, the names of the principal of which are,—Ahsia, Tora Bāz Khān, Rasa Val, Tarverdi, Jangī, Gholāb Khāna, Jangīrpūra, Mochīpūra, Nawā Kāzī, Namake Dhakī, Chabūtra, Rethī, Seva Dās, Jogīvara, Atahī Khān, Garhī Syadān, Mūsalī, Mūla Majīd, Potawārī, Sarwān, Pandit, Kalū Mūfti, Īsa Nālband, Mūla Garū, Kotla Syadān, Ilāka Ganj, Haoda Galī, Mīrpūr, Fatū Patchī, Ekka Tūt, Kākā Khēl, Rala, Gūnda Vehra, Kāzīān, Mūsa Khān, Bakār Alī, Fīlbān, Motesibān, Karīmpūra, Machī Hata, Chirva Kut, Jamāl Shāh, Borīa Bāf, Jat, Kashmīrī, Duma Gali, Rām Dās, Kalū, Jogān, Dūni Chand.

The first 26 of these quarters run in the succession given above from the south-west to the west, north and east, round the walls of the city; the others commence to the south of the Ghōr Khatrī, and go to the west, all being south of the Lahōrī Darwāza road, east of the Kōhātī Darwāza, clock market-place and Chabūtra.

The number of inhabitants in Pēshāwar, according to the census of 1853, was 53,295 : and of 1868, 60,974, of which 21,882, were adult males. According to religion, there were 17 Christians, 51,495 Mahamadans, and 9,350 Hindūs. According to race, there were 1,762 Syads, 1,888 Mogals, 1,158 Yūsafzais, 66 Khataks, 2,585 Mohmands, 1,215 Khalīls, 376 Daūdzais, 107 Kamālzais, 261 Sadozais, 30 Popalzai, 125 Orakzai, 105 Vazīrīs

1,196 miscellaneous tribes, 107 Lagharīs, 1,149 Parāchas, 383 Khojas, 6,817 Kashmīrīs, 31,204 miscellaneous Mahamadans, 1,162 Brāhmans, 1,184 Khatrīs, 2,917 Aroras, 155 Jats. Of the miscellaneous Mahamadans 9,584 are Awāns, and 15,824 are Hindkīs.

The area, covered by Pēshāwar is 8·76 square miles.

It has 12,331 enclosures, 14,620 houses, and 5,012 shops.

The inhabitants of Pēshāwar are a strange medley of mixed races of Tājaks, Hindkīs, Panjābīs, Kashmīrīs, Afghāns, and Indians. From Kābal, raw silk, worsted, cochineal, jalap, manna, asafœtida, saffron, resin, simples, and both fresh and dried fruits, all which are generally exported to India, from whence they receive in return cambrics, silks, indigo, sugar and spices. To Kashmīr, the exports are gold sequins, gold and silver thread and lace in transit from Bokhāra; and the return imports are shawls, tea, and Persian manuscripts. They exchange the salt of the Kohāt range with the rock crystal and the iron of Bajāwar; this last district, as also those of Swāt and Būnēr, offer a ready market for the sale of their tissues of cotton; the trades and arts of the town are limited to mere necessaries of life, and are principally carried on by the Kashmīrīs; the Hindūstānī is generally spoken, also the *Pashtū*; the use of the Persian language is very rare.

The water-supply of Pēshāwar is derived from a canal which enters the city near the Kābal gate from the Bārā river, and, flowing past the Kotwālī and Chabūtra, has its exit near the Masjīd Darwāza.

The cold wells at Pēshāwar are a novel feature, as their water retains the uniform temperature of 58° Fahrenheit throughout the whole of the hot season. There are several of those wells, but only one in the city, which belongs to a mosque, is known by the name of "*Alī Baksh.*" The well is frequented by the inhabitants more than any of the others, as the water is clearer, and the locality more central than the others. It is sunk through fertile alluvial soil, composed of alumina, siliceous and lime, with no animal and very little vegetable admixture; the sides are built of burnt brick and strong cement, depth 86 feet, fourteen of which are water; diameter 9 feet. The temperature of the well has been taken on several successive days in the morning at sunrise, when the thermometer stood at 71°; at noon, when it stood in the shade at the well's mouth at 115°; and in the evening, when it was at 95°; but found the water drawn from the well invariably 58°. The water is clear, sweet and sparkling, as if it contained a portion of carbonic acid gas.

During the cold or winter months, when frost frequently appears, a stream from the Bārā river is turned into the well till it is filled. This, it would appear, subsides in a few days, when the operation is repeated three times; after this, beams of wood are laid across the mouth of the well; on these mats and branches of trees are laid; the whole is then earthed up to a height of 4 feet and is left undisturbed till the hot weather, when it is opened to the public, and the water is found to be of the low temperature of 58°. This water is found to be far more refreshing than water artificially cooled.

The following remarks on the sanitary condition of Pēshāwar are from Dr. Bellew's Sanitary Report for 1870, but since it was written a great deal has been done by Captain Ommaney, to improve the sanitation of the city.

"With the exception of a few streets leading to the Kotwālī and Gork-" batrī, the thoroughfares are narrow, winding and irregular, ill-paved and

"worse drained. Most of the larger thoroughfares have superficial or open "surface drains, and there are a few covered sewers, but most of the smaller "lanes and thoroughfares are entirely unprovided with any means of drain- "age, other than is afforded by the natural slope of the surface.

"All the sewerage and surface drainage of the city empties into a great "open ditch which divides the city into two unequal parts. This ditch is "the channel for a stream which is led off from the Bārā river for the supply "of the city with running water. It flows between cantonments and the "suburbs of Baura Mawa and Landī to the Kābal gate of the city, whence "it winds through the lowest parts of the city and passes out at the Retī "gate, and becomes lost in the marsh to the north. Its water is thick and "muddy, very highly charged with the sewerage of the city. It is used for "drinking and domestic purposes by thousands of the citizens, but is in "reality the main sewer of the city.

"The houses are mostly small, ill-built and crowded together without "regard to ventilation. They are of three or four or more storeys high, "and are built of thin brick walls, set in frame-works of wood, and held "together by ribs of the same material. A large number of the houses "are built upon cellars, and private wells, and cess-pits. All the houses "are flat-roofed, and most of them are furnished with a reed and "plaster screening, as the roof, besides being the general sleeping-place "for the family during several months of the year, are the resort of the "whole household for ablutions and other necessary purposes.

"The soil of the city consists of a porous upper crust of débris and compost, "the accumulations of centuries of ruin and decay. It is everywhere "highly charged with decomposed organic water, and in many low-lying "spots is saturated with sewerage.

"No great manufactures are carried on within the city. Tanners, curriers, "and potters, have had places assigned to them outside the city for their "several occupations, soap-boilers, dyers, and potters, still carry on their "trades within the walls.

"Much good resulted from the weekly meetings of the Municipal Com- "mittee, founded in 1870, and the sanitary condition of the city has been "considerably improved by the active interest of many of the influential "citizens in aiding and working in unison with the conservancy establishment.

"The sewerage of the city is partly carried into the "jheel" or marsh, on "its northern front, by means of the great open drain previously described, "and partly it is carried out on donkeys to appointed sites outside the city "walls. The latter is sold to contractors.

"The city is provided with six public latrines, two of which are within "the walls, and the rest a little way beyond them. Four of the latrines are "on a principle I introduced a couple of years ago, and have answered the "purpose remarkably well. They consist of raised chambers over moveable "troughs, and possess the advantages of dryness, cleanliness, and freedom "from smell.

The establishment of a fair at Pēshāwar had long been a fancy with some, and in 1860 the question was mooted, and a Commission appointed, from whose Report, dated 12th September 1861, the following remarks are extracted:—

"The Pēshāwar trade is carried on in the usual manner by resident firms

"of Amritsar, Lahor, Pēshāwar, Kābal and Bokhāra, and by the well-"known trading tribe of Parāchahs of Afghānistān and Pēshāwar; most "of the Bokhāra trade finds its way by this route. It is carried by Kābalis, "Tājiks and Shinwārīs, who employ their camels in this manner.

"It is evident the Pēshāwar trade is capable of any degree of expansion, "and that a fair, conveniently established, would tend to facilitate the "exchange. To these men, time is important, as every march by which their "journey is decreased lessens their expenses, and if the space to be traversed "can be sufficiently reduced, it would be possible to make two trips instead "of one. Instead of being dependent, as in the Dērajāt, on the migratory "Lohanis (for by no other means can merchandize be taken through those "passes), we possess in the Pēshāwar route all the elements of an increasing "traffic. We are nearer the markets we wish to supply; large trading "communities are met with along the route containing the capitalists and "traders whose dealings we wish to facilitate, and the circumstances of the "traffic render a decrease of distance all-important, the very object with "which we contemplate the establishment of a fair.

"And as in regard to the Dērajāt, Mūltān suggests itself as the most "convenient site for a fair, so the chief traders think that Pēshāwar itself "is the most suitable locality. Established agencies afford facilities for "mercantile transactions, which a place of less note would not afford; the "fair would attract the traders of Bajawar, Swāt, Hazāra, Kashmīr, and the "tribes on the upper Indus, and the Kābal river would bring some kinds of "merchandize from Jalalabād and Daka, on the rafts now used for that "purpose, to within 6 miles of the fair.

"The following objections may be urged against this *scheme*:—first, "that it removes the fair too far from the seaport; but with steam water-"carriage for the heavier kinds of merchandize to Kālabāgh, the rail to "Amritsar, and the Trunk Road from that place, this objection will not "counterbalance the advantages of the route; and were it more valid than "it is, the Pēshāwar route offers great facilities for an expansion of trade. "The matter comes to this—we can bring goods cheaper to Mūltān than "to Pēshāwar, but the means of forwarding them on to Tūrkistan are much "greater by the latter than by the former route, and considering the two "facts together, the merchandize by Pēshāwar will, in the markets of "Tūrkistan, be cheaper than that by the Dērajāt."

"In the cold weather, goods can be brought by the Indus to Atak, and "thence by the Kābal river to within 6 miles of Pēshāwar. The second "objection is the insecurity of the passes between Jalalabād and Pēsh-"āwar, but this is exaggerated. Guards are furnished by the tribes, who "receive a kind of black-mail in lieu, but even these demands are kept "down by the circumstance of there being three routes into Afghanistan "which are in the hands of different tribes, any exaction on the part of "one leads to the transfer of the traffic to another.

"In regard to the best time for holding the fair, January has been sug-"gested as the most appropriate, but this is too late at Pēshāwar, for the first "Kafilas come down in October and November, and are not likely to wait "for the fair of January. Under these circumstances, from the 15th Novem-"ber to the 15th December would seem the most suitable time for holding "the fair, and it may be possible that eventually a second fair at the close "of March might be found advantageous.

"The steps to be taken for giving publicity to the establishment of the
" fair would be to notify it in plain terms, through some of the leading
" firms at Kābal, Bokhāra and Khokand. The notification should set
" forth the object of the fair, the time, and a list of articles which would
" be obtainable, together with one of those which would find a ready sale:
" these lists could be obtained from the principal merchants of the Panjāb.
" Copies of these notification, in Persian, Pūshtū and Tūrki, might be largely
" distributed through our agent at Kābal, and among the Kafilas who
" come down this year, to the chiefs of which it might be also verbally
" explained. Copies would also be sent to the Amīr, and the ruler of Kho-
" kand. Within our own territories the greatest publicity should be given
" in the usual manner.

Nothing however was done on this recommendation, and it was not until towards the close of 1867 that the subject was revived, and the attention of the Commissioner of Pēshāwar called to it. This officer was then called upon for a report on the subject, stating the precise locality and period of the year which seemed most appropriate. Correspondence ensued on the subject, and it was originally intended to hold the first fair in November 1868, but owing to the unsettled state of the border and of Afghanistan, and to other causes, it was deemed expedient to postpone the project until the following year. Ultimately the 1st of November 1869 was the date fixed upon for the opening of the first fair, the site selected being a suitable spot within convenient distance from the city of Pēshāwar.

In September, however, Pēshāwar had a visitation of cholera, followed by fever of an unusually severe type, which lasted late into the cold season—thousands perished from these diseases, and it was for some time apprehended that the fair would again have to be postponed for another year; eventually it was decided that the fair should be held, but that the opening should be postponed until a later period of the year; the opening was postponed accordingly first to the 20th November, and ultimately to the 1st December, on which date the fair was formally opened by the Commissioner of Pēshāwar, and continued until the 10th January 1870, a period of 40 days.

The object of the enterprise was set forth in the following Notification, dated 21st September 1869, which was widely circulated :—

"It is hereby notified for general information, that a mercantile fair will be held at Pēshāwar on the 20th of November next, and following days.

"The fair has been sanctioned with the view of bringing into closer commercial relations the merchants of Hindūstan, Afghanistan, Bokhāra, Khorasan, Balkh, Tūrkistan, Persia, &c., and of giving traders a more favorable opportunity of exchanging their wares than has hitherto existed.

"The fair will be held on a large open space about 2 miles to the north-east of the city of Pēshāwar. It will last for 40 days, commencing on the 20th day of November 1869.

"The Government will construct huts and prepare the site for the accommodation of traders. Merchants are, however, advised to bring their own tents if possible, as sufficient house and warehouse accommodation may not be forthcoming.

"No duty will be levied on articles brought to the fair for sale, but a small rent will be charged to merchants for the use of shops and plots of ground that may be occupied by them.

"In furtherance of the object in view, the Government has been pleased to undertake, free of charge, the conveyance of goods intended for sale at the fair, from Sakar to Makhad in the steamers of the Government flotilla.

"Merchants and traders will best know the description of goods most likely to meet with a ready sale for the markets of Central Asia; but if any information on this head is desired by Secretaries and Managers of Trade Associations and Companies, the Commissioner of the Pēshāwar Division will give all information in his power on the subject."

Appended to this Notification was a list of aricles most in demand.

It was subsequently deemed expedient to forego the charge for rent of shops and plots of ground.

The site chosen was near the Būdni stream, about 2 miles from the city; the space occupies 37 acres, having in the centre an elevated spot, used in Sikh times for the celebration of the *Dusserah* festival; round this eminence an enclosure or *sarai* has been constructed, 1,230 feet square, the outer wall being 12 feet high, with an average thickness of 2¼ feet; within are 328 shops, with verandahs in front, leaning against the outer wall, and facing inwards; in the corners are four godowns or store-houses; a road runs round the front of these shops, and others intersect and converge to the central buildings, which consist of four large blocks of 12 shops each of a superior description erected at the foot of the central plateau, on which stands the exchange or show-rooms, a fine building supported on pillars, and placed in the centre of a cloister or *sarai*, consisting of a double verandah, intended as a place of meeting for traders to transact business and inspect each other's wares. The Būdni, which flows between the site of the fair and the city, was bridged, and the roads were put into repair. Five of Norton's Tube Wells were sunk within the enclosure to secure a good water-supply, and excited the attention and admiration of the native community; 24 latrines were erected at suitable places, and a conservancy establishment was organized; the ground was carefully levelled, and drained into the Būdni; a native doctor with a supply of medicines was in attendance for the care of the sick. Lastly, for the preservation of order and protection of property, a police post was withdrawn from a station 2 miles distant, strengthened by men selected from the city police, and placed in the gateways of the fair enclosure; mounted police patrolled the road between the fair and the city from dusk until evening gun-fire, when military sentries were placed round the enclosure until morning.

These measures were completely successful; the accommodation was ample, the site proved healthy, the water-supply was sufficient and good, and not a single disturbance or case of theft or other crime occurred.

Under the general supervision of the Deputy Commissioner, Captain Waterfield, Extra Assistant Commissioner Pandit Bihārī Lāl was employed in arranging preliminaries, and superintending the construction of the buildings, which were all completed in the space of 3 months; and Arbāb Mahamad Sarfarāz Khān, the city kotwāl, was appointed *meladār*, or manager of the fair, with Daniel Khān, an Armenian merchant, having considerable mercantile connections with Kābal and Bokhāra, as his deputy—to the latter was entrusted the arrangements for the daily registration of sales. A Fair Committee was also appointed, consisting of 15 members, and representing all trades and interests.

The fair was formally opened by Major F. R. Pollock, C. S. I., Commissioner of the Division, accompanied by Brigadier General S. Browne, C. B., V. C., Commanding in the Valley, and a military escort; a considerable number of European ladies and gentlemen were present on the occasion, as well as the native gentry and principal merchants of the city, and the municipality. A guard of honor and band were in attendance. The objects and importance of the undertaking were then explained to the assembly by the Commissioner in English, and by Dr. Bellew in Persian and Pūshtū.

The attendance of merchants and traders did not come up to expectation, owing to the almost entire absence of down-country traders; with the exception of a shawl merchant from Kashmīr, a trader with piece-goods from Rāwal Pindī, and three traders from Amritsar, none but Kābal and Pēshāwar merchants attended. This was doubtless due, in a great measure, to the prevailing sickness, which kept many away. But other causes operated to diminish the attendance; chief amongst these was the passive resistance of Amritsar and Pēshāwar merchants engaged in trade with Central Asia, who naturally viewed the experiment with dislike, as tending to interfere with their profitable monopolies, especially in the tea trade: then again, the late date to which the commencement of the fair was unavoidably postponed caused it to clash with the great Mahamadan fast of *Ramzân*, which fell wholly within the period during which the fair lasted; to these causes may be added the doubts of down-country merchants as to the remunerative sale of their goods, and as to the security of life and property.

The gross value of the articles brought to the fair for sale is roughly estimated at Rs. 5,00,000, while the sales, according to the registers, amounted to Rs. 3,17,667 in value, *vide* statement annexed. On this subject the Commissioner remarks as follows :—

" From the accompanying statements it will be seen that upwards of £30,000 worth, or upwards of three lakhs worth, of goods were disposed of—and much larger sales would have been effected, but for the extravagant notions entertained by Kābal traders of the effect the fair would have upon prices.

" English purchasers will understand better in future years the necessity of employing brokers, and of being content to take time over a transaction; an Eastern merchant has no idea of ticketing goods at fixed prices, or of hurrying through a transaction.

" In viewing this, our first report, it should be borne in mind that a statement, however correct, of goods displayed, and goods sold in the fair, can give no correct idea of the trade of Pēshāwar. Many caravans passed through Pēshāwar upwards and downwards without entering either town or fair, and no attempt was made to interfere with them. It was not to be expected that we could in a moment alter long-standing habits of trade, and induce merchants suddenly to accept Pēshāwar as the entrepôt for goods coming down from, or in demand by Central Asia. We have established a fair at a place *on a great trade route*, but hitherto the goods brought down have been sold at Amritsar, Delhi, and as far down as Calcutta, and the goods carried back by the foreign traders, notably tea and piece-goods, have been mainly purchased in Amritsar, Calcutta, and Bombay—and while I am not myself very sanguine as to any great development and increase of our trade with merchants above the passes, I do believe that we shall very shortly succeed in making Pēshāwar a place of resort for merchants from

countries east and west of it. A great entrepôt where the Central Asian merchants will find traders ready to take their merchandize, and sell them the goods they have hitherto had to seek at Amritsar or the Presidencies."

The principal article of trade was dried fruits, the quantity of which sold was in value more than one-third that of the total sales; next in order come piece-goods and silk; there appears to have been a short supply of both tea and piece-goods; 68 horses were sold at an average price of Rs. 240; many were purchased by European officers at highly remunerative prices—and as the Bhojpore dealers, who usually purchase freely, were absent on account of the sickly autumn, decided success in this branch of trade may be looked for in future fairs.

On the 5th January, the *Eed* games were celebrated inside the fair enclosure, and a large concourse of people collected who might not otherwise have taken much interest in the matter.

5 @ Rs. 30 each.
7 @ Rs. 20 each.
5 @ Rs. 15 each.

At the conclusion of the fair, prizes as per margin were given to 17 merchants.

The total expenditure incurred was Rs. 36,398, of which the following is a detail:—

	Rs.
Enclosure wall	1,018
48 large shops	15,304
328 small do.	7,319
Central building	4,662
4 store-rooms	828
Gateways and gates	1,144
24 latrines	507
Bridges and drains	804
Roads	1,386
Wells	368
Levelling site	560
Minor works	1,040
Establishment	732
Miscellaneous	736
TOTAL ..	36,398

Of the above Rs. 5,000 were contributed from the imperial revenues out of the assignment in the budget for development of trade with Central Asia; the remainder was provided from local sources. The expenditure seems large if the results of this fair alone are considered; but the chief expenditure has been in buildings, which, with trifling repairs, may be expected to last for several years.

Statement of Sales at the Pēshāwar Fair of 1869.

Description of Goods.	Quantity.	Value in Rupees.	Rates.
	M. S.		
Silk	50 6	33,642	Rs. 21, 16 and 12 per seer.
Tea	42 25	9,910	Rs. 5-8, 4-12 and 3-13-6 per seer.
Indigo	66 32	6,991	Rs. 2-8 per seer.
Sugar	759 0	16,191	Rs. 22-8, 21, 20 and 18 per maund.
Fruits, fresh	326 0	4,052	Rs. 18, 10, and 8 per maund.
Ditto, dried	13,221 11	1,13,305	Rs. 30, 22, 21, 20, 16, 10, 9, 8 and 5 per maūnd.
Arms	19 No.	371	
Horses	68 No.	16,365	From Rs. 400 to 20 each.
Posteens, Chogas, Burruk Carpets, &c.	3,346 No.	19,671	
Piece-goods	5,721 Pieces	93,019	Rs. 30, 15, 12, 10, 9, 8, 6, 4, 3 and 2 per piece.
Pashminas	59 Ditto	4,150	From Rs. 150 to 18 each.
TOTAL ...	....	3,17,667	

On the 25th January 1871, Captain Waterfield, Deputy Commissioner, reported that the fair was held for the second time in the same locality between the 10th November and 20th December 1870, and the results were the same as those of the last year.

The interest of the countries beyond the border, nor (which is perhaps equally important), that of merchants from the Panjāb and Hindūstan was not attracted to it.

This was said to be owing to the dislike of the traders of Pēshāwar to having to go 2 or 3 miles to the fair to transact business, formerly disposed of at their own doorways in the city; and to the non-appearance of dealers from below.

2nd.—To the fact that in the 40 days of the fair were included 26 days of the fast of Ramzān.

3rd.—To the movement of troops from Kābal to Kandahār, greatly affecting the amount of camel and other carriage available for merchandize in this direction.

No formal opening took place. The fair was, however, visited by the Lieutenant-Governor, and a considerable number of visitors, early in December.

Appendix A gives the trade of the fair in 1870.

The silk trade fell off much, very little having come down from Bokhara.

This was said to have been owing to disease among the worms.

The tea trade was better, owing to the Russian duties having been reduced one-fourth. The indigo trade was also very lively, and great quantities were exported. The trade also in "kurriyanah" or all miscellaneous articles was brisk.

Regarding the nationality of the traders, some 13 well-to-do men came from Kābal, who deal with Tūrkistan and Pēshāwar. Among the other traders were men of some fourteen tribes of Afghanistan, both trading on their own account and carriers. Some 10 horse-merchants brought horses through the passes.

The agents of some 6 large houses in Amritsar were present, also Bhōjpūr horse-merchants; 6 or 7 miscellaneous merchants dealing in 'kurriyanah'; and an American house sent up from Calcutta Rs. 1,10,000 worth of tea.

APPENDIX A.

Sales in the Pēshāwar Fair from 7th November to 19th December 1870.

No.	Name of Goods.	Quantity or number.	Aggregate amount.	REMARKS.
			Rs. A. P.	
1	Dry and fresh fruits, all sorts ...	6,814	49,246 7 6	
2	Posteen, buruk, kesak, and other skins	...	3,974 4 0	
3	Silk	9	4,609 0 0	
4	Tea	35	7,313 6 3	
5	Indigo	375	38,645 6 6	
6	Metals, drugs, spices, sugar, &c. ...	1,882	34,937 7 6	
7	Piece-goods	...	1,44,765 3 9	
8	Pushmeena ... ... No.	8	400 0 0	
9	Horses ... ... ,,	97	14,957 8 0	
10	Arms ... ... ,,	23	356 0 0	
	GRAND TOTAL ...	9,115	3,02,804 11 6	

APPENDIX B.

Statement showing the Income and Expenditure of the Pēshāwar Fair during 1870.

No.	Particulars of Income.	Amount.	TOTAL.	No.	Description of work or Disbursement.	Amount.	TOTAL.
		Rs. A. P.	Rs. A. P.			Rs. A. P.	Rs. A. P.
1	Balance of the last year ...	34 9 4		1	Sheds for sweepers	189 12 6	
2	Sale of wood ...	60 0 0		2	Bridges and drains	508 2 6	
3	Lease of fair site for cultivation .	205 0 0		3	Lines for horses ...	136 9 0	
4	Dhural (or weighman's feee) ...	1,525 0 0		4	Drain round the central building	122 9 0	
5	Carriage contract	600 0 0		5	Plastering shops .	356 0 0	
				6	Painting gateways	3 1 2	
				7	Compensation for land	44 0 0	
				8	Pay of establishment	472 0 0	
	GRAND TOTAL ...	———	2,424 9 4			———	1,832 2 2
					Balance in hand ...	... ...	592 7 2

Return of trade entering the city of Pēshāwar from Jalālabād and independent territories during 1872.

Description of Articles	Maunds.	Value.
		Rs.
Raw productions	2,02,845	17,29,972
Manufactured articles	43	19,015
Animals for sale	8,420	61,600

In 1871 Mr. Macnabb the Commissioner, considered it advisable to discontinue the fair. It was not popular with the Pēshāwar traders, and while the down-country traders would not bring up their goods, those from Kābal preferred going, the smaller ones to Lahore and Amritsar, and the richer ones to Calcutta or Bombay, to make their own purchases of English goods.—(*Bellew, Johnstone, Census Report, James, Pollock, Waterfield, Ommaney, Macnabb*).

PĒSHĀWAR—

A fort, situated outside the north-west angle of the city of the same name. It is quadrilateral in shape, though not regular in its dimensions, the three longest faces, *viz.*, west, south and east, being 220 yards, and the north face only about 200. There are bastions at each of the corners, and two in the west and south face, and one in the east. There is only one gate in the north face, which is protected by towers. There are three wells in the fort, and the water is good. The walls are built of sun-dried brick, without brick or stone revetment. They are 92 feet above the level of the ground, and the *fausse braye* full 30. There are extensive and well-constructed magazines and store-houses within the area of the fort and under its ramparts.

The position of this fort is very commanding, and it completely dominates the city. It protects the public carriage of the garrison of Pēshāwar effectually. It is, however, commanded from the Mackeson hill, and it has no flanking defences, and in the opinion of Engineer Officers, it is rather a source of weakness than of strength to the Pēshāwar garrison. There is no special armament sanctioned for this fort, but the following ordnance is mounted on the walls, *viz.*, four 18-pounders, two 8-inch howitzers, one 10-inch mortar, seven 8-inch mortars, one 5½-inch mortar.

The following cantonments and forts are supplied from the Pēshāwar arsenal, Abazai, Abbottabād, Atak, Campbellpore, Harīpūr, Kohāt, Lawrencepore, Mackeson, Michnī, Mardān, Marī, Naoshahra, Pēshāwar, Rāwal Pindī, Shabkadr, Talaganj. (*Taylor, Napier, Manderson.*)

PĒSHĀWAR—Lat. 33° 50′ to 34° 30′. Long. 71° 30′ to 72° 50′.

A district of the Panjāb, situated at the extreme north of the Trans-Indus territory. It is bounded, north by the hills of the Mohmands, Ūtmān Khēl, Swāt, Būnēr and the Māhāban tribes; east by the Indus, south by the Khatak and Afrīdī hills, and west by the Khaibar mountains. Its greatest length, from the south of Khatak to the north of Lūnkhōr, is 75 miles; its greatest breadth, from Kyā to Jamrūd, is 80 miles. The average length is about 40, and the average breadth about 65 miles. Its area in square miles is 1,928.

The valley is closed on all sides by a more or less continuous range of high hills, except towards the east, where, for a distance of about 20 miles,

above Atak, there is a gap occupied by the plain of Chach, the Indus only intervening. Towards the north, the valley is bounded by a continuous range of hills, extending in an arc from the Indus, opposite Torbela to the Swāt river, where it debouches on the plain at Abazai Fort. The highest points on this range are Māhāban (7,471) Gūro, Sīnawar, Mora and Hazārnao; on the western hills, Tātara (6,862) and Mūlagarh (7,060) and on the southern range, Jalāla Sar (5,110) and Chajūt Sar (3,410). The first named receive a coating of snow for a few weeks during winter.

The Pēshāwar valley, thus limited, is a great open plain divisible into four parts, which, in respect to drainage occupy two distinct levels, as will be presently explained. The surface of the valley is generally level, with a gentle slope in different directions towards the several channels by which it is drained, but abutting upon the basins of the Indus and Kābal rivers, in a well-marked and prominent coast line.

Between the Indus and the Swāt rivers the frontier is irregular, the spurs forming numerous smaller valleys, with others running up on both sides, and hemmed in by high precipices, in which secure nooks are located many of the villages of the occupying clans. The hills are for the most part bare, but the higher ones are fringed with pine, and the sides of others are scantily clothed with brush-wood; they afford, however, good pasturage for the cattle and flocks. In general, it may be said that the valleys are intersected by numerous drains from the hills, the sloping banks of which are so perforated and cut up, as to form a network of ravines, and a strong natural barrier against the approach of bodies of men not acquainted with the locality. High cultivated ridges occupy the intervening spaces sloping down to these ravines, those nearer the hills being usually covered with a layer of loose stones. The plain outside these valleys is dry and level, with an alluvial soil, falling somewhat towards the Indus and Kābal rivers, with a high tract of broken uncultivated land extending along the left bank of the latter. This plain forms, with the above valleys, the divisions of Yūsafzai and Hashtnagar; a strip only from the Kābal river to Naoshahra at Bazār, on the Indus, being attached to that of Khatak. The large villages of Hashtnagar are situated on the banks of the Swāt river, and those of the Yūsafzai lie chiefly towards the hills and on the Indus. The vast intervening plain running from the Ūtmān Khel hills to the Indus has but a few small hamlets; it is called the Maira, and is cultivated throughout, yielding with but little labor spring-crops of great richness.

The Ūtmān Khel and Mohmand hills, which latter form the boundary of the Doāb lying between the Swāt and Kābal rivers, are lower and do not possess the bold and prominent features which mark those of Swāt and Būner. They are destitute of trees and have but scanty vegetation of any kind; a few shrubs are sprinkled about their base, chiefly olive. Bare, stony and irregular, they rise abruptly from the plain, their ridges running parallel to the border and not forming valleys as in Yūsafzai. Opposite Shabkadar, at Panjpao, they fall back and form an amphitheatre, occupied by a table-land some 3 miles in breadth and 2 miles in depth, stony and intersected by some ravines. They retire again on approaching the Kābal river, running nearly parallel to it for a few miles and meeting it at Michnī. A "maira" runs along the foot of these hills for their whole extent, varying in depth from 1 to 5 miles. Very little of this is cultivated, but it produces excellent pasture for the cattle of the villages.

From Michnī to the Bārā river, the Mūlagori and Afrīdī hills are loftier, but bare and irregular as those of the Mohmands. The Tartara peak, over the entrance to the Khaibar pass, rises to a height of 6,862 feet, and from its summit may be obtained a view of that defile, and a large portion of the Ningrehar valley. The interior of these hills produces great quantities of firewood, but no large trees; their sides are rocky and precipitous. They present the appearance more of groups of mountains than of a connected chain, and form the western limit of the Khalīl division, which is bounded on the east by the Būdnī stream, from Michnī to Pēshāwar, and the south by the Bārā river.

From the Bārā river to the Kohāt pass, the hills of the Āka Khel, and thence to the Jawākī pass those of the Ādam Khel, form the western and southern boundaries of the Mohmand division; further in, they furnish large quantities of firewood, but are bare and rocky towards the plain.

The Khatak range continues the boundary to the Indus, maintaining an average height of from 3,000 to 5,000 feet; the higher part of these hills, though destitute of large forest-trees, are clothed with smaller vegetation consisting of the above.

The divisions of Pēshāwar are:—1—Hashtnagar, comprising the country on the left bank Swāt river, from its debouchure to its junction with the Kābal river, and thence on the left bank of that river to Naoshahra, for an average breadth of about 10 miles; 2—Yūsafzai, comprising the country east of Hashtnagar to the Indus, and from the hills to the Kābal river; 3—Khatak, comprising the east portion of the south hills between the Kābal river and the Indus; 4—Khālsa, the country north of Khatak to the Kābal river, and west as far as Pēshāwar; 5—Mohmand, the strip between the Bārā and Khatak, south of Pēshāwar to the Afrīdī hills; 6—Daūdzai the portion north of Pēshāwar to the Kābal river; 7—Khalīl, west of Pēshāwar to the Khaibar hills, and 8—Doāba, between the Swāt and Kābal rivers.

The natural divisions of the Pēshāwar district may be said to be—1, the Khatak hills; 2, the shingly table-lands round the edges of the north-west, west and south hills; 3, the maira of Yūsafzais, and Hashtnagar: and 4, the rich irrigated lowlands along the course of the rivers and ravines.

The tribes of Pēshāwar, residing, as they mostly do, in separate localities, afford another division which it will be well to bear in mind. Thus, its north-east portion is inhabited by Yūsafzais, and the divisions of Khatak, Khalīl, Mohmand, and Daūdzai are respectively inhabited by tribes of the same names; Hashtnagar is inhabited by Mahamadzais and Mīans; Lūnkhōr by Khataks and U'tmān Khēl, and Doāba and Khālsa by a general mixture.

The general appearance of the west portion of the district, which may, *par excellence*, be considered the Pēshāwar Valley, is one of great beauty; at the right season it is a mass of verdant and luxuriant vegetation, relieved by the meanderings of the numerous canals and the lines of mulberry trees, and set off by its bare stony surroundings, and the far distant and snowy peaks beyond. Writing in the days of the Dūrānī empire, Irwin says,—"There is no space of equal extent in the whole of Afghānistān that is

equally cultivated or peopled." And since then, relieved from the rapaciousness of its former rulers, the population has increased and the cultivation extended. In truth, the Pēshāwar Valley is in spring, with its numerous thriving villages and its wide-spread green fields, an exhilarating sight.

This description applies to Hashtnagar, Doāba, Daūdzai and to portions of the Khalīl and Mohmand and Khālsa divisions, but the Yūsafzai and Khatak divisions, as well as a great part of the last-named divisions are very bare and bleak, intersected with difficult ravines and real wastes of stone, or low scrub jungle.

The only hills of any consequence in the district are the Khatak hills. These are a continuation of the Afrīdī hills, which themselves are a spur from the great Sūfed Kōh range, and they are, like all the outer spurs of this range, dreadfully desolate, parched up and impracticable. Their sides are in some places clothed with a scattered thorn jungle, and in the small glens of the range this often becomes so dense as to hinder movement.

The plain of the Pēshāwar Valley is characterised by an uniform, yet easy, slope inwards from the hills to the Kābal river, and also by the very marked manner in which it is, especially in the neighbourhood of the hills, intersected by ravines of great depth and impracticability. There is, I believe, no such thing as a wide unbroken plain for any great distance, and however smooth it may be to the eye at a distance, a nearer approach discloses some deep ravine or hidden water-course which bars communication. Regarded as a country for military operations, the plain of Pēshāwar can not be pronounced to be of a very easy nature; for there are few places off the main roads where a large body of troops could move far without being pulled up by one these obstacles. This does not apply with so much rigour to the wide-spread maira of Hashtnagar and Yūsafzāi, and here large bodies of troops might move with comparative freedom.

The rivers of the Pēshāwar valley are the Indus which borders it to the south, the Kābal river which, debouching from the hills, divides into the streams of Adozai, Naghūman, Shāh Ālam, and Būdnī, together with the Swāt river, which separates Hashtnagar from the Doāba. All these streams unite at Chārsada, and being joined by the Bārā, bringing bown the drainage of the Afrīdī hills from the westward; the whole united, continue in one stream to its junction with the Indus opposite to Atak—one small stream known as the Kal Pānī drains the Lūnd Khwar valley, and, coming down through Yūsafzai, falls into the Kābal river opposite to Naoshahra.

The nature, generally, of these streams is that of mountain torrents, which, small, rapid and clear during the winter months, swell up into mighty floods when fed by the melting snows and heavy rains of summer falling in the mountains in which they have their sources; at no season of the year can the Kābal river be calculated on as fordable for troops. All the others are so in numerous places during the cold season. Although the Indus river was forded opposite to Hūnd by the Sikhs under Ranjīt Sing in 1823, the passage was attended with so great loss to the infantry, that unless on the most emergent occasions no officer would be justified in reporting it fordable for infantry, and scarcely so for cavalry. There are 46 boats in the Indus ferries, and 43 in the Pēshāwar valley:—

Details of Boats at ferries on the rivers in the Pēshāwar valley.

		Boats.	Boatmen.
Swat River.	Ābazai...	2	10
	Pinang...	7	25
	Kāzi Khel	1	4
	Chārsadaū	1	4
	Hamīdī Gūl	1	3
	Khialī	1	2
	Dakila	1	2
	Ūtmānzai	1	2
	Sangar	1	2
Naguman.	Chimal	1	0
	Deri	2	10
	Razanī...	1	3
	Adozaī...	1	9
	Kalaba...	1	8
	Nagomān	2	40
	Goojmān	2	10
	Galhi	2	20
	Dabunder	4	10
	Michnī	2	10

The drainage system of the valley is arranged in a very remarkable manner. Thus, the long strip of land lying between the Sarī maira or crest of the desert and the Indus, of which it in former ages formed the western bank (as is indicated by the water-worn boulders along its base, corresponding in character with those now in the bed of Indus), drains direct into that river by a number of superficial gullies and ravines, whilst the rest of the valley is drained by the Kābal river and its confluents into the Indus at Atak. The Kābal river, on issuing from the Mohmand hills enters the Pēshāwar valley at Michnī, that is, about the centre of its western border, and flowing due eastward at about 20 miles from the hills, receives as confluents the Swāt and Bārā rivers. These streams enter the valley at the northern and southern limits, respectively, of its western boundary, and converging towards the Kābal river joins its stream close together in the vicinity of Nisata. From this point eastward, the united streams flow in a a single channel which, coursing along the northern skirts of the Khatak hills (the southern boundary of the valley), to the Indus at Atak, receives the surface drainage channels on either side *en route*. Of these the principal and most extensive in its ramifications is the great Kalpani ravine. It drains all that open elevated tract to the north of the Swāt river (Hashtnagar and Yūsafzai), as well as the southern slopes of its boundary hills as far as the "sarī maīra" and empties into the Kābal river at Naoshahra.

It will be observed that, by the disposition of the rivers above noted, a triangular tract of land, having its base at the western boundary hills, and its apex at the junction of the confluents with the main stream at Nisata, is separated from the rest of the general surface of the valley. This tract lies at a considerably lower level than the lands on either side, and forms, in fact, the true basin of the Pēshāwar valley. The tracts both to the north and south are much more elevated, and rise above it in a distinct coast-line, as is seen in Hashtnagar on the north and in the Khalīl and Khālsa divisions on the south.

The tract between the Swāt and Bārā rivers is divided into two parts by the Kābal river, *viz.*, Doāba and Daūdzai. Both are on the same level and

about on the same level as the eastern strip of the valley bordering on the Indus. The intervening elevated tract, on the other hand, corresponds in elevation with the high Mohmand tract, occupying the south-western corner of the valley. The valley then presents four separate parts. A low-lying tract, in the eastern border draining directly into the Indus; an extensive open and elevated tract draining into the Kābal river, at Naoshahra; another low-lying tract enclosed between the Swāt and Bārā rivers and traversed through its centre by the Kābal river, and lastly a second elevated tract on the south of the last-mentioned, also draining into the Kābal river.

Another noteworthy feature in the character of the drainage here is the distribution of the Swāt and Kābal rivers into a large number of separate channels, which, uniting together with the main streams, cover a large extent of surface with water and form numerous little islands.

This arrangement, though it tends to saturate the soil and the air alike with moisture, is not without its special purpose. In the summer months, when the volumes of the Indus and Kābal rivers are increased by the melting of the snows on the mountains they drain, this network of branch channels serves as a preservative from inundation. For the increased volume of the Kābal river (bearing the drainage of the Kābal highlands and southern slopes of Hindū Kūsh), meeting the flood of the Indus at Atak, where the passage is through a narrow gorge in the hills by which the free flow of the extra water is impeded, is thrown back upon itself and distributed in those side channels until the high flood and obstruction ahead subside. Were it not for this provision the low tracts of Doāba and Daūdzai would be inundated annually at each flood of the Indus.

Under ordinary circumstances the waters of the Swāt and Kābal streams flow for some months on a level with the banks, and the land on either side is so saturated with moisture, that water is everywhere close to the surface, whilst considerable tracts are bog and marsh. One of these marshy tracts lies along the coast line of the elevated Khalīl and Mohmand districts in which the Pēshāwar cantonments and city are situated.

There are no lakes in the district, but in many places there are large marshes (for instance, an extensive one close to Pēshāwar), and large tracts, particularly in the Doāba, become marshes after much rain. On some of the old maps it is noted that, at a place near Tōpī, in the eastern Yūsafzai a lake of several miles in extent is formed after every 8 or 10 years, and such a tradition is held by the inhabitants. The part where the lake is said to be formed is low and verdant and almost marshy, water being abundant in pits at 6 and 8 feet from the surface. A small, sluggish stream runs through the tract, and the so-called lake is merely a marsh formed on this low ground in seasons of excessive rain, the water however never being so deep as to quite conceal the tall grass and reeds. There are no canals in the district other than those for the special purposes of irrigation, which will be noted under the head of Agriculture.

The climate of the Pēshāwar valley varies according to the locality. In Yūsafzai where the country is open, elevated and dry, the air is light, buoyant and free. This is the healthiest part of the valley, and its inhabitants are physically the finest of its people. In Doāba and Daūdzai with the adjoining strip of Hashtnagar, the land lies low and is saturated with moisture,

whilst ventilation is somewhat obstructed by the low Mohmand hills. The air here is heavy and damp, chilly in the cold season, and steamy in the hot. This is the unhealthiest part of the valley, and its inhabitants are physically the most inferior of its people excepting only the city population.

In the Khalīl and Mohmand districts, together with Pēshāwar city, the land is more or less elevated and naturally dry, but mostly brought under artificial irrigation. The ventilation here is very imperfect, owing to the high hills on the sides of this tract obstructing free perflation. The air is consequently remarkbly still and stagnant, more or less heavily laden with moisture, and in cloudy weather, particularly in that prevailing during the rainy season, is oppressively heavy and enervating. In the Mohmand and Khālsa-Khatak districts, where the irrigation is at a minimum or altogether absent, the air is not so damp as in the Khalīl and Pēshāwar city districts, but it is very stagnant. In healthiness the climate of this tract is intermediate between that of the two already described, as also is the physical standard of its inhabitants, whilst that of the city is the most inferior of all, both in respect of climate and the physique of its people.

Four seasons are recognized in the Pēshāwar valley :—spring (sparlai) in February, March and April. During this season there are occasional hail-storms and rain-falls in the first two months to the extent of 3 or 4 inches in the aggregate. The air is cold and bracing, and the temperature as follows:

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max.	Open air. Min.	Daily range. Max.	Daily range. Min.
February ...	116	75	68	17	44	22
March ...	130	92	82	29	38	21
April ...	145	127	98	31	92	40

Summer (orai) in May, June and July. During this season the air is densely hazy, and dust-storms are of almost daily occurrence during the last half of the period. They generally come up from the eastward and sometimes from the opposite direction. During the first half of this season, strong northerly and north-westerly winds blow. Thunder-storms are of common occurrence upon the bordering hills, and often the dust-storms are followed by considerable electric disturbance, but rain rarely falls on the plain. This is the hottest season of the year and usually the most healthy in the valley. The temperature is as follows:—

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max.	Open air. Min.	Daily range. Max.	Daily range. Min.
May ...	165	121	130	35	88	56
June ...	165	153	130	38	77	59
July ...	165	152	137	58	72	49

Autumn (manai) in August, September and October. This season is ushered in by the hot-weather rains (parshakal). They break over the valley in four or five violent storms at intervals of a few days, and 2 or 3 inches of rain-fall on each occasion. During the first half of this season the sky is more or less uniformly overcast with clouds, and the air is heavy and stagnant, except for a brief interval immediately succeeding a fall of rain, after which it becomes steamy and oppressive. This is usually a very unhealthy season particularly during its last half, in which marsh fevers are rife. The temperature is as follows:—

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max.	Open air. Min.	Daily range. Max.	Daily range. Min.
August ...	161	140	129	50	72	55
September ...	152	140	123	40	78	56
October ...	140	129	102	30	70	57

Winter (zhina) in November, December and January. During this season the weather is variable. The sky is at first hazy, then cloudy with sometimes slight rain, and finally clear. There is a remarkable absence of wind generally, and at Pēshāwar especially, the air is still and stagnant. The days are sometimes hot and the nights always cold. In all this season marsh fevers and inflammatory affections of the lungs and bowels are very prevalent. The temperature is as follows:—

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max	Open air. Min.	Daily range. Max.	Daily range. Min.
November ...	132	112	96	25	64	50
December ...	112	69	85	24	33	19
January ...	119	88	65	22	43	19

The above indications of temperature are taken from the recorded observations at the Pēshāwar dispensary and are, I believe, a good index to the general temperature of the valley.

After September, the temperature rapidly diminishes for three months, and slight earthquakes are occasionally felt up to April. Although snow seldom, if ever falls, in the valley, yet slight falls of snow on the plain are authenticated on at least two different occasions within the last few years, when, however, it remained unmelted for only a very short time. In each winter there are generally repeated falls of snow on those hills surrounding the valley, which reach to more than 3,000 feet above the sea; and on the higher hills towards the north and north-west, snow is frequently seen for many days together; while on the still loftier inner ranges visible, it lies for many weeks at various times from the middle of November till the middle of May. Generally northerly and easterly winds are to southerly and westerly nearly as 9 to 5½; but from October to March southerly and westerly winds prevail; and the night breeze is found to be generally from the south and west directions.

There is, however, really no such thing, as a prevailing wind at Pēshāwar; the direction from which the wind generally blows is from the west, but a general stagnant atmostphere is the characteristic of Pēshāwar, and it is well known that at Pēshāwar tatties will not work at all.

The register of the rain-fall in Pēshāwar for 1870-71, 1871-72 was as follows:—

		1870-71. inches.	1871-72. inches.
April	...	1·1	1·4·
May	...	"	"
June	...	"	·8
July	...	"	·3
August	...	3·6	"
September	...	·7	"
October	...	"	"
November	...	"	"
December	...	·4	·6
January	...	·1	1·5
February	...	·5	·7
March	...	·4	2·1
Total	...	11·5.	10·1

There are many points of remarkable interest in the geological formation of the valley of Pēshāwar. Even to cursory observation it presents the appearance of having been, remote centuries ago, the bed of a vast lake

whose banks were formed by the surrounding Himalayas, and whose waters were fed by rivers that are now channelling through its former sub-aqueous bed.

From whatever point of view you consider the valley, you are led to the conclusion that you are dwelling upon ridges and inequalities which in some remote era bottomed a large, inland fresh-water sea. Its whole surface exhibits marked evidences of the mechanical efforts of currents, waves, rains, springs, streams and rivers, which at one time were pent up, but which in process of time have eroded outlets though the weakest range of hills.

Hills encircle it on every side except one, where the Kābal flows out to join the Indus ; these, being metamorphic, are abrupt, irregular, and barren, and consist of metamorphic clay, slate and mica schist; while those beyond, rising to the plateaux of Jalālabād, and Kābal present every variety of geological formation, becoming, as they recede, magnificent pine-covered mountains enclosing fertile and temporate valleys.

The bed of the valley belongs to the post-tertiary or recent system, and presents the following evidences of having been the bed of a lake. The accumulations, or alluvial deposit, consist entirely of clays, silts, sand, gravel and boulders. Here and there these silts are heaped up into small hills or ridges, the evidence of former sub-aqueous currents, giving the southern part of the valley an irregular configuration; clay cliffs, or bluffs, worn away by the numerous water-courses, exhibit in every instance a stratified arrangement, consisting of a base of large water-worn boulders or rock with shingle, gravel, clay, sand, and alluvial soil super-imposed.

Throughout the whole valley, its surface is studded with water-worn shingle or boulder. Numerous fresh-water shells are everywhere found belonging to the genus *Plonorbis and Helix*.

These, together with the water-ridges, run at the base of the hills (in many of these hills, valleys most marked and shown in process of formation in Kashmīr), seem to mark the valley as an old lake-bed. The whole drainage appears to have taken place at Atak where the Indus after receiving the Kābal has eroded for itself a passage through the Khatak hills, a narrow rocky channel, through which an enormous body of water is continually flowing with a velocity of 5 to 13 miles an hour.

It is easy to imagine that the waters have a height commensurate with the depth and breadth of the outlet at Atak, and that the drainage proceeded by slow and gradual steps as the water eroded the hard rock.

Even within late years this channel has been insufficient to carry off rapidly enough the enormous body of water, and the Kābal and Indus have risen, inundating large approximate tracts of land, and even the new station of Naoshahra formed upon its banks.

Volcanic agency has also been at work in producing changes. During the present century, the Indus is said to have been diverted from its course, and a considerable hill elevated above the plains, causing the inundation of a large district.

Beyond this there does not appear to be any evidence or history of volcanic disturbance, although yearly shocks of earthquakes are of frequent occurrence.

During the past years these have been remarkably frequent and more violent than usual, seeming to be the wave transmitted from subterranean activity at some distance.

No less than five or six shocks have passed simultaneously, or following closely the date of reported disturbance in other countries.

The valley has thus, in all probability, passed through slow and successive changes—at first a large lake, then as the level decreased, a vast tropical marsh, the resort of numerous wild animals such as the rhinoceros and tiger, and rank with reeds, rushes and coniferva. Still later, as the Kābal deepened its channel, its present formation gradually arrived, a silted bed of dēbris filling up the bed of a valley basin, and one may reason that in process of time, as the mouth of the basin gets worn down, its present marshy surface water will altogether recede, leaving a dry bed traversed only by deeply cut water-courses and large rivers.

As may be expected, an immense amount of drainage is collected below the level of the soil, subterraneous collection of water, from the melting snows and surrounding watershed. The level of this water varies considerably as it is influenced by storms, amount of snow-fall and height of the rivers. In the hot weather, when the water is pouring down in all directions, tearing up the dry beds of water-courses, the level is high, and the marshy land is covered, and springs of cold water spring up.

The north-eastern part of the valley is much broken up by spurs and outlying low hills from the mountain mass bounding it in that direction. The latter is in many places plentifully strewn with blocks and shingle of a syenitic porphyry, which is occasionally seen *in situ*, as at Mangal Thana, on the flanks of the Mahāban, and at Kābal on the Indus. Even fragments of this rock, however, are very rare throughout the rest of the valley.

Many of the spurs along this, the north edge of the valley, are composed of a very hard, dark-coloured slate, similar to that of Atak, generally dipping strongly towards the north or west; on this side, also, micaceous schist frequently occurs, as in the ridge parallel to the Indus at Kabal, and in the Takht-i-Bai spur in Yūsafzai, and a micaceous schistose-earthy limstone near Michnī, Shabkadr and Ābazai; in the lower ridges and isolated hills, the rocks generally dip towards the north-west and north. Near Michnī there is an outburst of trap, under micaceous and quartzose schists.

On the east and south side of the valley, as at Mount Mitū, near Atak,—the ridges south of Naoshahra, the range on which the sanitarium of Charāt is situated,—also on the hills traversed by the Kohāt pass, granitic rocks or micaceous schists probably do not exist. The greater part of these hills, in which the dip is generally westerly at a high angle, and the strike approaches north and south, appears to be composed of various limestones, often much contorted, ranging from a dark-coloured very much indurated silicious variety, to a calcareous flagstone, containing concretionary ferruginous nodules, which has been used for flooring and roofing purposes.

The spurs which extend furthest from the edge towards the centre of the valley are—one which terminates at Takht-i-Baī near which it reaches a height of 700 or 800 feet above the plain, and which is mainly composed of micaceous, quartzose and calcareous earthy schists; and the Bārā spur (not far from the western extremity of the valley), which stretches from the southern edge of the Khaibar hills to near Fort Bārā, and the strata of which appear to dip towards the north-west at an angle of about 45°. Towards the middle of the valley, rock masses are but seldom found *in situ*.

Most of the lime used in Pēshāwar appears to be brought from the range to the south towards Shamshatū, and besides it, the only valuable or curious mineral products of the district or its neighbourhood are—iron, which is brought, roughly smelted, in considerable quantity from Bajāwar, where it is found in the form of iron-sand; naphtha, (mamai or gandak-ka-tel) which is procured between Kālābāgh and Atak, and used as an application to sores; asbestos, said to be brought from a locality near the Khaibar pass; and mica (sang-i jarahat or simgil) which is used in powder and mixed with plaster for giving a silvery appearance to cornices, &c.

Considerable tracts of the lower parts of the valley contain much saline matter, which affloresces abundantly on the surface, and the presence of which induces a copious growth of *Salsolaceæ* with other plants (such as *Tamarix dioica* and *Berthelotia lanceolata*) which flourish in saline soil.

Dr. Lord also was of opinion, from certain geological facts, such as the structure of igneous rocks, poured out under strong pressure, the presence of fossils, shells, &c., that the valleys of Pēshāwar, Jalālabād and Kābal, were at some former period the receptacles of inland lakes; and that the drainage of these basins, now carried on by the Kābal river, was in those times effected by the bursting of the mountain barriers. He considered the shattered fragments and rolled blocks, that strew the Khaibar pass, bear testimony to its once having afforded exit to a mighty rush of waters, while the Gīdar Galī, a defile east of the plain, points out the course of the torrent towards the bed of the Indus. In support of this view, Dr. Lord mentions the fact that a well sunk by the Sikhs in the fort of Jamrūd, situated at the mouth of the Khaibar, passed through rolled pebbles of slate and limestone (the constituents of the Khabar range) to a depth of 200 feet; whilst the wells of Pēshāwar, 14 miles distant, are generally 20 or 30 feet deep, and never passed through anything but mud and clay strata. If the plain had once been the basin of a lake into which a stream had poured through the Khaibar, the heavier matter with which the stream was charged would have been deposited at its very entrance into the lake, while the lighter mud and clay would have floated on to a considerable distance.

In both the Indus (above Atak) and the Kābal rivers, auriferous deposits are found, though not extensively. Some of the boatmen during the cold weather, work as gold-washers in gangs of from five to seven, and collect on an average from 2 to 2½ tolahs each in the season. The gold sells at Pēshāwar at Rs. 15 per tolah; so, this would yield them about two annas per diem, whilst actually employed. Their apparatus for washing the sand consists only of large wooden trays, 6 feet in length and sieves. No tax is taken from them now, but under the Sikhs, one-fourth of the proceeds was paid to the Kārdār, whose license was necessary before they plied their trade. In some places a tax was taken of Rs 2 per tray, and the proprietors of the soil received another rupee. About 150 men may be thus annually employed, and it is not unusual for them to receive advances for the work from gold purchasers at Pēshāwar. These deposits indicate the presence of gold in the hills, but the latter are beyond our reach. Still the gold-washings of these rivers might be advantageously examined by those who possess the necessary qualifications. The iron of Bajāwar which is brought to Pēshāwar for sale is of fine quality, and is used in the manufacture of gun-barrels of Kohāt and Jamū and Pēshāwar.

Very good antimony ore is brought from Bajāwar, the usual price being Rs. 12 per maund.

From Kālābāgh, sulphur is procured, value Rs. 10 per maund.

A yellow marble called sangī-shāh-maksūd is found near Manerī in Yūsafzai, and is used for making into beads, charms and ornaments.

Crude chalk is found in Lūnkhwar. Millstones are brought from Paiūderī in Yūsafzai, and fetch 1 rupee per pair.

The stock in the Pēshāwar district for the year 1867-68 was—

Cows & bullocks	...	...	254,591
Horses	...	...	1,147
Ponies	...	...	695
Donkeys	...	...	18,322
Sheep and goats	...	...	89,285
Camels	...	...	1,868
Total live-stock	...	...	365,908
Carts	...	...	15
Ploughs	...	...	38,142
Boats	...	...	102

Horses are not extensively reared in the valley, the great supply being obtained from the westward, whence many kafilas come each cold season. Wheel-carriages are quite unknown among the inhabitants of the country parts of the valley, and all internal traffic in merchandize, grain, &c., is conducted by means of pack-bullocks, many of which are of a fine strong breed, very much superior to the ordinary kind generally used in ploughing, &c., here as elsewhere in India. Very large flocks of sheep and goats are reared, and the extensive thorny enclosures, formed (generally of dry zizyphus bushes) for their protection from the night attacks of wild animals, may be seen studded over even the driest parts of the plain at certain seasons.

Among the more uncommon or characteristic fauna of the Pēshāwar district may be mentioned the following:—The Markhor (*Capra megaceros*) is frequent in the hills to the north-east, and said to be found in the Khatak range. The Uriāl or 'Kohī dūmba' (*Ovis Vignei*) is found in the hills to the east of the valley (and is common in some of the low hills near Hasn Abdāl, and southward toward the Salt Range). Porcupines occur in various parts of the district; quails have been found at 4,700 feet above the sea (at Charāt), but it appears very doubtful if the animal lives in such places.

A Pangolin (Kishar) is by no means uncommon in various localities, attaining a length of 4 feet and upwards; its scales are much valued as a medicine by some classes of Hindūs. The "grave-digger" (gorkakh, gorkash) is occasional. A fresh-water tortoise (Shamshatæ) inhabits the rivers, and attains a length of upwards of 2 feet. In the drier and more sandy parts, the soil is burrowed by thousands of a kind of lizard, (charmukkhi), about a foot long, and specimens of an allied, but amphibious animal, of considerably larger size in water contained in hollows, on the hills around the valley may often be found.

A characteristic bird is the Obāra (*Otis*) which is common in the drier, uncultivated parts, and is interesting to the sportsman, as it affords good hawking, as well as to the gastronome from a different point of view.

Several species of serpents occur in the district, but almost all have no poison-fang, and a case of death from a serpent-bite is scarcely known.

The average price of hire of a cart per day is Re. 1, of a camel 6 annas, of a score of donkeys Rs. 3-12, and of a boat 8 annas.

The average price of skilled labor is 7 annas and unskilled 3 annas.

Among the animal products of the Pēshāwar district, Powell mentions cheese, value 4lbs. per rupee, and sheep-skins used for making shoes, and poshtins.

In 1863 an experiment was made in rearing silk-worms in the valley. The stock of eggs to experiment with was as follows :—

35 tolas from Jalālabād;—16 tolahs from Bokhāra;—14 tolas, acclimatised (from last year's out-turn), 120 tolas, procured from Jāfir Alī, making a total of a little more than 4½lbs.

Three parts of the district were selected for the experiments, (1) Peshāwar itself, (2) the village of Khazāna in Da'ūdzai and (3) Chārsada, beyond the Kābal river, in the Hastnagar division.

The Chārsada branch failed altogether. The eggs are said not to have hatched at all; part of them had been procured from Bokhāra and part produced at Pēshāwar. The cause of the failure has not been explained, but it may be attributed to some mismanagement of the eggs, for as regards climate Chārsada varies little from Peshāwar.

The Jalālabād eggs were tried at Khazāna and were successful. The only accommodation the worms had was a primitive guest-house, or 'hūjra.'

The Pēshāwar silkery comprised the produce of the 120 tolas of eggs. The rooms over the eastern gateway of the Gorkhatrī afforded ample and suitable accommodation.

No artificial means were employed to assist the process of hatching. The eggs were kept in an open basket on the sunny side of the room, average temperature 76.° The hatching was irregular, and 24 tolas of the eggs showed no signs of vitality; moreover, the latter worms were inferior, and produced bad cocoons.

The worms appeared simultaneously with the mulberry leaves (7th March). They were removed daily into large wooden trays placed on the floor. For the first few days the tender leaves, carefully stripped from their branches, were supplied; but, as the worms grew stronger, the branches themselves were strewn over them.

The consumption of leaves rose from 2 to 50 loads a day. According to experiments made in France, every ounce of eggs requires 20 quintals of leaves. The Pēshāwar worms must at this rate have devoured 85,120 or 212lbs for every ounce of silk they subsequently produced. There was some trouble and a good deal of expense in collecting that supply. The zemindars objected to the use of their plantations, and justly so. The mulberry is, with rare exceptions, the only tree that grows abundantly about their fields, and affords them shelter during the summer months. Our supplies had therefore to be drawn from trees growing along roads or on Government lands.

Three kinds of mulberry flourish in the valley. The white variety (*morus alba*) is the most common, and was principally used. In an experiment conducted by Lieutenant Huddleston, lettuce was substituted for a time, and it is said, with no inferior results. He had procured some eggs for a friend; they were forgotten on a mantle-piece. The next

intimation of their existence was conveyed by the worms themselves. They were prematurely hatched owing to the heat of the chimney, and, in the absence of mulberry leaves, had to be fed on lettuce. The natives, however, look on the mulberry leaf as the only natural aliment of the worm, and this view is confirmed by the experiments instituted in different parts of Europe.

The average period of the worm's existence anterior to the production of the cocoon proved to be 50 days. There were the usual intervals of sickness during which the worm delined all nourishment. As soon, however, as it cast its skin, its activity, or rather appetite returned.

About the 51st day it gave up eating altogether, and moved about seeking a quiet corner wherein to undergo its impending transformation. The time for spinning had now arrived. Light bundles of brush-wood were arranged along the trays and were soon covered over with cocoons in their various stages of development.

Forty-eight hours appeared to be the average time occupied in the formation of the cocoon. The worm, though no longer visible to the eye, is known to exist by the noise produced by its labors. As soon as the noise ceases, the cocoons are gathered.

On the whole, the worms were as healthy as could be expected. Here and there some assumed the jaundiced appearance unmistakeably indicative of disease; these were at once removed to avoid contagion.

The cocoons varied in size and color. The largest weighed, deducting floss-silk and worm, about 5 grains, the smallest scarcely a grain; most were of a light yellow color, while the rest were either straw-colored or white. The first are said to yield the finest silk.

The out-turn was separated into two parts, about 12 seers were deposited in a cool place. The chrysalis continued dormant nearly a week, after which the full-grown moth forced its way out. The process of regeneration occupied 2 days, resulting in 115 tolas of eggs; each female moth contributed on an average 250 eggs, weighing nearly 11 grains.

The total quantity of silk produced was 25 lbs.

In addition to this, there were—

10 lbs. of "surnukh," or coarse ends.
8 ,, of punctured cocoons.
52 ,, of refuse (floss-silk, &c.).

The following calculation will show the relative proportions of the constituent parts of the cocoon :—

		lbs.	oz.
1,000 cocoons weighed		1	0
Deduct floss-silk, and impurities adhering thereto ...	6 oz.		
Worm and glutinous matter	8 ,,	0	14
Balance, or silk ...		0	2

The average quantity of silk produced from each cocoon is 2 grains.

After this experiment, a meeting of the principal members of the commercial community of Pēshāwar was called, and the whole subject was discussed. All present agreed in the desirableness of extending operations, and on the necessity for exertions on the part of the people themselves. It was resolved that a commercial company should be

formed. A paper embodying the following propositions was thereupo drawn up and signed :—

I.—That a company be formed, consisting of twenty shareholders, payin Rs. 50 each.

II.—That members, possessing land, cultivate as many acres as they ca spare with the mulberry, on the condition of being remunerated.

III.—That the Parācha members arrange to procure a supply of egg from Bokhāra and elsewhere.

IV.—That three or four families of silk-rearers be invited over fron the nearest silk-growing districts, and encouraged to settle a Pēshāwar.

Active measures were set on foot to ensure the success of this object, bu eventually it proved quite unsuccessful.

Bokhāra Pashm is imported into Pēshāwar to the value of Rs. 40,00 yearly; it is produced at from Rs. 1-8 to Rs. 4 a seer. The wool of th "dūmba" sheep is used in the manufacture of the loose cloaks (chogas) worn by Afghāns, and also in that of other clothes and of carpets.

The average price in 1871-72 for bullocks was Rs. 24 each; for sheep Rs. 2-8-8, for fish per seer Re. 1-10.

The total population of the Pēshāwar district, according to the census of 1868, was 523,152, giving 271·20 per square mile. Of these 166,090 were adult males, and 143,779 adult females—total adults 309,869. 119,916 were boys, and 93,367 were girls, 183,794 children below 12. Total males 286,006, females 237,146.

According to religion the numbers were 3,412 Christians, 481,447 Mahamadans, 27,408 Hindūs, 2,014 Sikhs, and 8,871 non-descripts. The percentage of Mahamadans is 92·03.

Among the divisions according to race, the following may be mentioned: 3,375 European, 15 Eurasians, 17 Americans, 10,498 Syads, 21,426 Mogals, 82,170 Yūsafzais, 4,735 Khataks, 28,043 Mohmands, 17,699 Khalīls, 15,311 Daūdzais, 22,089 Mahamadzais, 107 Kamālzais, 276 Sadūzais, 259 Popalzais, 153 Orakzais, 105 Vazīrīs, 157 Lohānīs, 107 Laghārī Balōchis, 572 Bhatis, 629 Jats, 10,384 Gūjars, 4,135 Parāchas, 596 Khōjas, 11,334 Kashmīrīs, 2,185 Brāhmans, 6,398 Khatrīs, 344 Banias, 11,957 Aroras, 604 Sūds, 309 Jats, 30 Pārsīs.

Of the Gūjars, 8,000 are in Yūsafzai.

Of the Parāchas, more than 2,000 are in the city of Pēshāwar and in the large villages of Hashtnagar. Of the Kashmīrīs, 7,000 are in the city of Pēshāwar, and 2,000 in Yūsafzai. Of the miscellaneous Mahamadans 17,906 are chiefly Awāns and Hindkīs, of which there are in the city of Pēshāwar.—Awāns 9,584. Hindkīs, 15,824——25,408 on 31,004.

The rest made up of low castes of the Hindūs there are, 6,400 Khatris, 2,000 Brahmins, 1,200 Aroras.

The 7,000 miscellaneous comprise Shikārpūrīas, &c.

The Hindūs have decreased between 1853 to 1868 from 49,555 to 29,422, being 20,133, or 40 per cent. The greater part of the decrease is in cantonments, where the Hindūs have decreased from 17,991 to 5,811, being 12,173, or 66 per cent. The decrease of Hindūs in the district is thus only 7,960, being 25 per cent. upon the non-military Hindū population of the district. Whilst there is an increase of 21 per cent. of Hindūs

in Yūsafzai, there is an apparent decrease of 59 per cent. in Mohmand, 59 per cent in Khatak, 51 per cent in Khalsa.

Mahamadāns and others have increased by 93,186, or 23 per cent.

The population at last census were only divided into Hindū and Mahamadan, with others, each being sub-divided into agricultural and non-agricultural.

This combination has been retained for the sake of comparison.

The agriculturists have increased as follows:—

	Population.	Increase.	Percentage of increase.
Agriculturists ...	268,683	52,382	24
Non-agriculturists	254,469	20,671	9
Present	523,152	73,053	16

The percentage of agriculturists to non-agriculturists is as follows:—

	1855	1868
Agriculturists ...	48	51
Non-agriculturists ...	52	49

Thus, the increase in the number of the agricultural population is very much greater than that of the non-agricultural.

Classified according to religion, the population of the district, including the cantonment, is—

95 per cent on Mahamadans.
4 „ „ Hindūs.
1 „ „ Christians and others.

The divisions by occupation are as follows, the males only being mentioned except where it is evident they are females:—2,767 Government employees, 1,452 police, 1,654 village watchmen, 7,468 village officers, 8,901 soldiers, 2,151 priests, 178 medical men, 410 midwives, no pleaders, no attorneys, 375 petition-writers, 4,389 schoolmasters, 1,212 male musicians, 1,201 female musicians, 147 dancing girls, 1,060 innkeepers, 7,847 servants male, 3,036, servants female, water-carriers, male, 665, ditto female, 388, 2,945 barbers 1,190 washermen, 1,889 sweepers, 4,116 merchants, 8,382 shop-keepers, 275 bankers, 295 brokers, 222 contractors, 105 carriers, 1,269 letters-out of conveyances, 899 boatmen, 1,948 coolies, 114 painters, one jeweller, 416 saddlers, 4 printers, 4,180 carpenters, 680 masons, 13,714 weavers male, 12,000 ditto female, 1,216 tailors, 3,680 shoemakers, 1,855 cotton-cleaners 3,794 grain-dealers, 422 bakers, 279 confectioners, 5 drug-sellers male, 232 tobacco-sellers, 238 grocers, 888 vegetable-sellers, 1,310 milkmen, 1,266 butchers, 297 cane-workers, 188 turners, 226 wood-sellers, 2,411 blacksmiths, 1,701 goldsmiths, 2,641 potters, 811 salt-merchants, 22,009 labourers, 110 pensioners, 4,806 beggars, 307 prostitutes;—agriculturists 270,681, non-agriculturists 252,471.

The numbers of enclosures in the district is 85,775, being an increase of 10,152 over 1853, and of houses 121,256 being an increase of 30,442, thus giving 6·10 souls to an enclosure, and 4·31 to a house.

The population of the Pēshāwar district, which in 1853 was 194 per square mile, was in 1868 271, showing an increase of 29 per cent., or 87 per square mile.

The total number of villages in the Pēshāwar district is 654; of these 203 contain less than 200 inhabitants, 200 have from 200 to 500, 127 from

500 to 1,000, 77 from 1,000 to 2,000, 43 from 2,000 to 5,000, 2 from 5,00(to 10,000, 1 from 10,000 to 50,000, 1 above 50,000.

The towns having a population above 5,000 are—

The city of Pēshāwar, which has 58,555 inhabitants, being the fourth largest number in the Panjāb; Tangī in Hashtnagar 12,355; Naoshahra 6,081; Chārsada 8,233.

The population in the Pēshāwar Valley, remarks Dr. Bellew, in his very able report, according to the census of 1868, is 523,152 souls, mostly Mūsalmāns. A few Hindū families are found in almost every village; but they are chiefly collected together at Pēshāwar. The Mūsalmāns comprise different Pathān tribes with Hindkīs, Kashmīrīs, Mugals, and others of foreign origin.

The Hindūs are all engaged in trade as bankers, merchants, and shopkeepers. The Mūsalmāns, excepting the city population, are almost wholly occupied in agriculture and the rearing of cattle, whilst a good many of them find service in the army and police. The Khatak tribe is largely employed in the carrying trade with the countries beyond the border. All these different tribes speak the Pūkhto language which varies sligtly in patois in different parts of the valley; and all adopt one code of customs with only slight differences in the several tribes.

The inhabitants of the Pēshāwar valley differ from each other in physical characteristics according to the nature of the locality in which they dwell. Thus, the Khataks who occupy the hilly tract forming the southern boundary of the valley are the finest, tallest and heaviest of all the Pēshāwar tribes. Of twelve Khatak men between the ages of 25 and 45 years, weighed and measured by Dr. Bellew, the tallest measured 5 feet 11 $\frac{10}{12}$ inches, and weighed 149 lbs, 12 ozs. The shortest measured 5 feet 3 inches, and weighed 107 lbs. 12 ozs. The average height was 5 feet 7 $\frac{8}{12}$ inches, and the average weight 125 lbs 13 ozs. The Yūsafzais, who inhabit the open elevated plain in the northern and central parts of the valley, come next to the Khataks in size and weight. The tallest man measured was 5 feet 8 $\frac{10}{12}$ inches, and weighed 130 lbs. The shortest, 5 feet 3 inches, and 111 lbs. The average height was 5 feet 5 $\frac{11}{12}$ inches, and the weight 118 lbs. 13 ozs.

Next in order came the Mohmands, located on the elevated, but ill-ventilated tract occupying the south-western corner of the valley. Of twelve of these men, the tallest was 5 feet 8 $\frac{9}{12}$ inches, and weighed 126 lbs. 6 ozs. The shortest was 5 feet 1 $\frac{8}{12}$ inches, and weighed 102 lbs 4 ozs. The average height was 5 feet 5 $\frac{6}{12}$ inches, and weight 116 lbs. 12 ozs.

Inferior to these again are the inhabitants of the low marshy tracts of Doāba and Daūdzai. Of these the tallest measured was 5 feet 8 $\frac{10}{12}$ inches, and weighed 150 lbs. The shortest was 5 feet 1 $\frac{11}{14}$ inches, and 89 lbs. 8 ozs. The average height was 5 feet 4 $\frac{8}{21}$ inches, and weight 111 lbs. 15 ozs. The inhabitants of the city are still more inferior as a whole. The tallest measured was 5 feet 7 $\frac{6}{12}$ inches, and 135 lbs. The shortest was 5 feet 1 inch, and 103 lbs. 8 ozs. The average height was only 5 feet 4 $\frac{3}{12}$ inches, and 183 lbs 1 oz.

The dress of an Afghān, male or female, has been correctly described by the Honorable Mountstuart Elphinstone, at page 313, Volume I, of his "Caubul;" it may be mentioned here in addition, that the lunghi, or scarf, of various degrees of cost and excellence, is common to all, from the chief or khān who struts about,consequentially displaying the gold embroidered bor-

der of his finer scarf, to the humble ploughman, who must be contented with one made of the coarsest material, with a border and edging of a different coloured thread merely. These scarfs are of various colors, but the most common are blue, whether of the finer or coarser texture.

Amongst the agricultural population, a scarf of the darkest blue, with a deep border of crimson and yellow silk, gaudily, but not inelegantly intermixed, is much in fashion and sure to be worn at fairs and festivals. The best of these are made at Hangū in Kohāt. The prices of scarves vary from Rs. 4 to 100 or more even, according to the costliness of the embroidered border. The lungi is often twisted into a head-dress, the border, whether colored or embroidered, being conspicuously displayed. It is also sometimes used as a waist-band, and occasionally to cover the whole body like the plaid of the Scotch highlander. The usual mode of wearing the turban amongst Afghāns is graceful and becoming. Amongst the young men, much stress is laid upon the proper twisting up and adjustment of this adornment to the head. The most approved are generally worn around a small Persian skull-cap, the tip of which appears from amidst the compressed folds of the patka. The trowsers or "paijamas" are invariably loose amongst agriculturists, of a bluish-grey color streaked with crimson. The better classes wear white or silken trowsers of various colors.

The dress of the hill tribes is an inferior imitation of that of the peasants in the valley. Some tribes have a distinguishing peculiarity, as for instance the Swātīs and Būnerwāls, who recognize each other at once by certain stripes peculiar to the trowsers worn in each country, somewhat analogous to the distinguishing stripes of tartan amongst the Scotch highlanders. Amongst the Afrīdīs, who trade most with Pēshāwar and Kohāt, as the Ādamkel and others, drab or khaki, seems to have become a favorite color, mainly, it is presumed, on account of the concealment it affords to the masses of filth which these wild men cherish around their persons.

The soil of the valley of Pēshāwar is generally a strong retentive clay, which is strikingly fertile wherever there is a full supply of water. There are in some places sandy tracts, but the extent of these is limited, and the only absolutely unfertile parts are those situated near the circumference of the valley, towards which, nearly everywhere, there exists a wide talus of shingle. This, which slopes towards the middle of the valley, is often several miles in breadth, and in many places (*e. g.*, near Abāzae,) more than 40 feet thick, as seen at cuttings. These shingly tracts are unproductive, but not universally so, as in some places the shingle is covered over by deep layers of a bluish, marly soil, the existence of the former at such places being only discovered at sections.

"The soil of the Pēshāwar Valley" says Bellew, "varies in its different parts, "though in the main it consists of a light loamy earth, containing a greater "or less admixture of sand. Below the surface it is a compact impervious "clay, in some parts containing beds of "kankar" and in others becoming "a moist greasy marl, below which again is a layer of sand or gravel and "the well-water level." Along the hill-skirts the soil consists of stony dēbris to a great depth, is without water and mostly barren. In the low tracts, especially on the borders of marshes or drainage gullies, great patches of the surface are covered with a loose pulverulent earth, oftentimes white saline efflorescence. In the cultivated tracts the surface soil is mostly light and porous.

A considerable portion of the valley is occupied by waste-lands. These are in greatest extent in the Mohmand tract south of the Bārā river, and in the Hashtnagar and Yūsafzai divisions on the north of the Swāt river. The rest of the surface is more or less highly cultivated. In the low-lying districts the lands are all irrigated either by canals or wells. In the elevated tracts the land, except in the immediate vicinity of a river or villages, is entirely unirrigated.

"The crops," remarks Bellew, "principally raised are wheat, barley, and "maize in all parts of the valley, as also cotton, chillet, mustard and sessame "in the eastern tracts; tobacco mostly in the eastern tracts. Sugar-cane and "rice in the western and eastern tracts. Vegetables and market produce are "grown everywhere in the vicinity of the villages."

The distribution of trees is singularly uneven in different parts of the valley. In Yūsafzai and Hashtnagar the mulberry (tut), sissoo (shiwa), and *Meliu sempervivus* (bukajawra), with occasionally the tamarisk (gaz) are found in clumps round the village wells, and here and there groves of the *acacia modesta* (pulosa) are found covering village grave-yards, whilst the waste-lands support a bare and stunted jungle of the *Butea frondosa* (palai), different species of *zizyphus* (bera), *capparis aphylla* (kirraru) and other thorny bushes, but otherwise the tract is bare of trees In Daūdzai and Doāba, on the other hand, where the land lies low, and the cultivation is entirely irrigated, trees are abundant, the tamarisk particularly so, within some parts the *sirrus* (srikh). In these districts, too, are numerous fruit gardens and orchards, especially in the western suburbs of Pēshāwar city, where the vine, fig, plum, apricot, peach and quince, with cucumbers, melons and other vegetables are produced in great plenty.

Pēshāwar was, by its early European visitors (from Elphinstone up to our conquest of the Panjāb), much lauded for its fruits, but perhaps unduly so, as almost the only kinds now cared for by Europeans are grapes and peaches, both of which are in their season (June, July) plentiful and excellent. Besides these, quinces, pomegranates, plums, figs and various members of the orange family thrive well, and it is very pleasant in spring to ride round the extensive "peach gardens" near cantonment, when the trees are in full blossom, and their scent is so powerful almost oppressive.

In gardens the ordinary vegetables of the North-Western Provinces succeed, as do most of those of Europe that have been introduced into other parts of the plains of India. Potatoes have in some years thriven, but only exceptionally.

In the cold weather, when the climate and crops (*Rabi*) are much more nearly European than at other seasons, grain crops consist of wheat and barley, which are sown in October, November and December (advantage being generally taken of previous showers), and harvested about May. The young crop is in spring frequently cut and given as fodder to horses under the name of Kasil.

Field and garden crops (*Kharif*) of the hot and rainy seasons, mostly sown in March and April (with one or two exceptions, such as maize and sorghum which are sown considerably later), and ripening from July (cucurbitaceæ) to November (sorghum). The crops of this season are the following:—Rice, of which several varieties are grown, by far the most esteemed of which is that of Bara, produced only at two or three villages near the Bara stream, not far from the fort of that name, and some of which (*e. g.*, the produce of Shēhan village), is said to sell as high as 2½ to 1½ seers a rupee.

As regards irrigation generally, it may be stated that where the land is wholly or nearly dependent on rain for moisture, only one crop a year is obtained; a large proportion of the land, especially, of course, that near the Kābal, Swāt and Bārā rivers, yields two crops, while some patches near the city of Pēshâwar are said, with management, to give three crops a year.

But little indigo and Lawsonia are grown, and only a small quantity of flax is cultivated for its oil-seed; sesamum, for a similar purpose, is not common, almost all the sweet oil used being imported from below. Elphinstone erroneously supposes most of the oil used to be obtained from the castor-oil plant (budanjeer) which, however, nowhere in the valley grows in sufficient quantity to furnish a tithe of the oil consumed. Sinapis is largely cultivated for its bitter (karwa) oil.

In low rich ground near villages, &c., where water is plentiful and manure easily got, a good deal of sugar-cane is grown, though producing only a very small proportion of the sugar consumed in the valley. A great deal of cotton is raised, being sown about April and picked in September. Tobacco is a common crop, and immense quantities of the dried leaf are also imported from Afghānistān—the Kandahārī being reckoned the best.

The only crop manured on the large scale is sugar-cane, and occasionally maize, and cultivation and irrigation are carried on much in the same way as in the North-Western Provinces, except that, where the latter is performed by wells, the water is almost universally raised by means of the Persian wheel.

The total area of the Pēshāwar district is 1,928 square miles, or 1,234,375 acres. Of this, 627,420 acres are cultivated, 197,195 are culturable 100,345 are unassessed, and 309,415 are barren waste.

The crops cultivated in the Pēshāwar district in the following years were—

	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.
Rice	25,073	17,090	16,862	9,998	12,273
Wheat	85,000	574,046	510,479	302,129	306,974
Other food-grains	218,877	126,972	149,916	...	...
Oil-seeds	34,238	18,735	11,549	...	...
Cotton	29,800	26,715	22,745	19,183	23,771
Sugar	13,910	9,225	17,105	5,263	7,902
Opium	13	550	154	...	...
Tobacco	595	13,224	8,573	1,250	2,087
Vegetables	1,224	5,471	7,253	4,280	5,894
Fibres	...	...	12,050	...	...
Great millet	...	...	...	31,456	46,438
Spiked millet	...	...	...	1,769	1,896
Italian millet	...	...	...	313	689
Indian corn	...	...	...	74,111	69,262
Gram	...	...	...	4	...
Phaseolus Aconitifolius	...	...	...	5,048	18,767
Phaseolus Radiatus	...	...	...	1,538	2,929
Phaseolus Mungo	...	...	...	2,454	2,110
Ervum Dins	...	...	...	1,202	865
Canganus Flarus	...	...	...	234	333
Poppy	...	...	...	278	14
Coriander seed	...	...	...	1	17
Other kinds	...	...	...	2,299	3,782
Mustard	...	...	...	24,499	21,092
Sesamum Orientale	...	...	...	2,093	2,289
Sinapis Eruca	...	...	...	1,397	253
Hemp	...	...	...	535	17
Safflower	...	...	...	12	...
Indigo	...	...	...	12	...
Barley	...	...	...	...	222,942

A statement showing the comparative prices of agricultural produce in the district will be found in the appendix V.

Of 750,511 acres cultivated in the Pēshāwar district, none are irrigated by Government works, but 259,676 by private works; 490,835 are unirrigated, and of a total of 483,864 uncultivated, 174,449 are culturable, and 309,415 are unculturable.

The manufactures of the Pēshāwar district are not in a very advanced state, but I gather the following information from various sources (chiefly from Powell) :—

The Statement of Manufactures in the Pēshāwar District during 1871-72, *gives the following information.*

	CLASS OF MANUFACTURE.																		
	Silk.	Cotton.	Wool.	Other fibres.	Paper.	Wood.	Iron.	Brass and copper.	Building.	Dye.	Leather.	Printing.	Water-mills.	Gold and silver.	Looking Glass.	Husking Mills.	Saltpetre.	Lime.
Private looms or small works	21	4,621	104	310	25	1,267	725	22	399	603	906	5	641	471	9	154	17	104
Number of workmen in small works, or independent artizans	60	7,567	159	463	38	1,583	1,107	31	409	906	1,476	25	895	672	16	780	47	104
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Value of block in arge works	82	20,386	373	6,627	258	9,429	10,076[illegible]	681	1,247	3,536	3,476	2,106	43,175	7,699	136	947	424	5,200
Estimated annual out-turn of all works ...	3,141	3,58,305	6,749	43,400	2,491	89,628	49,957	2,697	1,06,424	25,833	70,055	7,213	88,874	56,202	1,077	58,930	3,660	10,400

The first class of cotton fabrics of the Pēshāwar district to be noticed is the "lunghi." This is a long scarf. They are made everywhere, but especially in the Pēshāwar division, where they are woven of exquisite fineness, and with most beautiful borders, in which coloured silk and gold thread are often tastefully introduced. The lunghi is universally worn by the inhabitants of the Pēshāwar and Derajāt divisions. The long ends, with the coloured borders hanging down, present a very elegant and picturesque appearance. When the lunghi is not worn as a turban, it is used as a scarf, being cut in half and the two pieces sown together. A lunghi is either plain cloth of any colour, oftenest white or dark blue, or else a small check.

There are also several articles made at Pēshāwar in leather, *viz.*, khal-sabz, a green leather used for shoes. The secret of colouring this is said to be known only to a few, but it is probably done with acetate of copper. "Shaglas" or leather bags, used by the Afrīdīs for carrying articles on a journey; leather powder-horns (shakh) are also made and hunting belts, and water bottles.

The cutlery made in the Pēshāwar district is almost entirely of a warlike nature. The workmen have the advantage of iron from Bajāwar which is excellent in texture and easily convertible into steel. The sword blades made in this district are very coarse, but those in greatest request are called Tīraī, made in the Makzai hills in Tīrā at the Mirza Khānī factory. The temper of these swords is highly appreciated and some purchased at small price are valued nearly as much as Persian blades.

To the Pēshāwar district the main streams of traffic are from Kābal, Bokhāra, and British India. The route most frequented from the west is that which crosses the pass between the Tārtara mountain and Kābal river to Michnī. This route is preferred to the Khaibar, being much safer; all kafilahs from the northern and western countries coming by these routes halt at Pēshāwar. The next mercantile route in importance, is that through the Kohāt pass to Pēshāwar, and thence to Swāt, across the river at Dobandī or Dehrī. By this route the blue salt from the Kohāt mines is taken to Swāt, Bajāwar, &c., and return-loads of rice from the former, iron from the latter, and ghee from both countries brought back. The Bajāwar trade is principally carried by these routes to the Doāba, though a certain portion of it crosses the Kābal river, and is taken up the further bank to Abazaī, and thence through the Mohmand hills. There is a line used by the Ū'rmūr traders, in carrying salt from Kohāt to Būner and Swāt, that does not touch Pēshāwar; they cross the Khatak hills at the Mīr Kalan or the Kana Khel passes, and cross the Kābal river.

Pandit Behari Lal, in his valuable report on the Pēshāwar district, has the following remarks regarding the trade.

"Goods of all kinds are imported to Pēshāwar from Kabal, Khorasan, "Tūrkistan, Panjāb, Hindūstan, and independent territory, and trade has con- "siderably increased since the annexation of the district by the British. "This year, the amount of the exports from Kābal to Pēshāwar being larger "than that of former years, is owing to the opening of the Khaibar pass. "Formerly Kābal goods were received in Pēshāwar, *viâ* Jalālabad, Orakzai "hills, and Tartara, and also by the Nagūman river. Both these routes were "difficult and dangerous. The Khaibar route is so direct and fair, that it "takes only 3 or 4 days to bring goods from Jalālabād to Pēshāwar,

"while on the contrary, besides great inconvenience felt in bringing them "to Pēshāwar *viâ* either of the above two routes, it takes about 8 or 10 "days in transit.

"I consider it advisable to point out the following two great defects "which retard the promotion of trade and the comfort of travellers:—

"1. The excess of duty at Kābal.

"2. The bad state of the route between Khūlm and Kābal. These "two defects can easily be remedied if His Highness would pay a little "attention to them. The amendments of duty on goods, &c., will not "really be detrimental to the Amīr, but will be rather beneficial to him, as "soon as the trade is increased. As soon as both defects are remedied the "trade will increase, and the people of Tūrkistan alone will not trade with "other countries as is at present done. The annexed is a list of the present "duty levied on goods by the Kābal Government, and of the rates which "I propose for the future.

"Although, since the opening of the Khaiber pass, the export of goods "to and from Kābal *viâ* the Nagūman river has been discontinued, timber is "still floated by that river. The attention of His Highness the Amīr "should also be directed towards the reduction of its duty, as by doing so "its sale will probably increase when the railway operations are commenced "in Pēshāwar, and the income derived from this source by His Highness "will be considerable.

"This year less silk has been imported to Pēshāwar from Bokhāra as con- "trasted with previous years on account of the high demands for that article "in Russia, and as the rates are not always one and the same in all places "it cannot be presumed that the export of this article to Pēshāwar will dis- "continue. The following are the descriptions of silk received in Pēshāwar "from Bokhāra:—

Inferior quality.		Moderate quality.		Superior quality.	
	Rs.		Rs.		Rs.
Nemukanī	16 per seer.	Akoha	20 per seer.	Chilabaf	24 per seer.
Kokanī	14 "	Shiberghani	18 "	Wurdanzai	23 "
Kashgharī	12 "	Churkhī	16 "	Busherī	22 "
Dhokī	11 "			Nawabī	21 "

"Silk of inferior and moderate quality is much exported to Pēshāwar, but "that of superior quality is less received. The total amount of the value "of the silk exported from Bokhāra to the British Territory annually is "about eight or ten lacs of rupees.

"Rice, ghi, oil, zeera, arsenic (hurtal) moong, mash, honey, wild nuts, "mussoor, iron, wheat, mustard, and Buduksham horses, valued 3 or 4 lacs "of rupees in all, are the chief exports of Swāt, Bajour, and Mullakund and "Mora hills. Mullakund, which is situated near the village of Tungī in "the Hushtnugger Tehseel in the Pēshāwar district, is the best market for "the trade of Pēshāwar, &c., with the above territories and the chief route "of the people of Swāt and Bajour. The Swātī travellers who take the "Mullakund route first come to Tungī and then to Pēshāwar and other "places. The Morah hills are situated near Lūndkhūr in the British

"territory, this route is difficult, and the travellers taking that route first "arrive in Lūndkhūr which is also a mercantile market, thence Swatī "and Bajourī traders proceed to Murdan, and other villages *viâ* Pēshāwar "and Nisutha ferry. After the sale of their goods, they import piece-"goods salt, cotton, sugar, pedlar's wares, and indigo, to the aggregate "value of 2 or 2½ lakhs of rupees, to their territory. Two sarais should "be built for the accommodation of these traders in Lūndkhūr and "Murdan. They are sometimes discouraged from bringing goods to the "British territory on account of their animals being captured by Govern-"ment officials for public purposes, and experience has shown that they dis-"continued to come to British territory for a long time on receipt of such "information. The Government officials should be strictly ordered not to "capture their animals.

"Rice, walnuts, honey, anardana, (pomegranate seeds), kista, and apples, "form the chief article of trade of the fertile and cold territory of Terah, "and wood for fuel, putha mats, and ropes for cots, those of Momund and "Afrīdī territory.

"Lūngīs, vinegar, snuff, and the bara rice, are the chief exports of Pēshā-"war; lūngīs are taken to Kābal, and snuff and vinegar, to Cashmir, "Bombay, Kurrachī, and the Panjāb. The quantity of the bara rice grown "in Pēshāwar is always very small, and almost all of it is consumed in this "district, very little of it being taken as a present to friends and others to "Kābal and other places.

Traffic returns of the imports and exports of Pēshāwar for the year ending 1872 will be found in the Appendix.

The following is a table of distances in the Pēshāwar district :—

			Miles.
From	Pēshāwar	to Atak, metalled and bridged	45½
"	Ditto	to Shabkadar	18
"	Ditto	to Michnī	13
"	Ditto	to Bārā Fort	7
"	Ditto	to Fort Mackeson	18
"	Ditto	to Jamrūd	10
"	Ditto	to Dobandī ferry	16
"	Ditto	to Jalūzai	14
"	Shabkadar	to Ābazai	7
"	Khazāna	to Matra	7
"	Naoshahra	to Mardān	14
"	Michnī	to Shabkadar	5
"	Fort Mackeson	to Shamshatū	12
"	Ditto	to Aīmal Chabūtra	4
"	Shamshatū	to Naoshahra	18
"	Ditto	to Badabher	11
"	Matanī	to Bārā	9¾
"	Matra	to Spīrsang	3
"	Mardān	to Swabī and Pihūr ferry	36
"	Ditto	to Shergarh	16
"	Ditto	to Kūi branch of Lūnkhor valley ...	20
"	Ditto	to Nisata at Dobandī ferry	16
"	Ābazai	to Tangī	4
"	Bārā	to Badabher	4

All these roads, except the first, are unmetalled, unbridged, and often are no more than tracks; but the ravines and water-courses are supposed to be made practicable for artillery, and yet are not always so.

On the annexation of the district, the land revenue demanded from it, exclusive of Yusafzai, by the Sikhs, was found to be Rs. 7,81,955. In the following year this was reduced by the British to Rs. 6,72,946.

In 1851 it was still further reduced to Rs. 6,29,484.

In 1852 a settlement for three years was made, gradually increasing, *viz.*, Rs. 5,96,397, Rs. 6,03,017, Rs. 6,09,787.

This being found to be too high, it was again reduced to Rs. 5,21,715. Now the total revenue of the district is—

	Rs.
Land	6,32,274
Excise	54,068
Assessed taxes	6,720
Salt	6,22,250
Stamps	93,600
Law and Justice	36,088
Miscellaneous	5,000
	14,50,000

The Budget expenditure amounts to Rs. 4,09,000.

The force maintained in the Pēshāwar district, on the 1st August 1872, was:—at Peshāwar 2 Horse Batteries, 2 Field Artillery, 2 Regiments British Infantry, 2 Regiments Native Cavalry, 2 Companies Sappers, and 4 Regiments Native Infantry; total, 1,548 British troops, 3,595 Native:—Total 5,143, and 19 guns.

At Michnī there were detachments of Cavalry and Infantry numbering 139 of all ranks, and two guns.

At Shabkadar there were detachments of Cavalry and Infantry numbering 142 of all ranks, and two guns.

At Ābazai there were 130 of all ranks, and at Fort Mackeson 55 Cavalry and Infantry.

At Naoshahra there was 1 Regiment British Infantry, 1 Regiment of Native Cavalry, and 1 Native Infantry, numbering 740 British, 972 Native, total 1,712. At Charat there was a detachment of 829 British Infantry.

At Mardān there was the Corps of Guides, numbering 1,068, of all ranks.

	British.	Native.	Guns.	Horses.
At Pēshāwar	1,548	3,595	19	1,082
„ Michnī	...	139	2	50
„ Shabkadar	...	142	2	50
„ Ābazai	...	130	...	50
„ Mackeson	...	55	...	23
„ Naoshara	740	972	..	379
„ Mardān	...	1,068	...	368
„ Charat	829	...	...	...
TOTAL ...	3,117	6,101	23	2,002

or 9,218 of all ranks, 23 guns and 2,002 horses.

The Police Establishment of the Pēshāwar district consists of 1 District Superintendent, 1 Inspector, 16 Deputy Inspectors, 10 Serjeants and 100 Constables mounted, 58 Serjeants and 511 Constables foot, of these 1 Inspector, 4 Deputy Inspectors, 3 Serjeants, and 38 Constables mounted,

28 Serjeants and 160 Constables foot, are employed on duties in Pēshāwar, and the rest are distributed according to the following return:—

ALLOCATION.	Deputy Inspectors.	Sergeants. Mounted.	Sergeants. Foot.	Constables. Mounted.	Constables. Foot.	Total of all grades at each post.
Stations.						
Tārū	1	...	2	2	12	17
Akora	1	...	2	2	12	17
Mardān	1	1	3	8	39	52
Swābī	1	...	2	2	16	21
Rūstam	1	...	2	2	16	21
Kātlang	...	1	2	2	16	21
Chārsada	1	...	2	2	12	17
Tangī	1	...	1	2	13	17
Mata	1	...	2	2	12	17
Mathra	1	...	2	...	12	15
Būrj Harī Sing	1	...	2	2	12	17
Badhabair	1	...	2	3	12	18
Out-posts.						
Mīa Khel	...	...	2	1	9	12
Khazāna	...	1	...	...	13	14
Spīr Sang	...	1	...	2	4	7
Fort Bārā	...	1	...	8	6	15
Matanī	...	1	1	6	4	12
Aimal Chabūtra	1	...	...	6	5	12
Naoshahra	...	...	...	...	6	7
Khairabād	...	...	1	...	...	7
Road and other Posts.						
Ghora Shāh	...	...	...	...	3	3
Garhī Sirdār	...	...	...	...	3	3
Bārā	...	...	...	...	3	3
Pabī	...	...	...	...	3	3
Dheyrī	...	...	...	2	3	5
Baolī	...	...	...	...	3	3
Pīr Piāwī	...	...	...	...	3	3
Katī Khel	...	...	...	...	4	4
Watar	...	...	...	...	4	4
Bangla	...	...	...	...	4	4
Dangarzai	...	...	...	...	4	4
Shahīdī	...	...	...	...	4	4
Nihālpūra	...	...	...	...	3	3
Kūnd	...	...	...	...	3	3
Nāmdeh	...	...	...	2	...	2
Mata	...	...	...	...	4	4
Mīan Isa	...	...	...	...	4	4
Doāba	...	...	...	2	...	2
Daūdzai	...	...	...	2	...	2
Naoshahra	...	1	...	2	...	3
Shegī	...	...	...	...	4	4
Garhī Bābū	...	...	...	...	4	4
Regī	...	...	...	...	4	4
Paoka	...	...	...	...	4	4
Bāra Khūshk	...	...	...	...	4	4
„ Tar	...	...	...	...	4	4
Janglī	...	...	...	...	4	4
Lahor	...	...	...	...	3	3
Shamshatū	...	...	1	...	4	5
Nazarbāgh	...	...	...	...	4	4
Būdnī	...	...	...	...	4	4
Retī	...	...	...	...	4	4
Nihungan	...	...	...	...	4	4
Bhana Mari &c.	...	...	...	...	8	8
Total on rural duty	12	7	29	62	351	462

The administrative staff of the Pēshāwar district consists of—

1 Deputy Commissioner.
1 Assistant Commissioner at Mardān.
2 „ „ at Head-quarters.
1 Cantonment Magistrate.
1 Judge, Small Cause Court.
1 European Extra Assistant Commissioner for the treasury.
1 Native Extra Assistant Commissioner.
1 Civil Surgeon.

1 District Superintendent of Police.
1 Assistant " "
6 Tehsildars.
6 Nāib ditto. Besides Police as above.

There are sarais at Mātāni, Bādabhēr, Tarū, Naōshahra and Akōra; staging bungalows at Matāni, Pēshāwar, Naōshahra, Nāsāta and Pihūr. There are rooms for officers in the following posts: Mackeson, Bārā, Michnī, Shābkadār, Abāzāi, Kātlang, Rūstam, and Swābī. There is a sessions house at Mardān, and a rest-house for troops at Khāirābād. The post offices are at the following places: Pēshāwar, Nāoshahra, Pābī, Akōra, Mardān, Swābī, Rūstam, Kātlang, Abazāi, Chārsada Shabkadr, Nahakī, Māthra, Būrj Harī Sing and at Badabher, and telegraph offices at Pēshāwar, Naoshāhra, and Mardān. There is a grant-in-aid school in the Pēshāwar city, a mission school in the city and in the cantonment, and village schools at Takāl Bāla, Laīnd Chāmkāni, Bazīdkhel, Badabhēr, Akōra, Naōshahra cantonment, Tarū, Pākha, Lāhor, Akapūra, Chārsada, Ūtmānzai, Tangī, Mardān, Kota, Tārū, Garhīkapūr Ishmāila, Zeda, Marghoz, Topī and Bājā. There are dispensaries at Shabkadr, and Pēshāwar and churches at Pēshāwar and Naōshahra.

The Pēshāwar division is a civil charge, comprising the three districts of Pēshāwar, Kohāt and Hazāra, which are described elsewhere. For the duties of this division there is an establishment, extra to that required for the administration of the district, of—

1 Commissioner and Superintendent with office and establishment.
1 Additional Commissioner, ditto ditto.

The foreign relations of the Pēshāwar district consist in the connection with the hill tribes on the frontier. These are Ū'tmānzai, Jadūns, Khūdū Khēl, Būnērwals, Swāt, Baizai, Ranizai, Ū'tman Khēl, Mohmands, Mūlagūris and Afrīdīs—for information regarding whom *vide* those articles.

The name of Pēshāwar is a comparatively modern corruption; all authorities down to the end of the 16th century call it "Purshawur," translated by a local historian as "full of turbulence." Major James thinks the name is simply "the seat of Purrus," or Porus, the name of a king or family of kings: and that similarly "Lahawur" was the seat of Leh or Lah. We may infer that Purshawur was the most ancient name of the district, of which the chief place was Begram, upon, or near the ruins of which, at a subsequent period, the new city was erected and called by its present name. The first authentic record of the tribes is in the time of Mahmud. Six centuries before Christ they repulsed a Persian army sent to demand the tribute formerly conceded by the princes of Hindūstān, but withheld by Sinkol, then Emperor of the country. In the 5th century B.C. they prevented a Rajpūt sovereign of Hindūstān from establishing himself on the Indus, whose name was Keda Rajah, contemporary with Hystaspes, father of Darius. Again they opposed Alexander the Great in his advance against Porus. Buddhism was introduced into the district by Asoka. One of his rock edicts is still standing in the vicinity of Shēr Garh in Yūsafzai though its characters are now scarcely to be traced after a lapse of more than 2,000 years. Now the Englishman and the Afghan gaze together on this strange vestige of bye-gone times, upon which, in mystic characters, the

names of Alexander's successors were inscribed as his contemporaries by an Indian king! Shortly afterwards, in 241 B. C., a great propagandist of that faith, Majjhautiko, was deputed to Pēshāwar, where he ordained many priests. About B. C. 165, when Pushpamitra was induced by the Brahmins to persecute the Buddhists, the Greeks re-appeared on the Indus under Menander, king of Bactria, whose successor, Eucratidās, B. C. 148, annexed to his kingdom the valleys of Kābal and Pēshāwar, with a part of the Panjāb and Sind. Half a century later (B. C. 80), Khorasān, Afghānistān, Sind and the Panjāb were united under a king of the Sakas, or Sacœ-Scythians. Other tribes of this nation followed, but Indian princes of Lahor and Delhi re-conquered their Trans-Indus possessions of Kābal, Pēshāwar, &c., which they retained till about the end of the 7th century of our era. Fa Hian visited the countries of Swāt, Hazāra, Pēshāwar and the Panjāb in A. D. 600, when Buddhism was still the dominant religion.

During the early conquest of the Masalmāns, Peshāwar was quiet, and was occupied by tribes connected with India. We read of them as the tribe of "Sehat" going to the assistance of Khoman of Chittore in the beginning of the 9th century, on which occasion Pēshāwar is noticed with Lahor and Kāngra as forming a princedom under Anunga, chief of Delhi. The Afghāns first appear in the southern hills of Pēshāwar at the time of the Arab invasion of Khorasān. From the time of Sebaktagīn, Pēshāwar became the scene of fierce contests; the plain of the district and the hilly country to the north was still Indian, whilst the Pathāns about the Khaibar were on friendly terms with the princes of Lahor. In 978 the Rājā of that place, Jāīpāl, son of Hispāl, of the Brāhmin race, advanced from Pēshāwar with a large force to assail Sebaktagīn, who opposed and routed him at Lūghmān, pursuing his army to the Indus, and inflicting great loss. The conqueror took possession of the country up to the river, and left Abū Ali, with 10,000 horse, as Governor of Pēshāwar. The Pathāns at this time made an alliance with him, and furnished soldiers to his army. Sebaktagīn, dying in 997, was succeeded as Governor of Khorasan by his son Mahmūd, who, throwing off all dependence on the Samani princes, assumed the title of Sūltān in 999. His first great battle with Jaipāl was fought on the Mehra, between Naoshahra and the Indus, in the year 1001. On this occasion Mahmūd punished the Pathāns who had sided with the enemy, and as they were now converted entirely to the Mahamadan faith, we find them ever afterwards true to their new allegiance, and joining the Sūltān in all his wars against the infidels. In his invasions of 1017 and 1023, Mahmūd made Pēshāwar the place of assembly for his armies, of which the Pathāns then formed the main portion, and whose chiefs he invariably treated with honor, encouraging the tribe to settle in the Khaibar hills to serve as a barrier between his country and that of a powerful enemy. The Afrīdīs were the tribe to whom the Indians had made the cession of these hills at the close of the 7th century, and at the period at which we have now arrived they were being occupied by the ancestors of the Bangashes, Orakzais, Khaibaris, and Shinwārīs now possessing them. During the following century Pēshāwar continued a province of Ghaznī under the numerous successors of Mahmūd, and under the latter princes of that line acquired greater importance, becoming, as it were, the centre of their dominions, which then extended to Lahor. Timūr's invasion of India in December 1398 did not disturb Pēshāwar or the tribes about it, as he

marched from Kābal to Banū, where he crossed the Indus. During the greater part of the 15th century, the Pathāns north of the Kābal river remained unmolested in their new possessions, to which they had added Būnēr and Chamla. They did not offer even a nominal allegiance to any foreign power.

In 1519, fifteen years after his conquest of Kābal, Baber subdued the Afghāns of Pēshāwar. When Hamayūn fled to Sind, he left the territories of India and the Panjāb in the hands of the Afghāns under Shēr Shāh. The house of Timūr would not probably have succeeded in again wresting the empire from Shēr Shah's successors, but for the jealousy with which the Afghāns regarded the advancement of any individual of their nation, and the strong notions they cherished of independence and equality. They were chastised in 1552 by Hamayūn for assisting his brother Kamrān. By 1553 the last immigration of Afghans into the district ceased. In 1587 they submitted to Akbar, after troubles caused by the Roshunea sect. Up to 1675, when Arangzēb was compelled to agree to terms which left the Pathāns almost independent, and to withdraw his forces to India, they rose from time to time against the Mogal Governors. This period is distinguished in Pathān annals by the verses and deeds of the renowned Khūshal Khān, the Khatāk chief, at once a warrior, poet and patriot: himself the most polished member of the most polished tribe of his nation. He has left a history and some poems of considerable merit, which he indited during the wars with the Mogals to excite the patriotism of his countrymen. In 1738, Nadar Shāh extorted from Mahamad Shāh a treaty by which all the Trans-Indus countries were ceded to him. The road through the Khaibar had been closed against Nādar Shāh by the Afrīdīs and Shinwārīs, but an Orakzai Malik led his army by Tīrā to Pēshāwar. Pēshāwar was thus again transferred from the eastern to the western empire. The death of Nādar in 1747, was followed by the establishment at Kandahār of the Dūrānī dynasty in the person of Āhmad Shāh, in whose reign the plains of Pēshāwar were brought under more complete control than before. Timūr Shāh succeeded his father in 1773, but proved himself a voluptuous and indolent prince. He resided a great deal in Pēshāwar, where he kept up his court with much pomp and ceremony, attracting to it a large concourse of nobles and adventurers from the surrounding countries. His death in 1793 introduces us to the varying fortunes of his sons and those of Dost Mahamad. In 1809, Shāh Sūjah received Mr. Elphinstone at Pēshāwar. In the contest between the Sadūzai and Bārakzai families, and among the members of the latter, the tribes of Pēshāwar gave their aid to the highest bidder. In 1823 the Sikhs defeated Azim Khān and the Bārakzai at Naoshahra. In 1824 Syad Āhmad Shāh of Bareilly, travelling by Shikārpūr and Kābal, arrived amongst the Yūsafzai, giving out that he was divinely commissioned to wage a war of extirpation against the infidel Sikhs and Chinese. Defeated by Ranjīt Sing, he took up his residence with Fateh Khān of Panjtār, and commenced a series of exploits, which eventually placed in his hands the whole power of Yūsafzai and the neighbouring hills. After four years' ascendancy he had to flee to Paklī, where he was slain in battle in 1830 by Shēr Sing. Several adventurers, who followed in his steps, were Wahābīs. The district of Pēshāwar continued to be ravaged by both Sikhs and Dūrānīs, till in 1835, Ranjīt Sing defeated Dost Mahamad. Harī Sing, Tēj Sing and General Avitabile successively administered the district for the Sikhs.

During the last years of their rule the demand on account of land revenue was Rs. 9,96,944, subject to a deduction of Rs. 2,89,767, leaving a balance paid to Government of Rs. 7,07,177. When the British army was at Kābal, Colonel Mackeson was occupied in endeavouring to maintain friendly relations with the hill tribes, whom it was thought prudent to conciliate. These negotiations were conducted with lavish expenditure on the one side, and invariable faithlessness on the other. Upon the return of the army from Kābal, our immediate connection with Pēshāwar ceased, and General Avitabile shortly afterwards was relieved. Tēj Sing retained the Government for nearly four years; he was succeeded by Shēr Sing, and, after the Satlej campaign, by Golāb Sing on the part of the Darbār, accompanied by Colonel G. Lawrence as Assistant to the Resident at Lahore. Major James does not dwell upon the eventful period of 1848-49, or trace the spread to Pēshāwar of that rebellion which followed close upon the murders at Mūltān, or the temporary re-appearance upon the scene of the Amīr of Kābal, who awaited on the Indus the fate of the Sikh army at Gūjrāt. His broken ranks flying from that field announced to him the fallacy of his hopes, and he hastily retreated, the defiles of the Khaibar closing upon the Dūrānī host firmer than ever. The district of Pēshāwar then became an integral portion of British India.

Since then the Pēshāwar frontier has been kept in a state of very constant if not perpetual excitement, by the various tribes around.

The history of these relations will be found described under their various titles. There is little else of any political or military importance connected with the district that need be described.

There is one exception, however, in the mutiny of 1857. When this broke out the Commissioner of the division was Colonel Edwardes, and Colonel Nicholson, Deputy Commissioner; while Brigadier S. Cotton commanded the troops. The occurrences of this time are graphically described by Sir Herbert Edwardes—

"In the beginning of May 1857, perfect peace reigned in the districts of "Hazāra and Kohāt, and upon their mountain borders. But for one crime "or another, almost every powerful tribe beyond the border was under a "blockade.

"The Malikdin Khel Afrīdīs had basely assassinated a police officer of "ours (a clansman of their own) while visiting at his home, and were block- "aded till they should pay a fine of 3,000 rupees, and do justice to the "heirs of the murdered man.

"The Zaka Khēl were under blockade for innumerable highway robberies.

"The Kūki Khel were under blockade for murdering Lieutenant Hand, "as that officer thoughtlessly and against orders was venturing into the "mouth of the Khaibar pass.

"The Michnī and Pindiali Mohmands were excluded for a long course of "robberies and raids.

"Totai had become the asylum of Arjūn Khān and Mokaram Khan, two "noted outlaws, round whom gathered every villain who escaped from our "police; so, the people of Totai were under ban.

"Mokarab Khan, the chief of Panjtar, though not under actual blockade, "was known to be meditating mischief, because we had refused to aid him "with troops in oppressing his own clan; and he had just called into Panj- "tar, as auxiliaries, a detachment of Hindūstani fanatics from the colony of

" "Ghazis" (or martyrs), who have for years been settled at Sitana on the " Indus, supported by secret supplies of money from disaffected Indian princes.

" The valley of Pēshāwar, then, at the beginning of the eventful month " of May, stood in a ring of repressed hostilities.

" To face these elements of danger, what force garrisoned the Pēshāwar " valley? About 2,800 Europeans and 8,000 native soldiers, horse and foot, " with 18 field guns, and a mounted battery.

" On the night of the 11th May, the telegraph announced that sepoys " from Mirat had arrived at Delhi that morning and were burning the " houses and killing the Europeans.

" On the morning of 12th May, a message dated midnight of 10th, was " received from Major Waterfield, Deputy Adjutant General at Mirat, and " explained the Delhi news.

" On receipt of this intelligence from Mirat, Colonel John Nicholson, who " was then Deputy Commissioner of Pēshāwar, proposed to me the forma- " tion of a moveable column of picked troops to put down mutiny in the " Panjāb; and we went together and proposed it to Brigadier Sydney " Cotton, who was then commanding the Pēshāwar Brigade. He entirely " agreed, and obtained the concurrence of Major General Read, who com- " manded the division; so that orders were issued that afternoon (12th May) " for the 55th Native Infantry to march from Naoshahra and relieve the " Guide Corps, in charge of the Fort of Mardan; and for the Guides (on " being relieved) to join Her Majesty's 27th Foot at Naoshahra, in anticipa- " tion of Sir John Lawrence's approval of the moveable column, for which " I had telegraphed to him at Rāwal Pindī.

" There was one corps in the Pēshāwar contingent (the 64th Native In- " fantry) of such mutinous notoriety, that we ordered it out to three of the " outposts, as if to meet an expected raid of the Mohmands, and it marched " off on the morning of the 13th. Thus it was broken up into detachments, " and much crippled for intrigue, whether in its own ranks or with other " regiments.

" Orders were also issued on this day (12th May) for the rigid examina- " tion of all sepoy correspondence in the post office.

" Another measure taken on the 12th May, was to invite Brigadier Gene- " ral Neville Chamberlain, who fortunately happened to be at Kohāt, to " come over to Pēshāwar, and join us in a council of war.

" Early on 13th May, Brigadier Chamberlain arrived at Pēshāwar. At " 10·30 A. M. I received from the Chief Commissioner telegraphic intelli- " gence that the native troops at Lahor had that morning been dis- " armed, and that he approved of the moveable column, and had applied " for the sanction of the Commander-in-Chief.

" At 11 A. M. the Council of War met at General Read's house, and con- " sisted of General Read, Brigadier Sydney Cotton, Brigadier Neville Cham- " berlain, Colonel John Nicholson, and myself. The measures resolved on " were briefly these:—

" The concentration of all military and civil power in the Panjāb, by " General Read (the senior officer) assuming chief command, and joining " the head-quarters of the Chief Commissioner, leaving Brigadier General " Sydney Cotton in command of Pēshawar.

" The removal of a doubtful sepoy garrison from the Fort of Atak, and " the substitution of a reliable one in that important post.

"The levy of a hundred Pathans under Fūteh Khan Khatak, a tried sol-
"dier, to hold the Atak ferry, a vital point in our communication with th
"Panjāb.

"And reporting these proceedings more fully by letter to Sir Joh
"Lawrence, I suggested authorising some of the best of the Commandant
"of the Panjāb Irregular Force to enlist recruits from the Panjāb and Britis
"frontier, with the double object of absorbing the floating material of th
"country, and of filling the gaps made by the mutiny.

"At the same time, I recommended that each of the ressaldars of Mūl
"tani horse in the Derajāt, be authorised to double the number of his me
"from the same reliable races.

"Dark news kept coming up now to Pēshāwar, and a rapid change wa
"made now in the native regiments. Precautions began; Colonel Nichol
"son promptly removed the treasure (about 24 lacs) from the centre of can
"tonments to the fort, on the side where the magazine was, and Brigadie
"Cotton placed a European garrison in it at once. At Colonel Nicholson
"request, the Brigadier removed from the outskirts of the cantonment, an
"established his head-quarter at the old Residency, which was centrical fo
"all military orders, and was close to the civil officers, for mutual con
"sultation. The Residency is a strong double-storeyed building, capable o
"defence, and it was named as the rendezvous for all ladies and children o
"the occurrence of any alarm by day or night. Full oft was it crowde
"during the eventful months that followed.

"The troops in garrison were divided into two brigades under the Colo
"nels of the two European regiments, with guns attached to each, ready fo
"immediate action at either end of the cantonment.

"European guards were placed in the artillery lines.

"A watch was set on every ferry of the Indus.

"On the 18th May, the commanding officer of the 10th Irregular Cavalr
"at Naoshahra, reported to Brigadier Cotton that the 55th Regiment o
"Native Infantry, at both Naoshahra and Mardān were in a state of discon
"tent; and next day Colonel Nicholson telegraphed to us at Pindī, that th
"detachments of the 10th Irregular Cavalry at Mardan shewed signs o
"dissaffection. A wing of Her Majesty's 24th was immediately ordered t
"march from Pindī and garrison Atak.

"On the 19th May, the native newspaper at Pēshāwar published a fals
"and incendiary report that the Kalāt-i-Ghilzai regiment had murdered it
"officers at the outposts. Colonel Nicholson immediately put the editor i
"prison. He was a Mahamadan, and a native of Persia.

"On the 20th May, I took leave of the Chief Commissioner at Pindī, an
"reached Pēshāwar again at noon on 21st. The aspect of things wa
"gloomy to a degree. The military and civil authorities were not decide
"as to the temper of the native garrison.

"Warned by these discoveries, and by secret information from both th
"city and cantonment, Colonel Nicholson had endeavoured to raise levie
"through the most promising of the chiefs of the district to help th
"European soldiers in the struggle that was coming. But the time ha
"passed, a great danger impended over the cantonment; a profound sensa
"tion had been made by a startling fact that we had lost Delhī. Me
"remembered Kābal. Not 100 could be found to join such a desperat
"cause.

"Finding things in this state, I wrote expressly to Captain Henderson at "Kohāt for any trusty levies he could send from hence; but to be of any "use they must come next morning. He at once despatched about 100 "men under Bahadūr Shere Khān (the head of the Bangash tribe) who "travelled all night, and gathered about 50 Afrīdī volunteers as he came "through the Kohāt pass—a strange resource truly.

"The train of mutiny had, however, already been fired. Early on the "morning of the 21st May, Fateh Khān Khatak (who, with a hasty levy, "had been posted at the Atak Ferry) gave information to Major Vaughan "in the Atak fort that a detachment of 55th Native Infantry, which was "on duty at the ferry, was in a highly mutinous state, and ought to be dis- "armed. They were, indeed, soon observed to be in motion, leaving their "posts. Lieutenant Lind, second in command, 5th Panjāb Infantry (Major "Vaughan's Corps) quickly went across the river with a small party of his "own men, halted them, and advanced them to recall the Sūbadar of the "55th Native Infantry to his duty. The Sūbadār warned him off, called "on his men to load if they had not yet done so, and the men fixed bayonets "and prepared to charge. Lieutenant Lind then called to his own men to "come up, and the 55th Detachment marched away towards Naoshahra. "As they went they were joined by another detachment of 24th Regiment "of Native Infantry which was escorting Commissiariat stores to Pēshāwar, "and, leaving the stores to take care of themselves, the two bands of muti- "neers, between forty and fifty in number, pushed on together for the can- "tonment of Naoshahra. Lieutenant Lind pursued them for several miles, "but only succeeded in capturing one straggler. He, therefore, with great "forethought got a horseman to ride across country and inform the officer "commanding at Naoshahra of the approach of the mutineers. Major Verner "at once went out on the Atak road with a party of 10th Irregular "Cavalry, met the mutineers at the entrance of the cantonment, and dis- "armed them. No sooner, however, did some Companies of the 55th Na- "tive infantry, who were in Naoshahra, see their comrades brought in as "prisoners, than they broke out, and fired on the Sowārs, who forthwith "dispersed. The mutineers, now largely re-inforced, proceeded to break "open the regimental magazine, and, having supplied themselves with am- "munition, rushed to the bridge of boats to cross the Kābal river, and join "the main body of the 55th Native Infantry at Mardān, 12 miles north of "Naoshahra. The bridge had already been broken up by that energetic "and able engineer officer, Lieutenant F. S. Taylor, who had also dispersed "the boatmen, so that the boats might be useless. The sepoys, about 200 "in number, endeavoured for sometime to repair the bridge, and failing in "that, flung themselves into the boats, and pushed off into the stream, some "were drowned, but the majority got safe to the other bank. The sowārs "of the 10th Irregular Cavalry did not join the mutineers, but they did "not act against them.

"At midnight the news of what had occurred at Naoshahra reached us, "and a most anxious council did we hold on it, and we resolved to go to the "General, and advise the disarming of the Native garrison at daylight.

"General Cotton thoroughly understood the danger which the proposition "involved. Hitherto a large garrison of Hindūstānī troops had been deemed "necessary to occupy the Afghān valley. It was now proposed to reverse "matters, to disarm the majority of the troops, and call in the people and

" mountaineers instead; this, too, when our prestige was gone. But it was " the least of evils, and the General chose it with characteristic promptitude. " All the commanding officers of corps were summoned. Day dawned " before they were collected at the Presidency, and for two hours the com- " mandants of the condemned regiments protested against the measure. It " was impossible not to sympathise with the soldierly feelings of Colonel " Harrington and Major Shakspear, but, when Colonel Plumbe declared his " 'implicit confidence' in the 27th Native Infantry to be unshaken by " events in Hindūstan, and had nothing to recommend but conciliation, " while the Colonel of the 51st Native Infantry, on the other hand, predicted " that his men 'would attack the guns if called upon to give up their " muskets,' hesitation was at an end. General Cotton announced his de- " termination to disarm the four most doubtful regiments, and ordered " them each to parade on its own ground at 7 A. M. for that purpose (already " it was 6).

" The events of the next hour were to decide the fate of Pēshāwar during " this war; and those who knew the disaffection of the sepoys, and had " been most convinced of the necessity for disarming them, felt most " anxiety as to the issue. The corps to be disarmed were,—5th Light Cav- " alry, 24th, 27th, and 51st Native Infantry.

" There was one other regiment of native infantry in the cantonments " (the 21st Native Infantry and two regiments of Irregular Cavalry, 7th and " 18th), but it was absolutely indispensable to keep one Native Infantry corps " to carry on the duties of the station.

" The two European regiments (Her Majesty's 70th and 87th) and the " Artilley were got under arms, and took up positions at the two ends of " the cantonment within sight of the parades ready to enforce obedience, " if necessary, yet not so close as to provoke resistance. Colonel Nicholson " joined Brigadier Galloway's staff at one rendezvous, and General Cotton " at the other.

" These prompt and decided measures took the native troops completely a- " back. Not an hour had been given them to consult, and isolated from " each other, no regiment was willing to commit itself; the whole laid down " their arms.

" For the result of this measure we had not long to wait. As we rode " down to the disarming, a very few chiefs and yeomen of the country atten- " ed us; and I remember, judging from their faces, that they came to see " which way the tide would turn. As we rode back, friends were as thick " as summer flies, and levies began from that moment to come in.

" That night about 250 sepoys of the 51st Native Infantry deserted and " fled in every direction. They were promptly seized by the people of the " district and the police, and, extraordinay to say, were brougt in alive " though loaded with money, the savings of their pay. The ringleader, the " Subadār Major of the regiment, had about 800 rupees upon his person, " every rupee of which was brought in.

" When the mutineers of the 55th Native Infantry at Naoshahra broke " across the river, on 21st May, to join the main body of their regiment at " Mardān, we in Pēshāwar from that moment considered the whole regiment " practically in revolt, and the fort of Mardān in the hands of an enemy; " and one reason for disarming the Pēshāwar Native Garrison on the 22nd, " was to be free to march against the 55th Native Infantry. Accordingly

"as soon as the disarming was accomplished, a force was organized to start "that evening. But rumours came in that the 64th Native Infantry was "marching on Pēshāwar, and it was deemed best to wait till we could see "how that corps and the Kalat-i-Ghilzai had taken the disarming of their "comrades. All that was done, therefore, on the 22nd was to bring Major "Vaughan's regiment, 5th Panjāb Infantry, from Atak to Naoshahra, to "protect the families of Her Majesty's 27th regiment against any return of "the mutineers from Mardān, or any outbreak of the 10th Irregular "Cavalry.

"On the 23rd May the officer commanding the latter regiment at Nao-"shahra reported that the 55th Native Infantry at Mardān were in a state "of mutiny. The Colonel of the 55th at Mardān reported much the same "of the 10th Irregular Cavalry (of which he had a detachment). Each "lamented the sad effect of such neighbours on the corps he commanded. "Lieutenant Horne, the civil officer at Mardān, an unprejudiced party, "arbitrated between the two, and escaping from the fort took refuge with "the chiefs of Yūsafzai, for the sufficient reasons that the sepoys of the 55th "had threatened to murder their own officers, and the men of the 10th "Irregular Cavalry proposed "roasting" Lieutenant Horne.

"But the do-nothing policy was not for General Cotton. In course of "the 22nd and morning of 23rd it was seen that all was quiet at the other "out-stations, and at eleven o'clock at night of 23rd, a force of 300 European "Infantry, 250 Irregular Cavalry, horse levies and police, and eight guns "(of which six were howitzers) left Pēshāwar under command of Colonel "Chute of Her Majesty's 70th regiment, accompanied by Colonel Nichol-"son as political officer, and neared Mardān about sunrise on 25th after "effecting a junction with Major Vaughan and 200 Panjāb Infantry from "Naoshahra.

"No sooner did this force appear in the distance, than the 55th Native "Infantry, with the exception of about 120 men, broke from the fort and fled, "as Colonel Chute well described it, "tumultuously" towards the hills of "Swāt.

"Then followed a pursuit, which to look back on is to renew all sorrow "for the dear-bought victory of "Delhi". Chase was given with both Ar-"tillery, Cavalry and Infantry, but the mutineers had got far ahead, and "bad ground so checked the guns that they never got within range. "Nicholson, with a handful of horsemen, hurled himself like a thunderbolt "on the route of a thousand mutineers. Even he, in a private note to me, for "he seldom reported any thing officially that he did himself, admitted that "the "55th fought determinately, as men always do who have no chance of "escape, but by their own exertions." They broke before his charge and "scattered over the country in sections and in companies. They were "hunted out of villages, and grappled within ravines, and driven over "ridges all that day from fort Mardān to the border of Swāt, and found "respite only in the failing light. One hundred and twenty dead bodies "were numbered on their line of flight, and thrice that number must have "borne off wounds; one hundred and fifty were taken prisoners, and the "regimental colours and two hundred stand of arms recovered. Colonel "Nicholson was himself twenty hours in the saddle, and, under a burning "sun, could not have traversed less than seventy miles; his own sword "brought many a traitor to the dust.

"The people of the border valley of Lund Khor favoured rather than op-
"posed the fugitives, and upwards of six hundred made good their flight into
"Swāt.

"It appears afterwards that there had long been intrigues going on be-
"tween the 55th and 64th Native Infantry, and the 10th Irregular Cavalry,
"and the Hindūstani fanatics in Swāt and the neighbouring hills, and that
"two Hindūstani mūlvies in the collectorate of Mardān were the hosts of
"the emissaries who passed to and fro. They both fled the night before the
"force came from Pēshāwar, but one was caught months afterwards and
"hanged.

"And now another cloud seemed gathering on the frontier. The noted
"outlaw, Ajūn Khan came down to Prangar, invited, as it was believed
"by our Hindūstani troops in the fort of Abazai, at the head of the Swāt
"river. His native home and former lands, lay close to Abazai, and had
"he been joined by the five hundred armed fugitives of the 55th Native
"Infantry, boldly came down to Abazai, and got the fort betrayed to him
"by the garrison, the whole frontier would have been in a flame. Nothing
"seemed more likely, but the danger was promptly met. The force with
"Colonel Chute and Nicholson was nearly doubled from Pēshāwar, and
"moved rapidly to cover the threatened outposts, and both the Hindūstani
"troops and the frontier tribes saw that after disarming four regiments and
"routing another, we still had a moveable column in the field, and were
"standing in an eminently aggressive attitude, challenging any one to move.
"Ajun Khan withdrew into the hills, and our little force encamped upon
"the border till Delhi should be regained.

"Delhi was, however, not to be recovered by a *coup de main*. The Hindū
"sepoys, having mutinied about a cartridge, had nothing to propose for an
"Empire, and fell in of necessity with the only policy that was feasible at
"the moment, a Mahamadan king of Delhi, and certainly no other policy
"could have given such life to the coming struggle. Hitherto the ques-
"tion had been purely domestic between the English and their Hin-
"dūstani army, a quarrel which the Afghān tribes would merely desire to
"be on the conquering side. But a war between the Moslem and the Chris-
"tian for Empire must needs agitate every village in which there was a
"mosque and a mullah, and the city of Pēshāwar in particular, with its
"sixty thousand inhabitants, had always been a hot-bed of intrigue. Hu-
"manly speaking, I consider that the border at this critical period was mainly
"kept under by the levying of a militia. Afghāns are fanatical, but avarice
"is their ruling passion. Every idle vagrant, every professional robber,
"every truculent student in the mosques, at whose finger-ends fanaticism was
"beginning to tingle, found a market for his sword. The population of the
"Pēshāwar valley had never been disarmed. But liable to raids from their
"neighbours, they had been allowed to keep arms in their houses, though
"none but outside villagers might wear arms abroad. It was not difficult
"therefore to collect any number of armed footmen at a short notice. Good
"horses are not plentiful in this irrigated country, but the headmen of
"every village have two or three hacks, and the enlistment of their farm-
"servants, attached all the hamlets, one by one, to our cause, and got
"up quite a hearty feeling, such as certainly I never saw before among
"them.

"About this time, too, I issued a proclamation that any deserter might

"be killed wherever found in the district and property on his person be "appropriated by the captor. About forty or fifty sepoys were killed in "consequence in making for the Indus, and this destroyed all confidence "between the soldiery and the people.

"As an instance of the strange things that happened in those days, I may "mention than one morning 500 Afrīdīs of the Malikdin Khel tribe (who "were in disgrace and under blockade) marched from the hills into canton-"ment, armed to the teeth, and said they had come to fight for us, and be "forgiven. I accepted them at once, and they now form the nucleus of one "of the Panjāb regiments. (They were the men who repulsed the first "assault of the 51st Native Infantry when it rose.)

"Now, too, our old friends, the Mūltani Pathans, began to arrive from "the Derajāt to help us through a second crisis, and their example did a world "of good. At first, the Mūlas abused them for coming to the aid of "infidels; but it was soon seen that the Mūltanis were rigid Mūsalmans who "never missed a prayer, many of whom rode with the Koran at the saddle "bow; yet they announced that they had come to fight for friends that had "used them well; and most of the officers had a tale to tell of what they "had got for their services in the East campaign, a pension, or a garden, or "perhaps even that climax of good things,—a bit of land in perpetuity; and—"what Pēshāwari had not heard—that Faodjar Khan, the present British "vakil at Kābal, was one of these very Mūltanis; that he began the war "of 1848, as a jemadār of 24 sowārs, and is now a real nawāb, and the am-"bassador of a State. It is impossible, indeed, to overrate the good influence "that has exercised in the district by the marked loyalty of the Mūltanis. "They have set a fashion which the Pēshāwaris have followed as well as "double-minded men can copy a simpler race; and I hope that the feeling "will not altogether die away.

"While Colonel Nicholson's activity in the field, and the enlistment of "levies were thus keeping the district quiet, General Cotton was, day by day, "getting the mastery over his mutinous sepoy garrison by a stern unswerving "maintenance of discipline. On 29th May, the Sūbadār Major of 51st Native "Infantry (alluded to) was hanged in presence of the troops. The whole "garrison was made to stand and see their ringleader executed with igno-"miny. It was said that they would not come out of their lines; but had "they refused, or had there been a move among them on parade, the General "had prepared everything to put them to the bayonet; the scoundrels had "felt it and stood like statues.

"On the 30th May, a single sepoy of the Kalat-i-Ghilzai regiment broke "out into frantic mutiny, and rushed to the magazine; he was instantly "shot down by his comrades, and the incident deserves to be recorded to the "honor of the regiment, and the officers who held in that state of good "feeling and discipline.

"On the 3rd June, 12 of the 51st deserters were hanged before the "paraded garrison.

"On the same morning, one detachment of the 64th Native Infantry, at "Abazai, was disarmed by the force with Colonel Chute and Colonel Nichol-"son; and another detachment of 64th, at Shabkadar, was disarmed by a party "under Major Brougham, of the mountain train, who next day went on to "Michnī and disarmed the rest of that disaffected corps. It was hopeless "for the 64th Native Infantry to resist this measure, because, at each of

"the three out-posts, they were placed between the loyal Kalat-i-Ghilzais "and the disarming force.

"So marked was the staunchness of the Kalat-i-Ghilzai regiment that "General Cotton published a division order on the 3rd June, specially "exempting them from being disarmed, as in no instance had a breath of "suspicion as to the fidelity of that corps been entertained.

"I return now to the narrative of events. It is well known that in the "first years of our rule, in this valley, the border was chiefly disturbed by "the hostility of the neighbouring country of Swāt. An aged priest, called "the Akhūn, had hitherto been the Pope of that country; but taking "the usual Asiatic view of the English career in India, that it was one of "aggressive designs, he expected us to annex Swāt as soon as we had settled "at Pēshāwar. He therefore advised the Swātis to create one Syad Akbar "king of Swāt and pay him a tithe of their crops to enable him to keep "up soldiers for their defence. This was accordingly done, and the king, "to justify his own existence, made himself a bad neighbour to the English, "as he could do, without actually drawing down an expenditure on his "head.

"It might have actually been expected, therefore, that this Padshah of "Swāt would be at the head of all mischief when the troubles of 1857 "overtook us. It is a remarkable fact, however, that he died on 11th May, "the very day that the first news of the mutiny reached Pēshāwar, so that "Swāt itself was simultaneously plunged into civil war, and entirely pre-"occupied with its own affairs. The question was as to the succession; "king or no king. Syad Mobarak Shah, son of the deceased Syad Akbar, "wished to succeed his father; but the Swātis had grown tired of tithes, "and called on the Akhūn to excommunicate the heir apparent; both "sides called in their friends and allies, and prepared to settle it with arms. "It was at this juncture that 500 of the fugitive sepoys of the 55th Native "Infantry, who had escaped from Colonel Nicholson's pursuit, burst upon "the scene. They were at once taken into the young king's service, but "after fighting one battle demanded pay. The king not being in funds "borrowed 100 rupees from the leader of the sepoys (a grey-haired jemadār) "and distributed them among the mutineers; but when this supply was "exhausted, the full extent of their folly and misery seems to have struck "the hoary ringleader, for he blew out his brains. The Swātis tied a stone "to his body and flung it into the river, which perhaps, before many days, "may have carried it down through that cantonment at Naoshahra, where "55th Native Infantry had, month after month, drawn the high pay of the "most indulgent Government in the world for doing little but pipe-clay "belt, and varnish cartridge boxes.

"Had the Akhūn of Swāt at this time, standing forward as the cham-"pion of the faith, preached a crescentade against us, and, hushing intestine "strife, moved across the passes, and descended into the Pēshāwar Valley, "with all the prestige of the 55th Sepoys in his favour, I do not doubt that "he would have excited among our subjects that spirit of religious zeal "which may be overlaid for awhile, but never extinguished by material "prosperity. Instead of this, he suddenly sided with the popular party, dis-"missed the 55th Sepoys, with guides to conduct them across the Indus, "and expelled the young king from Swāt.

"This conclusion assured the peace of our northern frontier, and Colonel

"Nicholson, with Colonel Chute's moveable column, returned to canton-"ments in the second week in June.

"But we were soon to lose him. The death of Colonel Chester at "Delhi called Brigadier General Neville Chamberlain to the high post of "Adjutant General, and Colonel Nicholson was instinctively selected to "take command of the Panjāb moveable column, with the rank of Briga-"dier General.

"Captain James, the Chief Commissioner's Secretary, now took "General Nicholson's place in the Pēshāwar district, of which he "had charge for several years. A stranger would have been useless at "this crisis, when success depended on local knowledge and personal in-"fluence.

"After the breaking up of Colonel Chute's column, the fort of Mardān "was garrisoned by head-quarters of Major Vaughan's regiment, 5th "Panjāb Infantry, and the Naoshahra cantonment by the 4th Panjāb "Infantry, commanded by Captain Wilde, both ready to move to the Swāt "frontier, should it again be disturbed.

"On 26th June General Cotton brought the 10th Irregular Cavalry to "account for their repeated instances of disaffection. Part of the regiment, "was in Pēshāwar and part in Naoshahra. Both were simultaneously dealt "with; their arms, horses and property were taken from them and confiscated "and the whole of the men were hurried down to Atak, where they were "dismissed.

"Two of the frontier out-posts, forts Mackeson and Bara, were garri-"soned at the outbreak of the mutiny by detachments from the 24th "Native Infantry. Bara, being only 6 miles from the cantonments, was "promptly dealt with. The sepoys were withdrawn and disarmed, and a "garrison of my Mūltanī levies was thrown in; but fort Mackeson was "allowed to stand over till we were more at leisure. It was soon reported "to me that sepoys in this out-post were brewing all kinds of plans. "At first they ventured to think of marching by night on the cantonment "of Pēshāwar, and raising the other troops; but they finally turned their "attention to escaping from the valley, and offered 3,000 rupees to the "Afrīdīs of Borī, to pilot them through the hills to some ferry of the "Indus. These overtures were readily entertained by the worst charact-"of Borī, but were disapproved of by the elders of the tribe, who reported "them to Captain Henderson at Kohāt. It was highly probable that had "the garrison trusted themselves to the Afrīdīs, they would have been all "robbed and murdered; but it was possible that the Afrīdīs might keep "faith, and a dangerous example be set. General Cotton decided to take "the initiative and disarm them, and the duty was entrusted to me. I had "Mūltani levies coming at the same time from the Derajāt to Pēshāwar; "and a detachment of the 3rd and 6th Panjāb Infantry returning from "Pēshāwar to Kohāt. By a simple arrangement, these two parties were "made to meet near fort Mackeson on 6th July, so it was only necessary to "slip out of Pēshāwar cantonment at night with two of Major Brougham's "mountain guns and an escort of horse, and join them. Before dawn on "7th, we had surrounded the fort, and placed the guns in position. The "sepoys were entirely surprised, and at the summons of their commanding "officer, Major Shakespear, who was of our party, came out and laid down "their arms. One of their number, a havildar from Oude, was absent, and

"in the course of the day was brought in from the hills, where he had gone "to arrange matters for his comrades. And on examining the men's pouches "230 rounds of ball ammunition were missing, doubtless having been "given to the Afrīdīs in the course of the negotiations. A Mūltāni "garrison was then left in Fort Mackeson.

"Scarcely had this little affair been disposed of than (on 9th July) two "Afrīdīs, of the Sipāh tribe, entered the lines of the 18th Irregular Cavalry, "and presented to the Hindūstānī Sowārs a letter from Malik Sarajūdīn, "the head of their tribe, and one of the most powerful men in the Khaibar. "The letter offered an asylum in the writer's hills to any 'blackman,' "either of the cavalry or infantry, who chose to mutiny and come to him; "and it artfully hinted that he had authority from Kābal for giving this "invitation. Strange to say that the men of the 18th Irregular Cavalry at "once took the emissaries and the letter to their Commanding Officer, Major "Ryves, an act of loyalty, for which two or three of them were promoted. "The whole affair was so mysterious that, instead of hanging the emissaries, "I put them in prison and sent to ask the Sipāh chief if he had written the "letter; he at once acknowledged it and said: 'If the blackmen had come, "he meant to give them up." At my invitation, he came down to see me, "and adhered firmly to this account; and is at this moment doing everything "he can to obtain the release of his two messengers. More unaccountable "people than these hillmen I suppose never were.

"In paragraph 86 I related how Syad Mobārak Shāh, son of the late "king of Swāt, as well as the mutineers of 55th Native Infantry, had been "dismissed by the Swātīs and told to seek their fortunes elsewhere. "The mass of the fugitive sepoys, with desperate courage, set their faces "towards Kashmīr. They could not imagine that Mahārājā Golab Sing, "who had a foot in each boat in the war of 1848-49, would not, in this more "awful crisis, leap into the argosy of rebellion, and they anticipated a ready "asylum at his court, if they could only reach it. Major Becher has "vividly described in his report their wretched wanderings from glen to "glen, mountain to mountain, to starve, drop, die, fight, fall down, or hang "at last. But there had been a few who had shrunk from the perils of that "enterprise, and accompanied Syad Mobārak Shāh into the valley of Panjtar, "which adjoins the Yūsafzai side of the valley of Pēshāwar. Here they "found a colony of Hindūstānī Mahamadans of the Wahābī sect, (headed "by a moulvie named Ināyat,) who, in return for lands at a place called "Mangal Thana, support the king of Panjtar in suppressing his own clan. "Either this chief (Mobārak Khān), or the clan, used to be constantly call-"ing in our border officers to arbitrate their mutual disputes, and our "decision being generally in favour of the people, incurred for us the hatred "of the Khān. The present was a good opportunity to vent it, and he "determined to light a flame on our border.

"He commenced by sending a party of the Hindūstānīs and other "vagabonds under his cousin, Mīr Bāz Khān, into our nearest villages, and "instigating them to 'raise the standard of the prophet,' or, in other "words, to refuse to pay their revenue. The news reached Lieutenant "Home, the Assistant Commissioner at Mardān, on 1st July, and by day-"light next morning, Major Vaughan (then commanding the fort at "Mardān) fell upon them with about 400 horse and foot and two mountain "guns; killed Mīr Bāz Khān; took prisoner a Rohilla leader named

"Jān Mahamad Khān; hanged him and Malik Zarif, the headman "of the rebels; burnt two of the villages which had revolted; fired others "and extinguished this spark of mischief. Nothing could have been better "than the promptness of this example.

"Captain James at once repaired to the scene of these disturbances, and "by his judgment, courage, and intelligence, the Yūsafzais' border was saved "at this period from a general rise. The most disastrous tidings came daily "from Hindūstān, and echoed in still more alarming voices amongst the "hills. Special messengers made their way from Delhi, and proclaimed their "extinction from the Nazarenes in the Moghal capital. Others came from "the Pēshāwar cantonment and invited the Ghāzīs to descend and inflame "the country. The Ghāzīs came with the moulvie at their head, and planted "their standard (embroidered with butchery from the Koran) on the heights "of Naranjī.

"This mountain village was so strongly situated that the police scarcely "dared go near it, and it became a refuge for every evil-doer. Its inhabit-"ants, about 400 in number, welcomed the moulvie with delight. The holy "war seemed auspiciously opened with every requisite; a priest, a banner, "a fastness, a howling crowd of bigots, and several days' provisions. But on "the morning of 21st July, Major Vaughan surprised them with a force "of 8,000 horse and foot, and four mountain guns, and put them to dis-"astrous flight, which the moulvie headed so precipitately that his mystic "banner remained in the hands of the infidels. No less than 50 or 60 of "the Ghāzīs were slain; and the lower village of Naranjī was destroyed.

"The weather was fearfully hot, and the troops were too exhausted to de-"stroy Upper Naranjī. In a few days the moulvie returned with a larger "band than ever from Būner and Panjtar and re-occupied the position.

"General Cotton sent reinforcements from Pēshāwar, and on 3rd August "Major Vaughan, with 1,400 men, assailed the place again. The Ghāzīs "had thrown up some formidable entrenchments, and danced and yelled as "they saw a small column advancing in their front. Their shouts were answer-"ed by British cheers from a screened column under Lieutenant Horst, which "had gained the height by a bye-path and now appeared above Naranjī. A "general fight took place; 30 of the Ghāzīs died fighting stoutly, and 3 "were taken prisoners, amongst whom was a moulvie from Bareilly, who was "summarily hanged. The village was then knocked down by elephants, "and its towers blown up by the Engineers. Naranjī was at last destroyed.

"To show, however, how entirely native confidence was at this time de-"stroyed, I would adduce the conduct of the commercial classes, for whose "special protection and profit our revenue system would seem to have been "devised. If there was any body of men in India who ought to have come "forward to help us in difficulty, it was "the monied interest." An oppor-"tunity was offered them about the middle of July by the Financial Com-"missioner opening a six per cent. Panjāb loan, repayable in a year. I first "summoned the chief native gentlemen of the city and consulted them on "this delicate topic. They looked very grave, made many wise remarks on "the duty of every body to help such a paternal Government, affected an "entire freedom from the vulgar belief that the English rāj was coming to "an end, but it was clearly their opinion not a rupī would be subscribed. "Kazi Gholam Kadir, the wealthiest man in Pēshāwar, fell into a complete "stupor the instant a loan was named, and was evidently considering how

"to escape rather than raise it; and Nazir Khairūla, for whom our Govern-"ment had recovered the best part of a lakh of rupees from a subject of "Kashmīr, and on whom a pension of Rs. 500 a month had been con-"ferred, shook his head seriously, and prophesied that to raise a loan in the "city at this crisis would be found 'no child's play.' However, they all "undertook to sound the city corporation, and bring up the chief capitalists "before me the next day.

"About two hours after the appointed time the city magnates slunk in, "each one trying to make himself as small as possible, and to sit in any row "except the front. That hyperbole of gratitude for the prosperity enjoyed "under our shadow; that lavish presentation of trays of fruits and sugar-"candy with which the comfortable men rolled in "the presence——" what "had become of it? Alas! all vanished with our prestige. Behold a Govern-"ment not only opening a loan, but imperatively needing it. Not a man "would lend a farthing if he could help it.

"Seeing this written in their faces, I opened them meeting by fining them "all round for wasting two hours in times like these, and then asked them "what arrangements they proposed. They asked leave to withdraw to the "next room, and after half an hour more consultation, deliberately came "back and said they thought 15,000 rupees might be raised with a con-"trivance in the course of a few months.

"Whether they subscribed a few lakhs or not to the loan seemed to me, "under the existing circumstances, quite a secondary consideration to "whether the prestige of Government should be destroyed in the Pēshāwar "valley by being denied a loan in the city. It was a trial of strength; and "I told the corporation that, with reference to the wealth of the merchants, "I considered they could, without any inconvenience, subscribe five lakhs, "which amount I intended to realise, but would rather they assessed them-"selves according to the means of the respective firms. So, I gave them a "day to make out the assessment.

"They at once settled down to the details; but as every house desired "to throw an unfair share on its neighbour, I placed the assessment in the "hands of the Government Treasurer, Mamal, who carried it out with "patience, firmness, good nature, and impartiality which I cannot too highly "praise.

"In the end, a loan of 4 lakhs was arranged, and to the present time the "realisations are as follows:—

Subscribed by Europeans	Rs.	24,000	0	0
" " Natives	"	3,95,300	0	0
Total ...	"	4,19,300	0	0

"The loan operated very well on public opinion. The people enjoyed, "seeing the money-lenders brought to book, and respected the power which "asserted itself in difficulties. The capitalists themselves were at once in-"terested in the cause of good order.

"There was one chief, Mahamad Khan, the Mohmand Arbab, who had "fallen much under suspicion. For years he had done as little for Govern-"ment as he could help; his sons had not come forward now with any "efficient aid, and he himself was reported to be sending his money off to "safe places in the hills.

"When the loan was organised, I turned it to good account with this "chief; I sent for him and told him how he stood in my judgment, and "how impossible it was for a 'jagirdar' to remain neutral and keep his "'jagir.' 'What would you have me do'? he asked. I told him to pay "in 12,000 rupees to the loan, and send two sons down to Hindūstan with "50 horsemen. He agreed, and became a new man from that moment. "His sons are with Major Stokes, watching the ferries of the Ganges and "rendering good service. The Arbab is himself, I believe, as grateful as "he can be for being thus saved from disgrace, and has exerted himself in "several negotiations with hill tribes.

"On the 27th July, our reliable forces were much weakened by the march "of the 4th Panjab Infantry to reinforce General Wilson at Delhi; but the "new levies in the valley had now attained an importance which fully "justified the withdrawal.

"A rising in the city of Pēshāwar, on the feast of the 'Bakra Īd' "(1st August), was much rumoured in the last days in July, but nothing "came of it.

"A far more dangerous report, which had first been whispered in *May* "(owing, it was thought, to the removal of stores from the magazine of "Dera Ishmail Khan), was now revived, and became very rife among the "border tribes; that the Trans-Indus territory was to be given up to the "Amir of Kabal. Our very best and staunchest supporters, such as Khoja "Mahamad Khan, Katak, were distressed and unsettled by this rumour; so "that it is not surprising that enemies eagerly caught it up, and detailed "the very date when a son of Dost Mahamad Khān's was to come down and "receive charge of Pēshāwar. An emissary of that restless villain Sūltan "Mahamad Khan, Barakzai, named Fazl Hadi, took advantage of the "rumour, and raised a high degree of excitement among the Orakzai tribes of "Tira, who, for some days in August, threatened a descent upon the Kohāt "district. The combination was, however, broken up by the sagacity of "Mozafar Khan, the chief and tehsildar of Hangū, and the report died away "as our circumstances improved.

"On the 14th August, two out of the three divisions of the Zaka Khel "Afrīdīs made their submission through Shahzada Jambur, and got their "blockade removed and prisoners released.

"On the same day the Kūki Khel Afrīdīs of the Khaibar (through the "influence of the Ex-Arbabs of Khalil, who had to regain in this crisis the "position they lost in the last) were induced to surrender and submit to a "fine of 3,000 rupees for the murder of Lieutenant Hand.

"Nothing certainly could have been more fortunate; for the very next "day a red-hot fanatic, named Syad Amir (of the family of the known "Kūnar Badshahs) came down into the Khaibar to incite the Khaibaris to a "holy war. He planted his green flag in the village of Gagri opposite the "Pēshāwar mouth of the Khaibar pass, and sent a summons to the Kūki "Khel Maliks to leave me and join him in a crescentade.

"There is something delightful in the good conduct of thorough rascals, "who would have expected the Kūki Khel to stick to their agreement "yesterday, but they did; they went back and told the Syad to be off. "He cursed them well, and frightened them a great deal with his Koran "flag, and various incantations; but the most he could get from them was "five days' hospitality. He certainly made the most of his time, for his

"emissaries came to every regiment in Pēshāwar with invitations to join "him; it was a most anxious period, for at any moment the Khaibaris "might have risen in the pass, and the Hindūstani in cantoments; but at "the end of five days, when the Syad showed no signs of leaving, the "Kūki Khel pulled up the pickets of his horses and camels, and even "reverently shut up his flag, and the Syad left the pass in a storm of "Arabic.

"But we had by no means done with him; he betook himself to the next "tribe under blockade, the ousted Michni Mohmands, who received him "with open arms; and again his incendiary letters and messages were "introduced among the troops. The most evident restlessness prevailed; arms "were said to be finding their way into the lines in spite of all precautions, "and symptoms of an organised rise began to appear. General Cotton, "as usual, took the initiative. On the morning of the 28th August, he "caused the lines of every native regiment to be simultaneously searched, "the sepoys being moved out into tents for that purpose; swords, hatchets, "muskets, pistols, bayonets, powder, ball and caps, were found stowed "away in roofs, and floors, and bedding, and even drains; and exas-"perated by the discovery of their plans, and by the taunts of the newly "raised Afrīdī regiments, who were carrying out the search, the 51st Native "Infantry rushed upon the piled arms of the 18th Panjāb Infantry, and "sent messengers to all the other Hindūstani regiments to tell them of the "rise.

"For a few minutes a desperate struggle ensued; the 51st Native "Infantry had been one of the finest sepoy corps in the service, and "they took the new Irregulars altogether by surprise; they got possession "of several stands of arms and used them well; Captain Bartlett and the "other officers were overpowered by numbers and driven into a tank. But "soon the Afrīdī soldiers seized their arms, and then began that memorable "fusilade which commenced on the parade ground at Peshawar and ended "at Jamrūd. General Cotton's military arrangements in the cantonment "were perfect for meeting such emergencies; troops, horse and foot, were "rapidly under arms, and in pursuit of the mutineers. Every civil officer "turned out with his *posse comitatus* of levies and police, and in a quarter "of an hour the whole country was covered with the chase.

"The following return, for which I am indebted to Captain Wright, "Assistant Adjutant General, will show at a glance how the regiment was "in 36 hours accounted for :—

Total strength before the rise		871
Shot by the 18th Panjāb Infantry	125	...
Killed by district police under Captain James, Lieutenant J. Havelock and Mr. G. Wakefield	40	...
Killed by Mūltānī horse levies under Lieutenant Gostling	15	...
Killed by villagers, Pēshāwar Light Horse, H. M. 27th and 70th, and 16th Panjāb Infantry	36	...
Shot by H. M. 87th, by sentence of Drum-head Court Martial on 28th August	187	...
Ditto ditto on 29th August	168	...
Ditto ditto 27th and 70th, on 29th August ...	84	...
Wounded and killed by police at Harī Sing Tower ...	5	...
Total killed ...	660	...

Total killed	660	...
Prisoners in confinement	110	...
Drummers	23	...
Men on duty as orderlies	10	...
Supposed to have reached the hills	60	863
Remaining to be accounted for		8

"On the 9th September, the fanatic Syad Amīr, who had been expelled "from the Khaibar, re-appeared among the Mohmands of Shah-Musa-Khel, "and with 40 or 50 of the escaped 51st Sepoys, made a night attack upon "the fort of Michnī. The fort was garrisoned by men of the Kalat-i-"Ghilzai regiment, and the corps had hitherto behaved so well; but they "were mostly Hindūstanis, and who could rely on them? The Mohmands "opened on the fort with their 'juzails'; but the 51st deserters, with a far "more formidable weapon, appealed to every prejudice in the garrison, and "screamed to them to betray the fort, if they valued their country or "religion. It could have surprised no one if the loyalty of the Kalat-i-"Ghilzai sepoys had then succumbed; if they had murdered their officers, "opened the gates of the fort, and let in the Mahamadans and the Syad "leader. Had they done so, their comrades in the forts of Shabkadar and "Abazai would have followed the example, and we should have lost all com-"mand of the frontier.

"A company of Afrīdī sepoys (of Captain Bartlett's regiment) was "hastily thrown into the fort of Michnī, and installed in the citadel; but "something more was necessary. The Mohmands were in the highest "excitement, sending "the fiery cross" to all their neighbours, and evidently "determined to strike a blow for the recovery of a fief that they had for-"feited some three years before. We had no troops to move out against "them. It was a time for yielding with as good a grace as could be "assumed.

"I sent them word that they were just going the wrong way to work, "and that if they wanted to gain their confiscated privileges, they must "render some marked service to Government instead of adding to the "embarrassments of a passing crisis. For instance, let them send the "fanatic Syad Amir up to the court of Kabal, and there make him over to "Dost Mahamad Khan. If they did that, and gave hostages for their good "conduct till this war was over, I would gladly ask Government to re-instate "them, though on not such favourable terms as formerly. Whatever "the errors and shortcomings of Englishmen in the east may be, they are "undoubtedly believed. The Mohmands sent in their hostages to Pēshā-"war, packed the Syad off unceremoniously, and sat down quietly to wait "for the return of peace in Hindūstan. The relief was indescribable.

"Anxiety and suspense about Delhi reached its climax on the 14th Sep-"tember, the day fixed for the storm, and when the telegraph at last "announced that desperate feat of arms. The crisis was past; the worst "was over. It remains only to make some general remarks.

"A strong feature in the Pēshāwar arrangements was, and still is, the "number of country levies who were called in to help the European soldiers "in controlling the mutinous sepoys. The whole of the miscellaneous mili-"tary duties fell to their lot; they escorted treasure, guarded guns, watched "prisoners, protected private houses, and held forts; and I believe they "have given uniform satisfaction to General Cotton, and to the European

"community. I remember no instance of misconduct on their part.
"Annexed is a return of their numbers.

Return of Irregular Levies raised from the middle of May 1857 *up to* 1*st April* 1858.

No.	District from which raised.	Total raised.			Sent to Hindustan on General Service.			Serving at Peshawar.			Discharged.		
		Horse.	Foot.	Total.	Horse.	Foot.	Total.	Horse.	Foot.	Total.	Horse.	Foot.	Total.
1	Pēshāwar	1,223	1,101	2,324	471	191	662	182	326	508	570	584	1,154
2	Kohāt	133	593	726	...	...	...	53	150	203	80	443	523
	Total ...	1,356	1,694	3050	471	191	662	235	476	711	650	1,027	1,677

N. B.—"These are all independent of regiments of disciplined Infantry "raised in the valley during the crisis by military officers.

"As a last word upon the crisis of 1857, I implore the immediate attention of Government to the imperative necessity of bridging the Indus "at Atak. If it be not done, some day we shall bitterly repent it."

Though the marked prevalence of murders in the Pēshāwar district is of more moment to the criminal statistics of the province, some of these rise to the height of political crimes. These are the murders of various British officers by fanatical Mahamadans for politico-religious reasons.

The first of these was that of Lieutenant-Colonel Mackeson, Commissioner of the division, one of the ablest officers in the service, of whom Lord Dalhousie sorrowfully recorded "his loss would dim a victory."

On the 10th September 1853 Colonel Mackeson was sitting in a verandah, and had just dismissed his office people, when a man who had been observed praying at a little distance, suddenly rushed in and threw himself with a knife in his hand upon the Colonel, who seized the knife, but received such severe injuries in so doing, that he was forced to quit his hold, when the man stabbed him in the right breast, and was about to inflict a third wound, when one Ata Mahamad came up with others and secured him, receiving in the act a slight wound on the stomach. The assassin, who denied having any accomplices, was hung.

The next was Major Adams, Deputy Commissioner, of which the following is the official account:—

"He had been to the dispensary in the city of Pēshāwar on the after- "noon of Sunday, the 15th ultimo, to take the deposition of a dying man, "and was returning to his house in cantonment, accompanied by the 'kotwal "of the city, two 'darogahs' of police, several constables and his own two "orderly horsemen, when a vagabond, who had been sitting by the roadside, "snatched a sword out of the scabbard of one of the orderly horsemen, and "inflicted a severe wound upon the back of Major Adams.

"That gentleman was hardly able to avoid a second blow by passing "forward his horse, when the assassin was cut down and shot by the per- "sons in attendance upon Major Adams.

"The assassin was immediately taken to the house of the Commissioner, "whither Major Adams had already proceeded, and on being asked why he "had made this attack, he merely answered 'mad, mad,' and cursed the "religion of the 'faringhi.' He died about two hours afterwards from the "effects of six sword-cuts and a bullet-wound, the bullet having passed "through his body and pierced the lungs. Major Adams died on Sunday "night, the 26th January 1865."

Again, on the 3rd October 1865, Lieutenant Ommanney of the Guides was killed by a fanatic, while riding by himself close to the station; the assassin inflicted so severe a wound with his knife that the unfortunate young officer (who had probably been mistaken for his brother, the Assistant Commissioner) survived but a few hours. The assassin was arrested on the spot, attempting to mount the horse of the wounded officer.

Mr. Macnabb, Deputy Commissioner, Pēshāwar, rode over to Mardan, as soon as the news of the event reached, tried the murderer, and finding that he was perfectly sane and professed himself a 'ghazi' from Malka, who had come down for the express purpose of killing a sahib, he hanged him then and there in order that the report of the assassination and its punishment might reach Malka at the same time. (*James, Powell, Panjab Reports, Census Report* 1868, *Scarlett, Waterfield, Ommanney, Behari Lal, Beckett, Edwardes, &c.*)
